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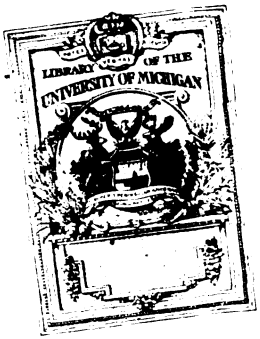

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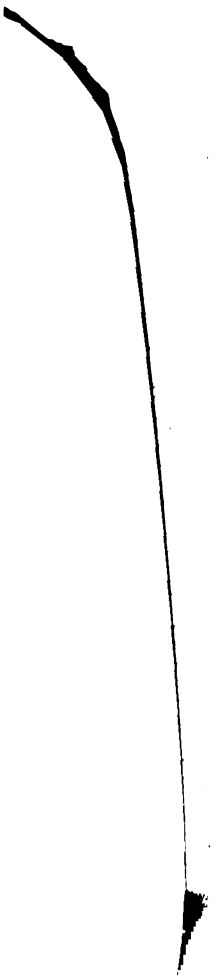

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXIX APRIL, 1911 Number 1

[Written for the *Journal*]

OUR LEADER

BEN. HAWORTH-BOOTH

'TIS ours to watch and pray, for she has taught
The accepted prayer of purified desire:
The cup of healing that her hand has brought
Is ours forever: while her words of fire
Still urge us onward to the beckoning heavens, and higher.

She showed the way that Jesus showed of yore,
That sin and hate and man's deceitfulness
Had quite o'ercast, and shrouded more and more:
We first rejected her, then learned to bless,
And now our joy for her o'erwhelms our hearts' distress.

She is in peace—at rest with Him who dwells
In peace forever—and her glowing page
Leads all men upward to the light, and tells
The wonders of their heaven-born heritage:
Her priceless gift to earth is ours from age to age.

We will not say good-by, nor e'en good-night,
For on the desert dawns the golden prime:
We will not weep, in foolish woe's despite—
The Comforter fulfils the word sublime,
And stills with truth unfeigned the falsities of time.

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Mother in Israel, and our teacher still!
Beloved Leader, wise and trusted guide!
Thou hast prepared our pathway o'er the hill,
And shown Euphrates on the farther side:
And now thy pilot feet have passed that darkling tide.

O gentle heart—but words are poor and weak!
We will but say, We love thee! No harsh eye
Shall see the falling tear upon the cheek,
Nor heed the heart-throb, nor the children cry:
Thou art, as thou hast been, our lodestar to the sky.

THE MEANING OF OMNIPOTENCE

SAMUEL GREENWOOD

WHAT the world needs more than its religious doctrines is the willingness to abide by them, if they are true. While the creeds and doctrines of Christian sects are practically a unit in their statement of the fundamental truths concerning Deity, there is but little agreement as to the measure of their applicability to human affairs, and less willingness to adhere to them if they conflict with personal opinion or the deductions of material hypotheses. On the contrary, there seems to be a general tendency to repudiate the responsibility for their application at all, some going so far as to imply that these truths have no practical utility in daily experience. When, therefore, in elucidating Christian Science as practical, scientific Christianity, Mrs. Eddy made the rather startling statement, "Evil is not power" (Science and Health, p. 192), it was not, perhaps, to be wondered at that religious teachers did not, as a rule, agree with her, although claiming to stand on the same doctrinal platform which affirms the omnipotence of God. Nevertheless, it must be acknowledged that upon the verification of this statement human salvation depends, for if evil is power it is necessarily a part of the eternal government of the universe, and no mortal could ever hope to escape from it.

The evident reluctance of other Christian denominations to endorse the Christian Science teaching of the powerlessness of evil, might well cause one to ask what the teaching of God's omnipotence means, since the only correct or logical

deduction possible therefrom must be that any supposed opposite to God is minus power. Mrs. Eddy wrote, as she always did, from the standpoint of the infinite nature of Deity, presenting proof in support of her statement, and challenging all equivocation or subterfuge on this point by pertinently concluding, "Either there is no omnipotence, or omnipotence is the only power" (*Ibid.*, p. 249). Which of these two positions should one take, since there is no neutral ground: that God is not omnipotent, or that He is the only power? It is absolutely essential that the truth concerning this question be understood, for without a true concept of God it is impossible to serve Him aright. The tenor of Scriptural teaching is that mortals do not worship God acceptably while they believe in both good and evil. The attempt to serve two masters always has been useless, and always must be. If one would be at peace he must become acquainted with God; that is, he must know the truth about Him, and this truth must become the unvarying rule of his thought and life.

It should be evident to the thoughtful religionist, if he will carefully examine the situation, that to affirm the existence of evil power is to deny the omnipotence of God, or so to modify his acceptance thereof as to nullify, for him, its original and only vital meaning, which is that there is no other power. No one can avoid the consequent inconsistency if he accepts the all-power of God as a premise and denies its obvious conclusion. The too common theory that an almighty God, otherwise defined as good, and a powerful devil, otherwise defined as evil, coexist or cooperate, is a manifest absurdity; and scholastic theology is forced to assume an arbitrary position in order to formulate or defend this theory. Evil is indefensible from any point of view, since, as Jesus declared, it is a lie from the beginning; hence no theory that includes evil can present the truth regarding God or man; on the contrary, the belief in such theories is responsible for all the woes of mankind. The patent fact, that to the degree one is sensible of good he is insensible of evil, should dispose of the assumption that good and evil have ever blended, or could ever blend, in the divine truth of creation. As one begins to prove the power of good by obeying it, he becomes aware of the deceptive nature of evil, and it is only on the basis of obedience to God that the powerlessness of evil can ever become evident.

When Christians, in all good faith, subscribe to the teaching of God's omnipotence, why do they, as a rule, evade the position to which this teaching inevitably leads, and admit the existence of evil power as well? What can possibly induce them to turn from this fundamental Christian truth, by which the Master healed the sick, and endorse the claim of a power apart from and in opposition to God, when they should know that through the suppositional activities of this belief their Lord was crucified, and that on its basis all the iniquities of the race have been conceived and perpetrated? What possible right influence could persuade one of rational mind, taught to believe in and revere God as Supreme Being, to give assent to evil as having any reality whatever, when he should know that in so doing he shuts the door against his own freedom from this error and its effects. It is of a surety the climax of human folly to assume to limit infinite power, for humanity has no other means but the truth of God's omnipotence whereby to meet and overcome the suggestion of evil by which men have been deluded.

Mortals are urged by their religious instructors to resist sin, and to deny wicked passions and impulses; which means, if it means anything, that, to a certain extent at least, they should deny power to evil. But why not go a little farther in the same direction, until evil is found to be without any power whatever, a lie against the supremacy of good? One must reach that point some time, before salvation from the sense of evil can be consummated, for one cannot be wholly saved from error so long as he believes it. Christian Scientists have found that there is no necessity to acknowledge evil at all, except it be as an illusion of human belief, which loses its supposed power and disappears as the true knowledge of God is gained. The wonder is, not that Mrs. Eddy alone of the world's religious teachers should hold unreservedly to the literal sense of the omnipotence of God, but that there should be any hesitation on the part of professing Christians to take the same position, and to practise Christ's teachings from that standpoint.

We pray for deliverance from evil, and it is right that we should, but can this prayer avail while we virtually take evil under our protection in admitting its claim to power? Can we reasonably expect this deliverance while our prayer

is a practical acknowledgment that God Himself admits this claim? From whence are mortals to derive the wisdom and strength to overcome their sense of evil if God, in whom is their only hope, allows it to have reality and power? What else than distress and tribulation can be looked for so long as mankind are taught to regard evil as having divine permission to afflict them? It is surely inconsistent to condemn atheists for their disbelief in the existence of God, while avowed Christians are allowed without rebuke to believe in the existence of evil, the supposed opposite of God—for the Christian acknowledges God to be infinite. Probably every Bible student has in his thought censured the early Israelites for their worship of "strange gods;" but is it not as truly idolatrous to give evil a place of power beside God, when God expressly declares that there is none beside Him? The First Commandment, which is always in force, requires mankind to acknowledge God alone; which plainly means that they are to know no other reality, no other power, than good.

Because the supposed material senses of mortals appear to corroborate the claim of evil power, they have been taught to honor that claim unquestioningly, notwithstanding that Jesus charged the Jews to "judge not according to the appearance," and Paul said, "We look not at the things which are seen;" that is, we do not look to material things for truth. The logic of the Master's teaching is that he came to save humanity from evil as a false sense of being, as an illusion of mortal belief, and not from evil as a reality. If the illusive nature of evil were fully discerned by mortals, there would be little occasion for religious reform. History testifies that Christendom has not combated evil effectively on the basis of its assumed power, as it has attempted to do, for the truth of God's omnipotence necessitates the overcoming of evil on the basis of its nothingness. There can be no other effective way. The failure of the churches to apprehend the purely spiritual nature of Truth, and to break its truce with materialism, made necessary the appearing of Christian Science to declare God aright, and to honor His omnipotence above all mortal evidence.

The fact that the Scriptures represent God as condemning evil should be sufficient authority for us to do likewise; not only to condemn its works, but to condemn its very

claim to existence. No command or precept of the Bible enjoins the recognition of evil as a power or reality, but mortals are therein exhorted to turn from it to find happiness and Life. It is evident, therefore, that it is the false sense itself of evil that urges its own recognition, for even the better side of human nature disapproves of any active cognizance of this evil sense. "Unto the pure all things are pure." Honesty is not deceived into believing in dishonesty, nor does love take any account of hate, for it is the essential nature of every quality of goodness to know no opposite to good, the being of God. We must therefore conclude that it is but a belief of evil in mortal thought, and not truth, that denies the omnipotence of God; and it is this erring thought, and not a powerful reality, against which mortals contend, and which they must correct through the knowledge and demonstration of the infinity of good.

While it may be admitted, humanly speaking, that the material senses support the claim of evil power, it must be noted on the other hand that these so-called senses have nothing to do with defining the truth of things, since their testimony has been proved false again and again. What can material sense know of infinite Spirit, Life, and Love? By what right or upon what basis is matter asked or permitted to define boundaries for limitless Mind, or to decide how much power God has or has not? According to its own testimony material sense condemns man to extinction; yet Christians reject this testimony, for they believe man to be immortal, despite the physical evidence. Why, then, should they accept the evidence that would make man a sinner, a victim of disease and misfortune, when it rests upon precisely the same basis as the testimony that man is extinguished by death? It is reasoned, and truly, that because man derives his being from God he cannot be annihilated; but by the same rule it follows that the real man is also spiritual and perfect, because God, Spirit, is his only intelligence and creator.

The common misapprehension appears to be that God is omnipotent in a potential but not in an actual sense. In other words, God has all power if He chooses to exercise it; but since, as mortals believe, He does not assert His omnipotence, evil is permitted to have power to that extent. That is, evil exists with the sufferance of good, and afflicts mankind by divine consent. According to this view, God

Himself is influenced by evil in withholding from man the succor and protection which is in His power to afford. Even the best among mankind would not be guilty of such an offense; therefore it cannot be true of God, for the divine is infinitely above the human and transcends the highest concept of mortals. The belief that Deity permits evil to exist and to work its will upon humanity would degrade the divine below the level of the human, and leave mankind without a God better than themselves.

Christian Science teaches that God is Himself always, the unchangeable, supreme, infinite, ever-active good, and is as incapable of diminishing His omnipresence to permit the presence of evil as He is of committing evil. The supposition that the infinite becomes less than all, or that He allows the existence of that which is enmity to His own being, would also include the possibility of continuing this to the point of allowing good to be extinguished. Such a conclusion is unthinkable; but what is the alternative so long as we acknowledge evil to be a real positive force which operates in God's universe and which divine power has hitherto been unable or unwilling to destroy? Mortals can never work out their salvation with this limited concept of good, for the failure to discern God as all, so long as it remains in human thought, will be fraught with fear and a sense of evil, and to this unenlightened thought these illusions will seem dire realities. Hence the only hope of success for the Christian church is to establish its work on the truth of the undivided, unshared, infinite power of God, if it is to accomplish the full redemption of mankind.

If we as Christians affirm the omnipotence of God,—and we cannot consistently do otherwise,—our attitude toward the belief in evil should obviously be that of denial; hence the utter repudiation of every claim of evil is the only obligation which Christians are under regarding that belief. Divine wisdom or intelligence acknowledges no power apart from God, for it has been proved that evil has no actuality outside of the consciousness that believes or obeys it. Mrs. Eddy writes, "When man makes something of sin it is either because he fears it or loves it" (Messages, p. 49). Then, instead of arguing in defense of evil, let mortals cease loving and obeying it, and they will find it has no reality to fear and no power to harm. Disputing the logic of Christian Science is a waste of time when it can readily

be proved, and thus taken out of the problematical. Reliance upon the all-power of God, in the face of all physical testimony to the contrary, has delivered men in thousands of instances, and the same spirit is enabling Christian Scientists today to demonstrate, in a degree, the verity of Jesus' teaching, and the possibility of following his example, even as he commanded.

It does not express the truth sufficiently to speak of God as having almighty power, if it is meant that God uses this power at one time or in one person's behalf, and not at all times and for all mankind; for God is omnipotence itself, whose expression is the ceaseless, spontaneous activity of the divine nature and being. "God rests in action," writes Mrs. Eddy (Science and Health, p. 519). Like light that never ceases shining nor gives place to darkness, so omnipotence never ceases its infinite activity, never becomes quiescent before suppositional evil, and is never less than all power; therefore the conclusion that there is not a moment, and never was, when evil has opportunity to be power. Thus, instead of doubting the truth of God's omnipotence because material sense contradicts it, Christian Science denies this material evidence because it contradicts the allness of God.

The meaning of omnipotence in Christian Science is that God is literally and absolutely the only power. It means that He is the only creator and governor of the universe, including man; that nothing contrary to the nature and being of Deity exists or has been created; that wherever real consciousness is, God (good) is, and is all. It means that disease, want, pain, sin, death have neither been set in operation, nor brought into being, nor permitted, by the God who is infinite Love. Therefore it means that these wrong conditions have absolutely no truth or true being; that they never had and never can have an infinitesimal degree of real power; that they cannot touch and never have touched the real man, the child of God. It means that no one need fear any more than he need obey evil in any form, and that Christians of the present day have the authority and encouragement of the Master, of the Scriptures, and of common sense, to reject this claim entirely. What less could the omnipotence of God mean?

When humanity ceases to support the assertion of an evil power, it will begin to cease fearing and obeying evil, and

human suffering will proportionately lessen; but so long as power is believed to exist apart from God, this belief will continue to terrify mankind and to extract its toll of sin, disease, and death. The most pathetic feature about all human misery is that it is so needless. No law of God lays the curse of suffering upon the race, but the right understanding of His law destroys these wrong conditions. (See Science and Health, p. 472.) The First Commandment is the law of God's supremacy, and it is a fundamental of the Science of being. Through its scientific interpretation and understanding in Christian Science, the omnipotence of God is being demonstrated and the powerlessness of evil is being made apparent.

Mrs. Eddy lays the burden of proof upon the Christian ministry in this declaration: "When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick" (*Ibid.*, p. 345). This statement has been and is being verified in Christian Science churches in this and other lands. In obedience to the Master's command, Christian Science for more than a quarter of a century has been healing the sick and sinful, thus proving to its beneficiaries that "evil is not power." And Christian Science will continue to preach the gospel of the all-power of God by its healing works, a definition of omnipotence that is best capable of being understood by mankind.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

HONESTY

VIOLET KER SEYMER

CHRISTIAN SCIENCE teaches that those who would be genuinely honest and truthful are bound to adopt the code of spiritual perfection indicated in the words of the prophet, "Ye are my witnesses, saith the Lord," and again enjoined upon them by the Master in his sermon on the mount. Such true and honest testimony involves right thinking at every turn; it denies every appearance of evil and mentally maintains the unchangeableness of the infinite good, and its ever-presence. So doing, it is found that each one's standard of thought and action rises higher, in proportion as he gains a more adequate apprehension of the terms truthfulness and honesty.

Denial, in the sense that Christian Science employs the word, is neither flippant, dishonest, nor unpractical; if it were, there would be no cures resulting from it. But the fact of unnumbered cases of the healing of both organic and functional disease through the scientific understanding of both the affirmation of the real and the denial of the unreal, proves that this question holds within itself the secret of health and redemption for the entire human race. It is not denied that, according to the evidence of the physical senses, many sicknesses seem to be in evidence on all sides, but it is emphatically denied that these form any part of God's creation or man's inheritance. Since every Christian has accepted the premise that God pronounced good all that He made, should not every Christian advance from this to the conclusion that evil has no place in creation and no right of invasion?

As nothing evil can ever become good, nor anything good ever become evil, the question of honesty presently resolves itself thus in the mind of the learner: "Is it honest to go on accepting the material standard presented by the physical senses, or is it more genuinely honest and beneficial to contend for the reality and perfection of man in God's image? Which standard is the more Christian?" Becoming convinced that the latter standard is the more Christian, he presently asks himself: "Well, what am I? spiritual or mortal, God-made or man-made?" On the nature of the answer depends whether each one helps to establish the kingdom of heaven on earth or assists in

prolonging the seeming reign of sickness, sin, and disorder. The old injunction of the prophet Isaiah still holds good: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" and it has today expanded into Truth's high mandate: "Thou shalt recognize thyself as God's spiritual child only" (Miscellaneous Writings, p. 18).

Human thought is learning to look up instead of down. It is for the spiritual reflection of God that immunity from sickness and all discord is claimed, just as inevitably as it is claimed for God Himself, and humanity is now learning to demonstrate this immunity, for, as Paul declares, "As many as are led by the Spirit of God, they are the sons of God." Shakespeare hinted at a great truth when he said, "To thine own self be true." In Christian Science the little word "I," as applied to God and His perfect idea, indicates that whatever is true of God, the great "I am that I am," is also true of the child of God. Conversely, whatever is no part of God is no part of man and therefore calls for denial. Affirmation of the real and denial of the unreal go hand in hand, and one without the other would be incomplete. It will be seen that this spiritual standard calls for twofold honesty in putting off the old man with his sins and his aches and pains and in putting on the new man, free as God is free. Who would not rejoice at being emancipated from the tyranny of materialistic, dualistic theories?

It must be admitted that the declaration as to the perfection of spiritual man is not yet demonstrated in human experience as Jesus demonstrated it, but this is largely because mortals are still heedless of the Wayshower's injunction to call no man our father upon the earth; in other words, to cease identifying oneself so persistently with materiality. It is only by looking steadfastly toward the goal of Spirit that we shall advance toward it in a direct line, walking more buoyantly as we drop our burdens by the way. When temptations arise, let the student ask himself: "Which standard is mine, the material or the spiritual, the imperfect or the perfect?" The answer is that to agree with the evidence of the physical senses is to be false to God and man; whereas to deny this discordant evidence is to be true to both God and man. The immunity we claim for God it is also scientific, and

just to claim for ourselves, as children of God. Henceforward we owe nothing whatever to the degrading standards of mortal mind, which would, if they could, dupe us forever into believing ourselves invalids and sinners, destined to be freed only after death. What is ungodlike is untrue, and it is honest to adhere wisely to this standard every hour of the day, and, as our Leader bids us, "to abandon so fast as practical the material" (Science and Health, p. 254).

Now arises the question as to how far honesty requires us publicly to deny error in the presence of those who are as yet unacquainted with the teachings of Christian Science. Perhaps a friend says to us sympathetically: "What a bad cold you have!" and possibly the beginner may deem it "honest" to reply firmly: "I have not got a cold," while yet manifesting every appearance of one. What is the result? Either the individual in question is labeled peculiarly eccentric, or the religion of which he purports to be a representative is regarded as such. Briefly, his answer is misleading and it misrepresents Christian Science. Our sympathetic friend, let us remember, had the mortal standard before him when he spoke, and our reply will be unintelligible to him unless made in deference to his present view-point. In many cases of this kind it is best to let our denial be a silent one, and perhaps our apparent acquiescence may be followed up by a very brief and simple explanation of the difference between the two standpoints. Invariably consistent and considerate in her teachings, Mrs. Eddy says that, although sickness should never be reckoned as part of one's real being, we should sometimes tell our belief, "if this be requisite to protect others" (*Ibid.*, p. 461).

There is still another aspect of this question of honesty that must not be overlooked, and that is the one touching moral error, or sin. It goes without saying that it would be dastardly self-deceptive and dishonest if an individual were to break the moral law and then disclaim all connection with it on the ground of spiritual immunity from sin. This scientific immunity must be supported by demonstration at every stage of human experience. Nobody but the individual himself knows how far he has been truly thought-honest as well as word-honest to the divine standard at the close of each day, and this fact should add to the integrity of his thoughts.

[Written for the *Journal*]

THE THREE PRAYERS

MARY J. ELMENDORF

GIVE me, O life,—I thoughtlessly cried,
When the years were young and the skies were gold,
When the world in my sight was a wonderland wide
And the hours were robins that sang
A rapturous lay,—
Give me radiance, pleasure, and gain—
The laughter of things but never the fang! —
Music and fame and red roses untold
And the brimming flagon of fortune to drain!
This was the prayer I prayed,
Awaiting the day.

Give me, O life,—I wearily asked,
When later the years loomed lurid and long,
When the wonderland-world by shadow was masked—
A songless, desolate close
Where hope lay stark,—
Give me the key to the riddle—the Why
Of the wall at the end, the thorn on the rose!
Is this hollowness all, this riot of wrong,
Or is there a hope and a heaven on high?
This was the prayer I prayed,
Awaiting the dark.

I rejoice, O Life, is now my theme,
And oh, the years are a staff in my hand!
And the lamps in my thought as bravely gleam
As the silver lamps of the night
When the clouds are withdrawn;
I rejoice that faith at the fork of the ways
Beaconed me on to the Love that is light,
And the knowledge that I shall endure and stand,
Unafraid, in my lot at the end of the days:
This is the prayer I pray,
Awaiting the dawn.

LOVE THE BASIS OF LAW

WILTON H. MC KERRAL

THE apostle John tells us that "the law was given by Moses, but grace and truth came by Jesus Christ." In that section of the sermon on the mount which comprises the fifth chapter of Matthew, exclusive of the first sixteen verses, Jesus shows the relation of the Christ-idea to divine law and also to human legislation; and he illustrates his teaching by expounding certain of the commandments and laws of Moses in the light of this idea.

Jesus affirms the manifestation of the Christ-idea to be not only in harmony with the law and the prophets, but to be the legitimate and inevitable result of their activities; and in defense of the old commandments of the Jewish law he reads into them the spirit of his new commandment: "That ye love one another; as I have loved you, that ye also love one another," which after all is not a foreign graft upon these precepts, but a return to their original intent, and is rather the sign of their coming into their own; for love is the basis of law, and its reflection through the dominance of ethical rightness in the affairs of men is the fulfilling of the law.

Although these passages show Jesus to be the great exponent of law, it is evident that he did not regard the authorization of specific precepts or statutes as the distinguishing feature of this office. The law which Jesus taught and exemplified was not of his own making; neither is it within the power of any human code to give it the expression which he knew to be needful. This law as understood in Christian Science proceeds from infinite divine Principle. Principle is by its nature permanent. It remains changeless throughout the ages. Legislation changes, for it is finite and must change or fail to meet the varying demands of changing times. Its provisions may prove to be good under the conditions of today and evil under the conditions of tomorrow. Legislation, at its best, is an attempt to apply the rule of right to shifting mortal conditions. In so far as it really makes for this end, it may serve for the time as a partial expression of the changeless and eternal law; but it cannot fully embody that law, and therefore does not share its permanence. The statute admits of exceptions because it

falls short of its intent and fails to express Principle adequately. Divine law admits of no exceptions.

Jesus never affirmed the permanence of any law of the state books. He did sanction such legislation as would further human obedience to Principle, and he disregarded only such statutes and established customs as were obstructive to this end. But the law to which he ascribed permanence is not and cannot be made a legal code. It is the demand of Principle which should underlie all codes, and from which all right legislation, all right teaching, and all right thinking must emanate. This is the unchanging law, the law which shall stand "till heaven and earth pass." Such legislation as will further the realization of this higher law in human experience shall live out, but not outlive the requirements of human necessity, and so be fulfilled.

The laws of Moses had been given that they might thus minister to the fulfilment of divine law. Many of them served this purpose in Jesus' time. Many of them still do so and will so long as occasion for human law remains. The ultimate intent of these laws was thus in complete harmony with the Christ-idea; therefore the mission of Jesus as the human representative of this idea was not one of destruction, but of fulfilment to even these lesser and passing laws. But to fulfil the purpose, he must destroy the perversion of law. Jesus therefore often disapproved of the popular rendering of precepts, and he so altered them in statement or interpretation as to make them more expressive of the law he taught; but he did not attempt the impossible task of reducing this very law to statutory form.

The purpose of Jesus' teaching was to make operative in the affairs of men the Principle of harmonious being, which is Love. Love is the basis of law. Love is the basis and the justification of Jesus' teaching. Moreover, love alone can justify even the statute law. It may, indeed, be argued that legislation is justified on grounds of expediency, of human selfishness. In this view law defines the righteousness which we choose, not for ourselves, but for others, that it may be well with us. This ideal of righteousness is a world-standard of morality. Its effect often is to repress vice to more hidden channels, to develop external cleanliness, to produce pharisaism.

Such justification, however, does not justify law; rather it would seem to justify only the aim of each individual to

defend himself by imposing upon others the restrictions he would himself escape. If fear and self-love are thus made the incentives of law, then lawlessness, and not order, will be its end. Love alone justifies law; and love is essential to the working out of the purposes of law. Jesus was the interpreter of Principle to mankind. For his task, legislation was, and must ever be, wholly inadequate; therefore he chose rather to instill, by instruction and example, the spirit of love, which reflects divine Principle, the spirit without which human laws are vain.

The righteousness of the child is unquestioning obedience, the righteousness of the man is the obedience of understanding, and each is sufficient in its time and place. But the righteousness of the Pharisee was an attempted loveless obedience to a law based on love; thus his perversion of law began at its very source. Observing the letter, he both questioned and misunderstood the spirit of the law. The Pharisee made an idol of precept, and then degraded it to serve his own purposes; but finally the degradation rests upon the Pharisee and not upon the precept, for the Master rescues the precept by taking from it the false assumption of authority upon which the Pharisee practised to pervert it to his own selfish ends, and restoring it to subservience to its natural superior, the law of Love. The demand of Principle is not obedience to precept, but obedience to Principle, Love. Until Principle is generally known, precept, serving as a vehicle for wisdom, is rightfully humanity's mentor. When Principle is known, precept is still obeyed in so far as it expresses Principle; but it becomes evident that the precept was made for man, not man for the precept.

Legislation, at its best, can only follow the progress of evolution, the advance toward realization of the brotherhood of man and of God's reign on earth. It may help to hold the ground already gained, but it never leads the way. The work of the legislator is not to legislate righteousness into men, but to organize and make effective the righteousness they already have. Government can no more create righteousness than it can create wealth. Its office is to protect us in our possessions; to conserve the existing store. The accretion of righteousness comes from obedience to the law of Principle, Love, and from no other source. In the light of the Christ-idea, the righteousness of the Pharisee, even

should its ideal of letter-perfect obedience to law be achieved, is still insufficient.

Jesus quotes the precept, "Thou shalt not kill," and then gives it the larger, the positive rendering required by the assertion of love as the basis of law. Mere physical restraint from sinful deeds is not enough, does not fulfil the law. As Mrs. Eddy tells us, "Love is reflected in love" (Science and Health, p. 17); and no lesser expression can satisfy its requirements. Love demands of one not merely that he refrain from the act of violence, but that he shall not even hold another in contempt; shall not cease to love. The cessation of love constitutes sin; it breaks the divine order and arrests worship by diverting thought into evil channels. The gift designed for the altar is profaned until love is restored in the consciousness of the worshiper and manifested in his act. The commandment, "Thou shalt not commit adultery," Jesus treats in like manner, as addressed to thought and desire primarily.

The concept of sin as mental rather than physical, which Jesus here presents, is not new, but is that of the earlier Scriptures. The historian of the deluge, in describing the wickedness of which that cataclysm was the consequence, thought it unnecessary to burden his narrative with an enumeration of deeds of lawlessness and violence. He thought it sufficient to say of mortal man that "every imagination of the thoughts of his heart was only evil continually." In this sentence he does not merely record a climax of sin; he sums up its essence. Mental demoralization is the deluge. Physical debauchery is not an independent condition, nor is physical destruction an independent event; they are only the inevitable accompaniments of surrender to evil thought. Sin is complete in the imagination of the thoughts of the heart. The physical act serves only to give evil a seeming being, apart from the mentality which conceives it and inimical to that mentality.

Throughout these passages, likewise, sin is defined as evil to which the mind consents, rather than as what the hands perform. Performance increases the error only in that it serves to fix upon the sinner and upon others these fearful mental images. Anger and lust are the primary sins; murder and adultery are but their derivatives. Anger and lust, therefore, are the adversaries with whom one must deal promptly, lest they deliver him over to the out-

ward act which marks him as the prisoner of sin, which makes inevitable the execution of the sentence of retributive justice. Anger and lust are the primary sins, but even in the day of their seeming ascendency, Truth still holds wide the door through which one may pass unscathed to safety by the obedience, not of the hands alone, but of the imagination of the thoughts of the heart as well, to Love.

Love has power also to rescue from the bonds of sin which has passed into action; but the perpetrated sin is no longer ours alone; it has gone forth upon others, and divine justice demands that we share with the world our portion of the load we have added to its burdens. This we can and should do lovingly, and so, though paying the penalty to the uttermost farthing, escape the cruelty of its punishment by having in us the Mind that was in Christ Jesus, who also shared the world's burdens and bore punishment more unjust than ours, yet through loving service found even in the world peace and joy which are not of the world.

In Christian Science it is realized that the admission of evil into thought is a crime against the thinker, and its presence is his punishment. Whoever scorns another depreciates himself. Whoever sees another as less than the image of God defaces his vision of the excellence of his own true being and of the righteousness of God. Whoever declares another's fallen condition admits his own and lays himself open to like temptation, "for we be brethren." This does not mean that one must or can dare to overlook sin. It means rather that one must look through sin, seeing it as the fraud it is, and seeing beyond it the reality of being, in which he recognizes his brother's true status and finds his own strong defense from the assaults of error.

To whom sin becomes hidden him it may overtake unawares, while he whose spiritual sense seemingly becomes opaque fails to see good in a brother and therefore gropes vainly for it in his own consciousness. One cannot sneer at another's weakness and be quite as strong himself. One cannot desire to find in another the marks of impurity and not find himself less pure. Such punishments are fitted to erroneous thought, now as in the antediluvian days, and follow it, as then, not by an act of external judgment, but by the working out in human consciousness of the law that makes sin its own destroyer. Even this law is

based on love. The very law of sin and death is that every consciousness which does not reflect Love must cease; the consciousness which reflects Love is not concerned with this law. A loveless world would not merely invite the deluge; it would be already beneath its flood. Our bow of promise is the assurance that Love is the everlasting arm beneath us; and our ark of refuge is obedience to the command that we love one another; not selfishly, nor blindly, nor weakly, but as he, the Master, has loved us.

The commands of Christ Jesus are not legislative. Legislation is concerned with the individual only as his conduct affects society as a body. The commands of Jesus are addressed to the individual and regard him primarily. Legislation deals with the objective only; though it professes to judge motives, it can reach them only through known acts. The commands of Jesus enter into the realm peculiar to the individual; they are addressed to thought and desire, and seek to rule through purely subjective influences. Legislation is negative; its purpose is restraint; its burden is "Thou shalt not." The commands of Jesus are positive and dynamic; their appeal is to the very source of action. Legislation aims to reduce Principle to a formula and then govern by the letter. The commands of Jesus are designed to inculcate the very spirit of divine Principle.

So far as Jesus indorses or condemns specific legislation or precepts, we may take it to be by way of illustration rather than by way of authorization. His purpose is not to formulate the eternal law but to show its application to an existing need; its application to the coming need is not inherent in the precept but must be again wrought out from his teaching of Principle. Legislation is humanly essential; but its value is from day to day. The law of which Jesus was the interpreter is for the ages. Jesus quoted from the Mosaic law the ancient standard of justice, "An eye for an eye, and a tooth for a tooth," and he set over against it this new standard of ethical love. He says, "Resist not evil." This saying is incomplete unless his life of effective resistance to evil is considered as its context; it then becomes a charge not to resist evil in kind, but to overcome evil with good. The idea of literal nonresistance to evil is utterly foreign to the life and teachings of Jesus. The great purpose of his earthly career was to resist evil to its destruction. This resistance was based on

the omnipotence of Spirit, and was exercised through spiritual understanding, and this is a fundamental teaching of Christian Science.

In the application of this understanding the great Exemplar used not only his thought but his hand, each in its proper sphere. He used the means which his own spiritual enlightenment enabled him to use most effectively in the individual case. The silent thought, the word of encouragement, the stern rebuke, and the scourge were all weapons of his warfare against evil; but love demanded them all. The expression of love may be physical nonresistance, or it may be onslaught, but love always resists evil, and even in battle never forgets that its end is the peace which comes not of treading down, but of lifting up; not of the personal ascendency of individuals, but of a higher universal level. Fleshly instrumentalities may serve love, but love never puts the flesh in command.

The old precept, "An eye for an eye, and a tooth for a tooth," was an expression of law fitted to the conditions that evolved it. Its pharisaical perversion served to make retaliation a virtue and revenge a duty, thus divorcing it from love altogether. But its original purpose was that injustice among men might not seem to go unpunished; that the apparent necessity of human punishment should not set loose unrestrained vengeance, and that thus evil might be lessened. We have less reason to suppose that Jesus was specifically repudiating this human law as human law, than we have to suppose that he was using it, as he did the other precepts, to illustrate the ultimate inadequacy of all human law fully to express divine Principle or to banish evil from the earth. Jesus was not revising codes, he was revealing the living law; he was emphasizing the necessity of Love and its pure reflection.

The law of Love is the builder of harmony and the destroyer of evil; but though peace is its end, its tasks are not all peaceful nor are its ends won in passive non-resistance, if by non-resistance is meant consent to evil. Love enables us to resist the encroachments of evil. When Jesus found himself in the agony of Gethsemane and cried, "Not my will, but thine, be done," he was not yielding to the demand of the rulers, but to the demand of Love. His act was not passive consent to death, as it has so often been pictured; it was instead the most aggressive decision of all the cen-

turies. He chose battle where others would have thought only of surrender or retreat. As the champion of humanity he challenged and overcame the last foe. Love is the most uncompromising influence in the universe. Love demands more than justice; it demands sacrifice. Love demands fulfilment in love; but love alone, of all the factors that enter human experience, pays full value on the cost of satisfying its demands.

Our resistance to evil may take many forms, and these forms will differ according to the development of spiritual understanding; but if the resistance is to be effective, Love must be its inspiration and its commander. Then Love will so lead us and so enlighten us that we shall be able constantly to express our resistance to evil in more spiritual and therefore more effective ways, until we learn, as Mrs. Eddy has written, that "grace and Truth are potent beyond all other means and methods" (Science and Health, p. 67). To answer evil with evil is evil's triumph; but to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use us and persecute us,—this is effective resistance to evil and reflects divine Principle, Love, which is not only the great lawgiver, but is itself the final law through obedience to which we shall attain unto the Christ-ideal voiced in Jesus' admonition, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

How many Christian Scientists have attended a Wednesday evening meeting where every one gave a testimony? At one such meeting there were only five present, their ages ranging from twelve to eighteen years. Tears of gratitude filled the eyes of the Reader, as one by one the fresh young voices spoke lovingly of the help which Christian Science had been to them since they had last met there. They were all faithful attendants at these meetings, and one boy said that the truth helped him a hundred times a day. In the long cold walk home, one forgot the passing of time, and in listening to their joyous words we felt as care-free as themselves, so that the battle with the elements only made one stronger to press on and "fight the good fight of faith."

E. Shoebotham.

NOT WITH THE HEAD ALONE

ELMER GREY

ONE is sometimes plied with questions concerning Christian Science which it is difficult to answer satisfactorily offhand, and this may be due to the fact that no religion can be thoroughly understood with the head alone. The world has accepted various religions, not because any of them are easy solutions of the problem of the universe,—none of them are,—but because most men wish to pin their faith to some system of religious thought, and they accept that which seems to them to be the most rational. In most of these systems certain premises are easy to accept, but in all of them it must be acknowledged that some conclusions lead beyond the pale of present human experience.

This fact was objected to by a certain student of Christian Science, who did not see why he could not at once understand all the questions which the study of Christian Science raises. He said that from a perusal of some writings on the subject, he had hoped that Christian Science was "really a clear and logical religion which required no apologies of any sort." "My mind to me a kingdom is," he quoted, and "to yield its dominion to a supposed spiritual understanding, only to be proven by the healing of certain individuals from sickness, would be an expensive exchange." He further declared that he "would rather have clear thinking combined with sickness, than an intellectual tyranny which brought a mental state of seeming health and peace."

Now the spiritual understanding referred to, which is necessary in order to comprehend Christian Science, is of course not a mere intellectual quality or power of the human mind, with which some are gifted and others are not, regardless of previous training or environment, but a certain ability to perceive spiritual intent which results from spiritual growth, from a process of unfoldment. None of us have, figuratively speaking, completely unfolded. We are all human chrysalides, so to speak; but many Christian Scientists have, through a process of right thinking and right living, succeeded in breaking through the cocoon of this world of sense impressions sufficiently to have realized, beyond any possible doubt to themselves, the verity of the

spiritual life, and this realization gives to many passages in Science and Health a meaning which they do not have for those who have not had this experience.

For example, Mrs. Eddy has said: "The world of error is ignorant of the world of Truth,—blind to the reality of man's existence, . . . is not cognizant of life in Soul, nor in body" (Science and Health, p. 13). Now one cannot make a man understand the truth of this statement by merely reasoning about it. The realization of its truth must come to him as the result of the way he has thought and lived; and when he does understand it, it will not be a "supposed" understanding. He will have experienced it. He will then no longer oppose questions which the study of Christian Science brings up as being necessarily untrue, however unanswerable some of them may seem to him, and upon rereading Science and Health, many passages in it will then have a new meaning to him, one which they never had before. Such passages had previously expressed the same truths, and these truths had always existed, but the reader will have grown spiritually, will have pierced one more scale of materiality, will have emerged one more step from the world's material cocoon.

When Copernicus first began the study of astronomy, very likely he had little idea that the earth revolved around the sun; and it is easy to believe that a truth so diametrically opposed to sense testimony could not have been understood by a man of reasonably clear and honest mind living at Copernicus' time without having been prepared for it by an extensive course of training. Likewise it is no "apology" of Christian Science to say that one cannot understand all the questions which it brings up, until one's spiritual growth results in a necessary receptivity of mind and power of spiritual apprehension. Many things can be understood by the spiritually-minded, when they cannot be understood by those more materially-minded. Many such things, no doubt, are understood by some Christian Scientists, when they cannot be understood by others who are equally bright but whose perception has not been trained along the same lines. Some spiritual truths will never be understood by many until they become humble enough to receive them.

By humility, as thus used, one does not mean that one has to "yield one's mind" to any part of Christian Science which he does not understand. If one accepts as much as

at present seems true or reasonable, tries to put that much into actual and earnest practice, and trusts that more of it will appear reasonable later on, he will find that this very thing will happen. To accept what one understands at present, of a subject so vast as to involve the entire universe, and then to wait for more understanding to come, is not "intellectual tyranny," it is the common-sense way in which intellectual advance has been made in all time. Goethe has said: "Man is not born to solve the problem of the universe, but to find out where the problem begins, and then to restrain himself within the limits of the comprehensible."

There are some, however, who differ from Goethe, some who seem to think that it is their duty to solve or at least to understand that problem now, and many great minds in the past have attempted it,—Plato, Aristotle, Socrates, Spinoza, Hegel. These philosophers are remembered as a group of great thinkers, and they have no doubt helped the world along toward the apprehension of demonstrable truth. Yet what proof have we that any of them accomplished what they started out to do? Is it not reasonable to suppose that if they had solved the problem of the universe they would have greatly benefited the world thereby? Yet, compared with what Christian Science has accomplished during one woman's lifetime, how much has any system of mere philosophy done toward bettering the condition of humanity or alleviating its sufferings? Some of these thinkers have seen clearly enough to tell us that this is a thought world, but they have all missed the one grand point, the application of thought to practical use by its alliance through prayer with the divine source of all thought.

If Christian Science were but a system of philosophy, one might with more reason become impatient at not being able to understand at once all the points which its study raises. But it attempts more than any system of philosophy has ever attempted, it ventures farther than any system of philosophy has ever tried to go; it essays to bring human life with which we are all familiar, and the spiritual world of which we obtain only occasional glimpses, into a progressively redemptive relation. It has sufficient confidence in the truth of its statements to apply them, and this involves more than a mere process of reasoning, it involves a process similar to that used in the science of chemistry,

or in that of mathematics; namely, one of proof and elucidation through demonstration. As in chemistry and mathematics one experiments and demonstrates in order to prove and elucidate assumptions, so in Christian Science; if one is to understand the subject thoroughly, one must in addition to study, apply the rules, must demonstrate their truth. With this demonstration comes clearer perception, better understanding. A persistent application of thought is required in entirely new ways in order to accomplish a demonstration, often an entire reconstruction of one's thought habits; so it is not to be wondered at that some take to the process slowly.

Now, if any one felt sure that, more successful than any of the philosophers, he had entirely solved the universal problem, then "clear thinking combined with sickness" might be preferable on his part to any other state without such lofty thought, providing sickness would accompany such a great achievement. But if one had achieved "clear thinking" of that kind, is it not evident that he would not manifest a condition such as sickness, or discord of any kind? Is it not plain that "clear thinking" of that kind would inevitably presuppose perfect harmony of mind and body—the ability to live a normal, a greatly useful and a thoroughly well-ordered life? If not, what proof would such a person have that he had solved the universal problem, that he was thinking clearly—what proof indeed but his own opinion? Before concluding, therefore, that his thinking is already clear, one who is thus inclined to take his own thought powers so seriously, especially one who is ill or unhappy, should first be sure that he is not following some will-o'-the-wisp of knowledge, some reflection from the philosophies of the past, perhaps, which, outworn in its usefulness to mankind, will do neither him nor the world much further good. He should satisfy himself beyond all possible doubt as to whether, by further persistent study, earnest application, and consequent demonstration, he may not find that Christian Science is just what he has been looking for, namely, the Science of universal Truth.

Abstract thinking, unaccompanied by effective action, is of little account in the world. It is the useful man or woman who counts—he or she who follows thoughts with concrete, worthy deeds. A man of the kind we have described might also well ask himself, therefore, whether, in

all probability, he was intended to be a philosopher or whether he would be of more use to the world in some other walk of life; whether he is going to make a failure of human life because he fears he may not be thinking clearly, or whether it would not be wiser for him to try to be successful here and now, using the system of thought that will help him to that end and considering that health, usefulness, and the increased sanity resulting therefrom ought to help him to think better. The only standard by which thinking can decisively be judged, is results. Such a man might well ask himself what results his thinking so far has brought him.

There are many who have at some time either read of or heard some one whose personal magnetism laid a spell upon them, and who imagine such thoughts to be their own and take them very seriously. With such, the trouble is not worship of self—it is worship of others whom they have unconsciously come to regard as infallible teachers. The lack in such cases is not so much one of humility, as it is the courage to overthrow human idols and use a man's privilege to think and act for himself. It has always been men and women who have had the courage to ignore what widely recognized authorities have thought, who have dared to cleave to new ideals, that have caused the world to advance. It is because Mrs. Eddy had this kind of courage, and because all adherents of Christian Science likewise have it to some degree, that Christian Science has made such astonishing progress in the world. To refuse to follow its teachings because many so-called "authorities" do not endorse them, or because they do not conform to widely accepted doctrines, is not only to lack courage, it is to miss the honor and the opportunity of the pioneer.

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VALUES

REUBEN POGSON

AS Christ Jesus journeyed among the hill-towns of Cæsarea Philippi that lie between the sources of Jordan and Pharpar, he asked a question that must give every man pause at some time or other in his experience; namely, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" It may be that with a consciousness ever seeking symbols to make clear to material sense the parting of the ways which lead earthward and heavenward, the Master had caught a spiritual suggestion from the geographical proximity of the sources of the rivers Jordan and Pharpar,—Jordan, that has symbolized to Jew and Christian the baptism of Spirit, the purification from all fleshliness, and Pharpar, the river of Syria whose waters were not sufficient to cleanse Naaman of his leprosy, though he esteemed them more highly than the rivers of Israel,—these may have served to symbolize to Jesus the relative values of Spirit and matter.

All men will agree that only that which profits is of real value. Value cannot be estimated by linear, superficial, or cubic dimensions. Value defies material analysis or graphic arithmetic. Riches, the accumulation of a mass of values, cannot be measured by a foot rule or weighed in a banker's scale. Seek to register value by material methods, and it eludes our closest scrutiny; values cannot be retained by a material grip. Jesus evidently saw this when he associated the possession of the whole world, the sum total of material possessions, with the loss of soul, spiritual sense.

A fictitious sense of value always leads astray; all Scriptural and secular history teems with pathetic object-lessons of this fact. The pathos as well as the tragedy of the allegorical Adam and Eve is seen in their lack of a correct appreciation of what constituted value. That which was good and "pleasant to the eyes," the false estimate of value, was devoid of all worth when measured by the real standard. This woful lack must also have been the underlying mistake in Cain's unaccepted sacrifice. Solomon, who saw the fictitious nature of all material possessions, nevertheless fell away from loyalty to the true standard, and attributed

to the flesh a large degree of value, which fact led to his downfall. Thus we might trace the unhappy course of many a tragic figure who has left the straight and narrow way of Principle and its law to pursue with outstretched hands some phantom of fictitious value.

Before passing censure on these, our erring and erstwhile brethren of history, it were well, however, for us to see where we ourselves stand. All mankind will admit that the central tragic figure in this world's Passion Play is Judas. Nevertheless, in varying degree, all mortals are committing the same crime. We barter our apprehension of and companionship with Christ, Truth, for a cent more or less, as we sell and buy on the markets. The betrayal and crucifixion of Jesus is but the world's concrete embodiment of the universal practice of envy and treachery, the lying and murder of material sense under the government of a false sense of value. Men are quite sure that they would not have made the gross mistakes committed by their predecessors and recorded in history, so great is the conceit of mortal consciousness. The bland satisfaction in our superiority, manifest as twentieth-century students study comparative history, simply goes to show mortal mind's ignorance of itself.

Every day, and all day long, we are called upon to express our sense of value. Back of all our decisions, our choosings, there is this world, Spirit or flesh standard, to be accepted or rejected. Unless our standard is perfect, our decisions will veer to the fleshly, and though we may gain some part of the world, yet we proportionately suffer some loss of the present consciousness of the kingdom of God, and also retard our ultimate success. It is their ignorance of a perfect Principle that makes so many uncertain and unstable; there is a feeling that nothing matters either way, and so they go with halting step, oscillating instead of advancing. The student of Christian Science soon begins to see that he must stand for the ideal of Spirit, yet this does not involve priggishness or sanctimoniousness, as these are but the manifestations of a false human sense of goodness.

All semimetaphysical systems are based on a two-standard basis of values, spirit and matter. When we examine the spiritual value of the semimetaphysician's position, in its final analysis it is seen to be *nil*. To such a one spirit is

an intangible form of matter; it is not Spirit at all, as understood and revealed through Christian Science. If we pierce the teachings of theology, persistently push the question back step by step, stage by stage, we always come to vague, intangible positions which can only be accepted in belief and not in understanding. That which at first sight may seem valuable, is found when tested to be useless to humanity.

It is sometimes erroneously thought that Christian Science is opposed to doctors and medical science, and that, granting the elimination of these, the Christian Scientist would have gained all that he had set out to achieve. This is very far removed from actual fact. Christian Science has a larger plan of operation than that of opposition to *materia medica;* its scheme embraces the salvation of all mankind. Christian Science is showing that not only medicine, but all objects of material sense have only the fictitious value imposed upon them in belief by mortals. These values vary as the belief in them varies, and as no value is now placed by educated people in the fantastic and unsavory remedies of earlier times, so their value is *nil* and the medical profession wisely refrains from including them in its prescriptions. There are few doctors who have not proven in their professional experience that the value of the drug lies in the belief of the patient and not in the medicine itself. An army medical corps man told the writer that during the last Boer war, when the sleeping-draft supply had run out, he had given to sleepless patients, for whom such drafts had been ordered by the attendant physician, a dose of water flavored with a harmless chemical to taste like the soporific, and that it was quite as effective as the prescribed medicine. This was done not as a test, nor from any knowledge of mental action, but simply as a happy expedient in a time of great necessity.

It is written that God will bring every secret thing into judgment, and this fact necessitates on the part of every theist that he straightway begin to weigh the values of the content of his consciousness. All his aims, strivings, ambitions, hopes, yea, even his spiritual aspirations, have to go on the scales, even where Dives was placed, and the disciple's discord or harmony can but be in the ratio of the materiality or spirituality of his concepts. If our affections be set on things of finite value, the finity of that value

will sooner or later be made manifest; if our remedies possess only a material value, we shall be helpless when we are called upon to

> minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with some sweet oblivious antidote
> Cleanse the stuffed bosom of that perilous stuff
> Which weighs upon the heart.

If we examine all the conditions enumerated and implied in Macbeth's question, we shall see that they are all the outcome of a false sense of what constitutes value.

Christian Science has come to show us the value not only of the created things, but of the creator as well; and this apprehension of the priceless value of a Father who is ever at hand will grow clearer as we reject the material standard of valuation and adopt the spiritual. Just as one has to learn the purchasing value of a coin before one can use it wisely in commercial exchange, so before men can meet the test of true prayer laid down by Jesus when he said "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," they must learn the purchasing power, the infinite value of omnipotent, omnipresent good. As we realize what God can and will do for us, so shall we prove that God "giveth us richly all things to enjoy," and that such things alone possess a real and abiding value.

[Written for the *Journal*]

BE NOT AFRAID

STELLA E. SAXTON

HARK, the lilt of a robin's song!
What cares he for raindrops falling?
Piercing the clouds, the sunbeams dance,
To him, their comrade, calling.

Fresh, shy, and sweet the primrose grows,
Pure, though the earth be mud-defiled;
Rich in beauty, fair in promise,
Smiling like a little child.

Gently speaks a voice, heart-thrilling:
O storm-tossed life, O raging sea,
Peace be to thee, for the Master
Walks again on Galilee!

FINDING THE TRUTH

W. W. TOTHEROH, LL.D.

THE credibility and value of the religious belief of any class of men, so far as they are considered rational beings, will always bear a due proportion to the efforts they make to investigate every feature, and to submit the problems involved therewith to the tribunal of reason. This explains the devotion of most of those who have espoused the cause of Christian Science. In attaining their belief, they have not been actuated by impulse, resulting from environment and early training, or from some prevailing religious excitement; they have come to their understanding—and often only after reasoning and overcoming strong opposition from without and from within—as the reason has been satisfied by the testimony of the sacred Scriptures, by the irresistible force of logic, and by the beautiful, joy-giving results of practical demonstration.

Truth, when it is thus apprehended, becomes subjective—personal. We not merely become possessed of it, but it lays hold on us. It comes home to us. It becomes transfused with our sense of personality. It mingles with our every-day thought and feeling. The question of the day, despite the prevalent notions, is not as to matters of trade, or of state, or of society; but it is still that which was asked by Pilate, "What is truth?" The old systems of theology, which were long viewed and reverenced as containing the sum and substance of all moral and religious truth, are found sadly lacking, and today they retain what respect they have largely through their historical associations, superstition, prejudice, and wilful opinion.

Here, it is not amiss to say that the Reformation of the sixteenth century, considered as a religious movement, seems to have long since spent its force, and that the world has grown ripe for another revival period, or progressive religious impulse,—an epoch which many believe has been inaugurated by Christian Science. It can but prove a disability to religious progress, in so far as it is believed or assumed that past creeds and confessions are infallible, or that they are adequate interpretations of the Scriptures. Such assumption is sure to foster hypocrisy within the churches on the part of those who have questions of doubt, but who lack the

courage of their convictions to protest or to withdraw; while outside, those who are capable of discerning the arrogance of the claim often, in their revolt, swing to an extreme, like the pendulum of a clock, going from faith to doubt or even infidelity.

It is this that has given rise to much of the erroneous thought in our times. It comes to us as "liberal Christianity," or "free religion," in which all the just distinctions and definitions of truth, as laid down by Jesus, are abolished, and which holds that all religions and religious faiths are equally true and acceptable to God, if only sincerely held; thus including in its comprehensive creed all varieties of opinion and belief. This, in effect, is simply indifference to the truth, and is void of sanction either by Christ Jesus or the gospel. To entertain such a point of view is but to take hold of nothing and swing off. It is to be as a vessel that is adrift on a stormy sea without compass or rudder, or as a locomotive that has jumped the track and is plunging to ruin.

The only wise course for all who mean to be loyal to Christian truth is to recognize spirituality wherever found, even though to do so may require separation from long-cherished opinions, enjoyable ceremonies, and possibly beloved companionships. We are all more or less alert to welcome the truths that are brought within our reach by explorers and inventors. We have had so many marvelous lessons from such truth-seekers that we are no longer astonished and disposed to doubt when they promise some new wonder, but we accept everything as a matter of course. Then why should we not be equally alert for developments along the line of religious truth? Not only are the physical world and the world of scientific thought greatly enlarged, but the field of revelation is more thoroughly explored and better understood now than in the days of our fathers. We have been having a fulfilment of the prediction of Robinson, the pastor of the Pilgrim fathers, who in his last charge to them before their embarkation declared, "God has more light yet to break out of His Word." More light has indeed broken forth out of God's Word than was vouchsafed to those who framed the theological formulas of the past!

Under the guidance of Christian Science, the Bible, and especially the words and acts of Christ Jesus, means vastly

more in our day than it was perceived to mean through ages before. This enlarged meaning is not carried into it, but is legitimately drawn from it. The universal testimony of Christian Scientists is, that for them the Bible has been made more precious and has received a new, clearer, and more helpful meaning. Instead of removing the reader from Jesus, or from the Bible, the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a guide that leads directly to the Scriptures and to the presence of the great Teacher. It points out things new and old, and frequently makes plain what before had become hidden or was dark and perplexing, or discloses greater depths of meaning where everything had seemed clear.

In the gold country there are mines that were for a long period marked by the skeletons of derricks, and where all was silent, except as birds darted in and out or as wild animals lurked near. Some of these mines were said to be non-paying, others were described as unworkable; but after a time men came along with new processes, and activity was renewed. Obstacles were surmounted, difficulties overcome, and rich ore was obtained. This illustrates the experience of multitudes in their study of the Bible; first without, and then with, the aid of Christian Science. It is also an impressive fact that in the proper study of Science and Health the educated and the illiterate, the cultured and the uncultured, the rich and the poor, the old and the young,—even little children, experience blessing in an increase of knowledge and in deliverance from error, and are thus enabled to live better lives.

This is all the more remarkable when it is borne in mind that in the work there is no attempt at mere rhetorical effect, nor at any of those features to which writers commonly have recourse when bent on attracting readers. In a plain, simple, straightforward, but forceful way, it has to do wholly with "the deep things of God," with many of the most profound and metaphysical truths. Surely a discriminating and thorough analysis of this wonderful book, "Science and Health with Key to the Scriptures," will disclose that the explanation of its power is in its unfolding of sacred truth, or its inspiration of truth.

I have thus specified that "proper study" of Science and Health which its critics have not given to it. All will con-

cede that what a man may see in any given matter depends not simply on its outward beholding, but quite as much and even more on the thoughts, ideas, feelings, the inward perception or insight, which he brings to it. We do not intimate that the reader should take up the book necessarily predisposed to credit every statement; but it is altogether reasonable to say that preconceived notions and prejudice, together with all wilful opposition, must be put aside, if a fair and candid consideration is to be given. The entire work should be read—not merely fragments here and there, detached from their context—and the reading should be done thoughtfully and prayerfully. I have also spoken of the readiness of Christian Scientists to submit their beliefs to the tribunal of reason. As some who have caviled at Science have been rash enough to charge it with being opposed to or contrary to reason, it is pertinent to inquire what reason is intended. Is it reason narrowed by prejudice or blinded by conceit? A conflict between such reason and Christian Science is of no significance in opposition to the latter. When we speak of appealing to or of the approval of reason, we mean the reason of a right-minded person whose intellectual vision is pure.

The day is not far removed when Christian Science awakened serious interest in only a few individuals, and the reference to it was likely to beget scorn and ridicule with the multitudes; now it commands the respectful attention of myriads the world over, and is the faith heartily accepted by hundreds of thousands of men and women in all walks of life, while a million surely, members of our race, have borne or are prepared to bear testimony to its efficacy to deliver them from dread disease and sin. Wherefore it is worthy, surely, of the vigils of the student. Is one in quest of Truth, of the Christ Science? If so, then, as when seeking any other knowledge, let him humbly and persistently search for it, and in the way suggested. Then his reward is sure. For those who will thus seek, across the centuries come the encouraging words of the Master: "Blessed are the poor in spirit;" "Blessed are the pure in heart;" "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Ye shall know the truth, and the truth shall make you free."

"CANST THOU BY SEARCHING FIND OUT GOD?"

MILTON B. MARKS

AMID human conflicts, the question sometimes arises: "Does God really exist? Is there a Supreme Being in whom we can put our trust?" In grateful remembrance of numberless evidences of the gradual overcoming of evil in his own experience through Christian Science, the Christian Scientist unhesitatingly responds: "Yes; our Father-Mother God, as revealed in Christian Science, does exist and is supreme." He does not expect to be able to prove this by argument alone, nor is he satisfied with argumentative refutation of the claims of opponents; but he looks always to the infinite Mind for final judgment of the issue in the human heart. This willingness always amplifies and adds to his own store of right apprehension, and all concerned are blessed, himself included. Hence, to any who are dissatisfied with the fruits of doubt, the student of Christian Science is ready to give a reason for the hope that is in him, knowing that God blesses right motives and takes care of their fruitage. He does this without fear, because willing to abide by Truth itself, which is known by the test of demonstration. If God, good, exists and is supreme, as Christian Science inculcates, the scientific apprehension and demonstration of this fact will solve the life-problem, while the acceptance or rejection of the platform of Christian Science without such a test amounts to little.

That which the infinite creator understands and has brought into being, rather than that which human minds claim to know by investigation, must constitute the basis of all practical demonstration of Christianity in human affairs. The very term investigation implies a state of admitted ignorance, to be dissipated as the light of demonstrable truth illumines the understanding. It is plain that this condition of admitted finitude and continual thirst for the undiscovered, does not justify any one in denying the existence of an infinite Mind. Attempting to prove that a diligent search in mindless matter conduces to an illumination of the understanding and is a process of mind, mortal thought is met by the statement of Christian Science that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

In view of the world-wide, persistent labor for the attainment of the ideal goal,—a perfect understanding of all things,—what shall be said of the suggestion that there is no perfect, no infinite intelligence? Is it not well to pause and determine whether results attained by the investigation of matter are really illuminative? Do they bring one nearer to the cause of all? An honest search for that Truth which is Mind must eventually lose the aspect of an investigation, which implies an activity apart from spiritual creation, from right consciousness. The ideal attitude for one who would know something of truth as God knows it, was instinctively indicated by the Discoverer and Founder of Christian Science, Mrs. Eddy, in a very early religious experience, when, after being persistently questioned, she responded that she could only say as did the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." (See Retrospection and Introspection, p. 14.)

The habit of ignoring God and of seeking to acquire knowledge through material investigation seems rather firmly rooted in human belief, and the attempt is sometimes made to investigate Christian Science in this way. One hears it said: "I have investigated Christian Science and find nothing in it." Or, "I find much that is beautiful and good in it, but many fallacies." It is evident that the Science of Christianity is not subject to investigation by material methods, any more than is God Himself the origin and author of the means by which He scientifically sets at naught the evils and diseases which beset humanity. All who are ready to know that God, infinite Love, does exist, and that there is none beside Him, all who desire the supremacy of good, Christian Science gently admonishes in the words of Christ Jesus: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." And again, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Through the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, this search of the Scriptures has been rendered scientific, satisfactory, and healing.

THE FLESH UNREAL

HERBERT T. PROUDFIT

IF those who maintain so insistently that the fleshly man is God's man, would only stop to consider what Jesus and his immediate followers said about the flesh, it would at least give them cause for serious thought. St. Paul says, "They that are in the flesh cannot please God." Can it be possible that anything of God's own creating "cannot please" Him? And would those who we know assuredly lived close to God, belittle and speak as did Paul of that for which He was even indirectly responsible?

The common theological view is, that the body contains the soul, as the shell does the kernel of the nut, and that the soul achieves heaven or is consigned to everlasting torment according to the use it has made of its opportunities while on earth. If this view were correct and man really needed this school of experience, then the "flesh" would certainly be an important implement in God's hands, however humble it might be intrinsically. But does not this leave us in something of a dilemma? Is it not disrespectful, to say the least, to speak slightingly of any factor in God's government? Would it be possible that the habitation in which the soul dwelt while working out its eternal salvation "profiteth nothing"? Yet this is what Christ Jesus declared.

It might of course be argued that in itself the body is of no value, though necessary as a means to an end. This would be to beg the question, however, for under any circumstances God would still be responsible for providing it as a means. Let any Bible student take his concordance, and read the many references in the New Testament under the heading "flesh." We are quite sure that the impression will be gained that in the minds of the writers of that time this particular kind of matter held no good in it, served no good purpose whatsoever, and simply could not have emanated from God.

What, then, is the "flesh"? The Bible as interpreted by Christian Science answers this question as follows: "An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation" (Science and Health, p. 586). But for the benefit of those not prepared to accept the wholly spiritual or Christian Science view of God's universe, it

might be helpful to learn what views modern research, or so-called natural science, has reached regarding the flesh. Respecting this it may be said that, owing to some very disconcerting discoveries in recent years, natural science has been obliged to readjust its views concerning matter (the "stuff" of which the flesh is made), and in consequence, matter, to use the expression of one eminent writer, "has not only been explained, but has been explained away;" or, to quote another, it is "simply mind-stuff."

To simplify this we may say that it is now held by most scientists that while every object we see is really something, what it really is we do not know, because we only see and hear and feel and taste and smell our own concept of it. Mrs. Eddy says on page 86 of Science and Health, "Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts." And this statement, so far from being contradicted by natural science, is actually corroborated, for flesh and matter being identical, and matter, as we have found, being "mind-stuff," it follows that the flesh, and therefore man as materially believed in, together with the whole material panorama, is but a projection of material sense. That is, mortal mind has objectified its own views of man and the universe.

Now, how beautifully this disposes of many vexed and painful problems. God, our loving Father, is after all not the source of the terrible things daily transpiring about us in this mortal-mind world. Diseased, maimed, too often vicious men are not His image and likeness. The so-called natural forces of the material world—its earthquakes, floods, and devastating winds—are not of His providing. He never made the flesh which "profiteth nothing," and which "warreth against the Spirit." Above all the turmoil of material living—birth, growth, decay, and death—is the true creation of God, perfect, harmonious, eternal, "very good." This is the reality that natural science intuitively knows is there, but cannot find, because it peers through the lens of material sense.

This reality can only be spiritually discerned! Those who like St. John live so close to God that their spiritual sense is scientifically unfolded, see this "new heaven and a new earth;" that is, new to the newly awakened sense, but actually old as eternity, for it is God's own creation, the only creation that actually is.

"A DOUBLE PORTION OF THY SPIRIT"

ADA C. BEST

IN the second chapter of II Kings we read: "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me." The first twenty-two verses of this chapter contain a wonderful lesson of faithfulness and love. Elisha when plowing in his father's fields recognized Elijah as a prophet of Truth and followed him and ministered unto him, so we find him mentioned as a faithful follower of Elijah. A careful study of this chapter shows the student that at no time was Elisha tempted to tarry, rather was he ever ready to follow in the way pointed out by Truth to Elijah. Nor was he tempted to be discouraged when at each city he was asked by the sons of the prophets, "Knowest thou that the Lord will take away thy master from thy head to day?" for he was looking beyond the mortal sense of personality and so could answer, "Yea, I know it; hold ye your peace."

Thus it came to pass that when Elijah said to Elisha, "Ask what I shall do for thee, before I be taken away from thee," Elisha was ready to ask for a greater understanding of the truth that had enabled Elijah to heal the sick, raise the dead, and divide the waters so that they might walk on dry ground. In response to this request, Elijah answered and said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." In other words, if Elisha were able to perceive the underlying fact of divine Principle, and to recognize God's man as "never born and never dying" (Science and Health, p. 258), he would receive a double portion of the spirit, and his prayer (desire) would be answered.

Let us follow these prophets to the point where "perfect love casteth out fear" and man as the likeness of God is revealed. The waters of the river Jordan have been parted, and these two God-fearing and God-loving men have crossed over on dry ground. They continue their journey, talking no doubt of the Father's loving-kindness, of the Life that knows no death. Suddenly, there appeared a chariot and horses of fire and parted them

asunder, and Elijah was taken up by a whirlwind into heaven. "And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof." Such rejoicing! The wonder of it! Not a moment's grief —there was only time to rejoice. Elisha had recognized his God as a God of life, not a God of death, and not for one instant did he tarry to agree with any sense testimony of separation. No; he took up the mantle which had fallen from Elijah, and went back and stood by the bank of Jordan. He took the mantle of Elijah and smote the waters and said, "Where is the Lord God of Elijah?" And when he had smitten the waters, they parted and Elisha went over.

The writer will never forget the case of instantaneous healing that followed the study of this chapter. Mrs. Eddy says: "Divine Science is absolute, and permits no half-way position in learning its Principle and rule—establishing it by demonstration" (*Ibid.*, p. 274). Had Elisha believed for one moment that his teacher had died, he would have been on the same plane of thought as the sons of the prophets who afterward sent men to search for Elijah. Elisha went to work, to put into practice that which he had been taught. He went forward in the power of the Spirit and with "signs following," and when the sons of the prophets saw him they said, "The spirit of Elijah doth rest on Elisha."

Christian Science teaches that all may demonstrate the truth of man's birthright as a child of God. Our beloved Leader has said, "Follow your Leader, only so far as she follows Christ" (Messages to The Mother Church, p. 78). The way has been pointed out. The truth of being is revealed. It only remains for us to practise it. Let us take up the study of our text-book with a double portion of the spirit, and with the garment of praise separate the waters of mortal mind and cross over on dry ground. Then will "the sons of the prophets" recognize the life-giving power of Spirit, and come and bow themselves before Truth in the acknowledgment of "God with us;" then, too, can we say with the poet,—

> Henceforth my heart shall sigh no more
> For olden time and holier shore:
> God's love and blessing, then and there,
> Are now and here and everywhere.

"THE FIRSTBORN OF EGYPT"

A. B. FICHTER

A GENTLE lady, giving her reasons for a repugnance to the grand stories of the Old Testament, said that her sense of God was shocked at the cruelties recorded in those narratives being imputed to God, as, for instance, where it is declared that "all the firstborn in the land of Egypt shall die, . . . But against any of the children of Israel shall not a dog move his tongue, against man or beast." The statement is confirmed by the psalmist, who says, "He smote also all the firstborn in their land, the chief of all their strength."

This lady is not the only one to whom the sacred pages remain barren and fail to yield the great lessons which Science and Health unlocks to its students, illuminating the Scriptures with a more satisfying and spiritual sense. On page 583 the children of Israel are defined as "representatives of Soul, not corporeal sense; the offspring of Spirit." Even at the time of Christ Jesus and the apostles, the children of Abraham, or of Israel, were considered to be those who had gained the understanding of God which Abraham possessed, and many Scriptural passages prove this; for instance: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham;" also in Galatians: "And if ye be Christ's, then are ye Abraham's seed." Mrs. Eddy also speaks of the "systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage" (*Ibid.*, p. 226).

Here it may be asked, What holds the children of Israel in bondage today? Is it not false belief, corporeal sense? Are not these the rulers of material existence? What material sense conceives, is the offspring of corporeal sense, and is the first impression generally accepted about anything; but these "firstborn" impressions of matter are erroneous; they do not accept the testimony of Spirit; they seek to hold the offspring of Spirit, the spiritual concept, in bondage, keep it from coming into its rightful heritage of dominion. When, however, the truth of being comes to this night of error and passes through the domains of material seming and belief,—"the land of Egypt,"—then the false concept of material sense, the "firstborn of Egypt,"

is destroyed by the revelation of the truth that man is spiritual.

Science and Health tells us (p. 474) that "Truth spares all that is true." As the truth that man is spiritual is brought out, the children of Israel, the offspring of Spirit, gain freedom from the bondage of false beliefs. The destruction of "the firstborn," the first false deductions, is the destruction of error's chief strength, because when we have once gained the knowledge that material impressions are not to be trusted, we shall rely less and less on material sense; these false concepts will gradually lose their power over us, and against the offspring of Spirit animal magnetism will have no power.

How we should rejoice that our Leader has found for us the way out of the contradictory impressions which are apt to confuse the thought and to throw misleading deductions into the path of one struggling for higher views of God by a study of the Old Testament. The world of today, touched as it is by Jesus' sublime revelation of God as the all-Father, who is Love, can no longer accept the Mosaic concept of God as implacable justice, and hence it suffers in the contemplation of a Deity who is said to have destroyed indiscriminately hundreds and thousands that were not even remotely accessory to the enslavement of Israel. That this is the case is a great sign of the potency of the gospel of love, even when only imperfectly comprehended. But the greatest advance, after all, could not come to mankind until they were given the understanding of God as divine Principle, Love, and that anger, hate, revenge, cruelty, and injustice can be no part of Him; that it is the very nature of Truth to correct or destroy all wrong concepts, and to bring out the true view of man.

Through the study and demonstration of Christian Science, our false views of God and His laws are corrected. A materialistic concept of these always includes severity, if not injustice and cruelty, while spiritual understanding reveals God as Principle, unchanging Love, and unvarying justice. Thus we have a perfect model by which our thoughts, words, and deeds are to be governed. As we read the Scriptures in this clearer light, we must very often get rid of preconceived opinions, the products of material belief; but our experiences will justify the Master's saying, "The last shall be first, and the first last."

FULFILLING THE LAW

HARRIET DAVIS

WHEN the great apostle of the Gentiles laid down the rule for those who had put on "the Lord Jesus Christ," that they were to "owe no man any thing, but to love one another," he went on to explain, with the grave responsibility of a teacher sent by God, why this exalted ideal was to be practised: "For he that loveth another hath fulfilled the law." This comprehensive command for the Christian's conduct, which surely must have been the outcome of Paul's own immovable faith and his conviction of man's spiritual sonship, concerning which he says, "There is but one God, the Father, of whom are all things," contains no sanction, no license whatever for either borrowing or lending. The restriction unhesitatingly enforced by the apostle upon Christian believers is to "owe no man any thing, but to love."

We are told by the psalmist that "the wicked borroweth, and payeth not," and when the wise man propounded the proverb, "The borrower is servant to the lender," he expressed much wisdom and moral insight. Amid the inspired sayings of his prophetic book Isaiah writes, "The Lord maketh the earth empty, . . . and scattereth abroad the inhabitants thereof. And it shall be, . . . as with the lender, so with the borrower; . . . because they have . . . broken the everlasting covenant." There must be very few of us, if any, who have not at some time or another suffered the bitter experiences consequent upon borrowing or lending. Oh, the humiliation, the wreck that we made of our righteous pride, when we went to borrow, from some long-neglected relative perhaps, or of an overindulgent friend, a sum of money deemed indispensable at the moment to save us from impending ruin or disgrace! Oh, the blinded vision with which we charged all our debts and misery to a perverse fate, when the careless extravagance, the sins and shortcoming of our improvident lives perchance accounted for our inability to meet our pressing obligations.

Or it may be that some friend or relative approached us with the same object, and although we were fully aware of a better, a far higher way of meeting our brother's need than by saddling him with an additional debt, nevertheless,

simply because we felt unwilling to sacrifice ourselves and our time to the service of true charity, we complied with his demand, this being the line of least resistance. Well might conscience indeed rebuke such inconsiderate dealing, for as the covenanters of Love we knew that we had the higher right to offer our neighbor those priceless riches and possessions to be found in the inexhaustible treasuries of Truth, which are open and free to all. Therefore, as the lender, so with the borrower, both had forgotten the "everlasting covenant" of Love. England's immortal bard has this to say about these perplexing problems,—

> Neither a borrower nor a lender be;
> For loan oft loses both itself and friend,
> And borrowing dulls the edge of husbandry.

Borrowing not infrequently illustrates the selfish and slothful disposition of the carnal mind, whereby something may be had for which no adequate labor has been expended. Moreover, since a loan from a friend is almost invariably obtained at another's sacrifice, borrowing on that account alone means the infraction of God's law of equity, of right-minded action. Lending is discountenanced on the basis that all things belong to God, who "giveth to all men liberally, and upbraideth not." The lender therefore not only assumes the Father's divine prerogative, but further transgresses the law of spiritual liberty in binding his brother down to a personal obligation, for, as the axiom runs, "the borrower is servant to the lender."

Those of us who through Christian Science have gained an insight, however small, into spiritual law, must assuredly think twice before yielding to the temptation of becoming either borrowers or lenders. Christ Jesus taught the world an immortal lesson on the first-named subject in his parable of the ten virgins. The five foolish virgins (typifying the carnal-minded who have little opportunity and less inclination to seek the things of the kingdom of God), when the cry was raised that the bridegroom no longer tarried but was coming, and finding themselves without oil for their lamps to go forth to meet him, would fain have borrowed from their more provident sisters. Their request, however, met with refusal, and they were gently reminded of their own duty, which plainly lay in going to buy for themselves. Mrs. Eddy in her "Miscellaneous Writings"

(p. 341) elucidates the spiritual signification of this beautiful parable of our Lord. "Go . . . and buy for yourselves;" surely this solemn instruction which the great Teacher put into the mouths of the wise virgins carries with it the blessed assurance that God's storehouses are eternally and fully stocked with all needed supply, so that those who are willing may go to this storehouse and buy for themselves.

It is to be remembered that the Scripture condemnation rests upon the lending which debilitates and degrades the borrower, a false condition for which both borrower and lender are held responsible. This lending is usually upon the part of a friend, who, perchance, finds it easier to accommodate another than to rebuke a bad habit. It is a case in which both consent to the line of least resistance, when both ought to assert themselves for a recognized but uninviting right course. The Scripture also condemns that lending which resulted in the imposition of usury. On the other hand, in the parable of the talents our Lord approved that legitimate use or sale of capital, in which money is contributed by one, labor by another, and business intelligence by yet another, in the conduct of a legitimate business from the profits of which each receives a proportionate and equitable return.

The imperative duty that lies before each individual, then, is that each must go to God and buy his own oil, for nobody else can purchase, can work out the salvation of another; and if we but listen gratefully to the loving Way-shower's commands and follow his divine example, Truth will show us how to go about our Father's business, until the false belief in reliance upon human personality, with its besetments, ignorance, indolence, poverty, greed, despondency, and failure, have all been effaced from our minds, and that Mind "which was also in Christ Jesus" is manifested in us. Then there will be no occasion either to borrow or to lend, but rather shall we find that our own needs and those of our brother are always unfailingly, impartially met at the hands of our all-loving, just, and merciful Father. Thenceforth St. Paul's admonition, "Owe no man any thing, but to love one another," will be intelligently obeyed, for love, and love alone, fulfils the law wherein the Father provides and tenderly sustains each one of His children.

TESTIMONIES FROM THE FIELD

I DESIRE to bear testimony to the efficiency of Christian Science in what I consider a most remarkable case. I have waited three years for the following reason: in consulting the best authorities on the disease during the time of my daughter's affliction, I found it the consensus of opinion that when a patient had passed a period of two years without a reappearance of the disease, it was conclusive of an absolute cure; if there should be a return of the symptoms later than this, it must be considered a new case. Hence, I have not only allowed the required two years to elapse, but have waited three years.

In the summer of 1905 our daughter, then five years of age, showed symptoms of a nervous disease. These gradually grew worse, and the spells were of longer duration; then light spasms, which gradually increased in violence until she would fall and lose all consciousness. The spasms occurred frequently, night as well as day, and numbered from eight to over thirty in the twenty-four hours. Her mentality was affected, also her memory; she lost all desire to amuse herself or to be amused. Still she grew worse, until the spasms would leave her in a paralyzed condition. Our family physician was called at the start, and found the symptoms puzzling, for while they pointed to epilepsy in a general way, they were adverse in the minor details. On his advice I called the other local physicians, one at a time, but could get no encouragement. Osteopathic treatment was suggested at one time, and a course of that treatment had; but she was no better.

In the early stages of the trouble, I took her to the city and consulted an oculist, thinking the trouble might come from the eyes; but they were pronounced all right. She also underwent a minor operation for adhesions, which are supposed sometimes to cause such trouble. Still the spells grew more severe, more frequent, and of longer duration. I then consulted one of the most prominent physicians in a near-by city, who also pronounced it a case of epilepsy, but gave us some hope. We tried his treatment, and kept the child on a strict diet for a period of three months; still with no results. Having reached the end of our resources, we were awaiting the time when we could take

her to the university to consult the best authorities there upon the disease. This was done at the suggestion of a brother who is a medical practitioner, and who was as much puzzled over the case as any of the other physicians.

During the interval, Christian Science was suggested, and a hope held out to us. Being a constant user of drugs in the daily practice of my profession, and producing the desired results with their use, it was not easy for me to believe there was no efficiency in them; not only this, but I was decidedly opposed to Christian Science, or rather, like a great many whose knowledge of it comes from those who know nothing of it, I was prejudiced. But there was a hope held out, and like the drowning man, we grasped at it, with the belief that the treatment could do no harm, if it did no good. Drugs were doing no good, and our physician was frank enough to say that it was useless to give them. Nine months had elapsed since the first symptoms, and the strain of constant watching, never allowing the child out of sight for a minute, was telling on the mother, and she was at the point of a nervous breakdown.

These were the conditions when Christian Science was presented, and now comes the part I do not fathom and cannot understand. Skeptic that I was, the little faith I had in its powers at the time of submitting to the treatment, it was not long before a feeling possessed me that we were doing the right thing. Although the child continued for a time to grow worse, yet something told me that she would recover. In all, Christian Science treatment was had for about two months, and one morning, after probably the severest night we had experienced, the child arose as bright as any child of her years,—her mentality restored, her interest in things around her renewed. From that day to this, now over three years, she has not shown the slightest sign of the disease; furthermore, I do not believe she ever will. Since then we have had several of what might be termed minor demonstrations; but this major demonstration has proven to me, beyond a doubt, that there is much in Christian Science.

Chas. W. Cotton, D.D.S., Grand Haven, Mich.

NEARLY four years ago I first learned of Christian Science, the truth which has again been brought to light after having been unused for so many centuries, and I

wish to express my gratitude for what this wonderful healing truth has done for me.

About three years ago, while attending a religious service, I heard many beautiful thoughts expressed. I was at that time afflicted with an intestinal trouble which seemed to be taking my strength and making me a nervous wreck. As I sat there the thought occurred to me that if God is all power, and is Love, how could my affliction be from Love? I pondered, but came to no definite conclusion. Some Christian Science literature was given me shortly afterward, but I gave it little attention; I read some and doubted much. The seed had, however, been sown, and was soon to yield a bountiful harvest.

This was late in the summer of 1907, and the following spring we moved to our farm, and I found myself in such a physical condition that I was scarcely able to do any work at all. I worried about everything, I lost flesh steadily, and when I met people who had not seen me for some time they would invariably ask, "Are you sick?" until I began to expect it. I sought relief from several physicians, and appeared to be better for a time, but soon relapsed, having the former symptoms in an exaggerated form. I was entirely discouraged, and actually looked forward to death as a release from my sufferings.

Some more Christian Science literature came, and I again read it out of curiosity; but one day, when I was feeling unusually ill, I told my wife that I was going to investigate Christian Science, and thought that I would take treatment. I went to the office of a practitioner and had a long talk with her, and immediately saw that this was the truth for which I had been looking. Such a beautifully clear explanation as I received on creation, as it is recorded in the first chapter of Genesis and the first four verses of the second! This gave me a new thought to ponder, viz., that God is man's life and that in Him "we live, and move, and have our being." I felt like a new man. I began to take treatment and continued for several months, and I can truly say that although my healing was slow there has never been a return of the former trouble in any way whatever. Thanks to God, also to Mrs. Eddy for the healing gospel which lifts us out of the belief in matter into the understanding of Spirit, I have gained wonderfully in flesh, and feel like a new being, physically, morally, and spiritually.

I have had many beautiful demonstrations since coming into Christian Science. For five winters past I had suffered terribly with chilblains in a very bad form, which caused me much pain and many sleepless nights. My feet were in a distressing condition, and the remedies of a doctor did them no good except to relieve somewhat the burning sensation; but the touch of Truth has healed them. It is now nearly two years, and I have had no trouble whatever from this ailment. Frequent headaches are a thing of the past. I can now repeat the words uttered by Christ Jesus and understand more fully their meaning, "Ye shall know the truth, and the truth shall make you free," a meaning revealed to us through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I am thankful that we now have a religion which meets every human need. I can never be grateful enough for this blessed truth which, if rightly understood and applied, will overcome all sickness and discord. I am truly thankful to God for this spiritual understanding; I never before understood the Bible as I do now. Many pitfalls have been encountered, but the light of Love has never grown dim, and it becomes brighter day by day. My gratitude is very deep to Mrs. Eddy, who has again brought to light this blessed truth as taught and demonstrated by our Wayshower, Christ Jesus, and who has so patiently labored all these years to lead mankind into the way of Truth. I will gladly answer any one who may wish further information in regard to my case.—*Ralph Laidlaw, Franklinville, N. Y.*

I FEEL that the time has come for me to express my heartfelt gratitude for what Christian Science has brought me, for although I have as yet but touched the hem of Truth's garment, words fail to express all that I would like to say. Christian Science has brought something into my life for which I had long been in search. When 1910 was dawning, I could but recognize that 1909 had been the happiest year of my life, for in it I had understood more clearly and fully than ever before my privileges as a child of God, and I attribute this entirely to my study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. This precious volume is indeed a key to the Bible, for it unlocks the door and lays bare all the hidden treasures—the "pearl of great price"—and the promises contained in

God's Word for His children. In the autumn of 1908 I was an invalid, and had "suffered many things of many physicians." I had tried every material remedy that doctors could suggest, but without relief, until existence was more or less of a burden to me. I had heard of Christian Science, but it meant nothing to me, for I had always looked upon ill health as a necessary discipline to chasten me and fit me for the kingdom of heaven after death. But now, thank God, I realize that the kingdom of heaven can really be within one in this present life.

My cousin had come home from South Africa, and she was interested in Christian Science. She often spoke of it to me, but somehow I thought it was not what I could comprehend at all. She returned to South Africa after being at home some months, but she left behind her an old number of *The Christian Science Journal,* which I looked at casually then put aside to be burned. Some weeks afterward, however, I found this same *Journal* lying on the kitchen table, it having escaped the bonfire of rubbish. I felt this time that I must take it to my room and read it quietly. I did so—read it and reread it. I was feeling far from well at the time, and those testimonies of healing and spiritual rejoicing riveted my attention. What was this healing which each and all spoke of with such great joy? I must inquire further! So, without any hesitation, I wrote to a practitioner whose name was given in the *Journal.* She wrote back so kindly and asked me to call at the Belfast reading-room to see her, but I felt too ill to undertake even that short journey of nine miles by rail. I wrote her to that effect; so she came to see me, and I shall never forget my talk with her. She told me this healing was free to all,—within my reach also; that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and I have had many proofs of the truth of this statement.

After receiving treatment from the practitioner, my health at once began to improve. I bought a copy of Science and Health, and from the study of this book and the Bible the way to eternal life has become clearer to me. Each day seems to bring its own unfolding of the endless beauties and joys that await the faithful in Christ; and though my progress is slow, yet I know it is sure. I have been able to make many (perhaps small) demonstrations over sick-

ness and sin. My health has improved so much that my friends all express pleasure in seeing me so much stronger and able for the duties of each day; and now out of the gratitude of my heart I write this testimony, hoping it may meet the eye of some who are weary and heavy laden, so that they may take heart and come and lay down their burden of suffering and weariness at the feet of the Christ, from whom, as St. Paul tells us in Romans, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us."

Jessie Elliot, Craigdarragh, Helen's Bay, Ireland.

[Translated from the German]

I AM nineteen years old and had worn a truss as long as I can remember, my mother having told me that the trouble which required its use dated back to my birth. I could not be without it for one hour, as severe pain would set in, and my greatest wish had always been that I might be freed from this trouble without having to undergo an operation. In July, 1909, I came from Germany to stay with my aunt, through whom I had often heard about Christian Science; and I asked her to give me treatment. She did so, with the result that I was healed, and have had no use for the appliance since. A deep indentation in the flesh which resulted from its use is now filled up almost entirely.

I am very thankful to God for having been shown the way to Truth, and I am also grateful to dear Mrs. Eddy. I shall study Science and Health diligently, in order to acquire a better understanding of the truth contained therein.—*Erna Probst, Montclair, N. J.*

I DESIRE to express my deep sense of gratitude for the many blessings which my family and myself have received through Christian Science. I have been cured of inflammation of the inner ear, of rheumatism, and also of headaches of long standing. The demonstration that I wish to speak of now is that of the attack of inflammation in the ear. I was taken suddenly, while camping out in a mining district, and I soon found myself seriously ill with a very severe pain in my left ear. I left camp and started for home, the journey taking part of a night and a day. I suffered intensely during the trip, and upon reaching home

found that I could not hear with that ear, while the pain was almost unbearable and I was in a weak condition. I called in a Christian Science practitioner, and through faithful work the case was met in about a week, so that the pain stopped and hearing was restored. There was no discharge and my hearing is now perfect. My right ear was also somewhat affected, but was soon healed.

I am truly grateful to our dear Leader, Mrs. Eddy, who has brought to the world this great truth.

Wm. A. Butterworth, Pasadena, Cal.

I WISH to express my gratitude to God for the many blessings which Christian Science has brought into my life. First and foremost it has given me an understanding of God and of man's relation to Him. It has shown me that the real man has never fallen, but remains forever God's reflection, guided and sustained by Him alone. Through this understanding, peace and happiness have come to me, with increased health and fearlessness.

One of the many proofs of healing has been the overcoming of a severe bronchial cough, which troubled me a great deal at night. After reading Science and Health it disappeared for a time, but my fear of it was not wholly destroyed and it returned. However, with loving help given by a Christian Science practitioner, it was entirely overcome, and the healing was so complete that until recently I had forgotten all about it. I am learning through study and demonstration that there is indeed only one power, and that God, good; therefore "evil is not power" (Science and Health, p. 192).

One cannot help being filled with gratitude for our dear Leader's example, for her pure life and steadfastness to Truth; for our literature and the many evidences of love and thoughtfulness on the part of those at headquarters, who so often seem to anticipate our needs. Gratitude is, however, best expressed by living, not words; and my prayer is that I may let my light so shine before men that they will glorify our Father which is in heaven.

Constance Stevens, Melbourne, Victoria, Australia.

My heart overflows with love and thankfulness to God, and with gratitude to Mrs. Eddy for the blessings I have received in Christian Science. I can testify to the healing

and redeeming power of divine Love; I can prove that the blind do see and the lame walk, from the healing of my daughter in Chicago. She paid us a visit in the summer of 1904, and brought to us the tidings of great joy. I accompanied her back home, and several days after I arrived there, as I desired to learn more of this truth, I sought a practitioner, as I wished to be healed of various ailments and habits which had become a burden to me, and which in the past I had not the power to overcome; but now the night is past, and the "Sun of righteousness" has arisen.

In Science and Health (p. 494) we are told that "divine Love always has met and always will meet every human need." Since coming into Christian Science I have received the blessing of health and other manifestations of the power of Truth and Love. I shall never forget the first Christian Science service I attended. The Lesson-Sermon seemed to have been prepared especially for me. Previous to this I had suffered from rheumatic and stomach trouble, pain in my side, and weakness in my limbs; but since coming into Christian Science I have had no need of a walking-stick. The desire for tobacco and strong drink has left me, also a bad temper. A carbuncle manifested itself on the back of my neck, from which I suffered severely. Friends not in Science warned me that if I did not have material help I might die, but I trusted in the great Physician and was healed. My eyesight was very poor when this truth came to me, and I used glasses until about three years ago. One evening, when I wanted to read the Bible, I could not find my glasses, and this Scriptural text came to me: "God said, Let there be light: and there was light." I opened the Bible and found I could read. I am so glad that the darkness is past and the true light now shineth.

[William T. Bishop, Guelph, Ont.

THREE years ago I had to consult a doctor, as I was suffering great pain and wasting to a shadow. The doctor ordered me to a hospital, where I was operated on by a specialist, who informed my son that I was suffering from a malignant growth, that he could do nothing for me, and that I could not possibly live more than six months at the most, as the growth was attached to the vital organs and could not be removed. After being in the hospital for six weeks, I was sent home as incurable. A friend then advised

me to try Christian Science, and a practitioner was sent to me. From that day I ceased to suffer, and in three days the growth passed away through the bowels. Within four weeks, I am thankful to say, I was cured of every trace of the disease by Christian Science.

Thanks to God, I am now through Christian Science a very different woman from what I was three years ago.

Henrietta Waldron, Sydney, New South Wales.

[Translated from the German]

A DEEP feeling of gratitude impels me to give thanks for what Christian Science has done for me and mine. It found me some two and a half years ago in a sad condition. I was so weighed down mentally by various diseases and by sorrow that I had ceased to expect anything good, and I took it for granted that serious troubles would occur. Christian Science in the first place greatly strengthened my faith, for here I found a concept of God such as I had instinctively hoped for. I experienced a sense of peace unknown to me, and felt that I could not miss one service.

Our little girl was then taken ill with a severe and supposedly contagious disease. My husband called a physician, and the disease took a favorable course; but after the physician stated that the child had recovered, she had so severe a relapse that I felt certain material means would be vain this time. I urged my husband to consent to my asking for help in Christian Science, and he did, whereupon a practitioner took up treatment. Divine Love was made manifest in a way exceeding our expectations, our child being freed of the swelling and of the pain within a few days; and she was healed at the same time of growths in the nose which had before necessitated an operation. Shortly after this experience I asked for treatment myself, and experienced help in being healed of severe abdominal trouble. I was able to lay aside a support which I had worn for twenty-four years, and was also healed of a stomach and heart affection of years' standing. I also regained the sense of smell, which I had lost through an overdose of an anesthetic while undergoing an operation. Later on, my husband was healed of nervous exhaustion and of rupture. Some time ago our child was taken ill with a malignant disease of the throat, but a single treatment dispelled the disease, and divine Love was manifested in health and freshness.

I would also like to tell of a great joy which I experienced on a visit at my home. I presented the truth which our beloved Leader has so faithfully stated, to a seventy-year-old friend who had lain in bed very ill for three months and who, according to the physician, had but a very short while to live. She grasped the truth, and recovered her health within a few days. This was two years ago, and today she is well and able to manage her household. She is grateful with all her heart to God, and to our beloved Leader. For all these and many more blessings, and especially for the spiritual uplift which brings us a larger sense of freedom and of happiness, words must ever fail to express our gratitude. Our lives must attest it through daily striving to draw nearer unto the eternal good, God, and to grow in understanding; and we owe this to the self-sacrificing work of our beloved and revered Leader.

Pauline Kupsch, Berlin, Germany.

MORE than five years ago I learned of Christian Science and what it had done for many persons both physically and mentally. I had been out of health much of the time for many years, and had tried different methods of treatment until it seemed there was not one more for me to try. As the illness had returned, and I was apparently growing weaker daily, I was nearly disconsolate. I then received a letter from a dear friend, who wrote me of the improvement of her health in Christian Science, and I rejoiced, for I felt that there was hope for me once more. After having four weeks' treatment I was able to work and to walk a short distance. At this writing, severe headaches, stomach and heart trouble of a serious nature, and other chronic diseases, are but a remembrance of the past. My case is considered a wonderful cure.

I have had good demonstrations of the power of Truth. Christian Science is for me a satisfactory religion; I highly prize "Science and Health with Key to the Scriptures" by Mrs. Eddy, and our other Christian Science publications.

Mrs. Josephine C. Herrick, Montpelier, Vt.

I WISH to express my gratitude for what Christian Science has done for me, and hope it may be a help to some one in search of the truth. It is over two years since I began the study of Christian Science, and they have been

the happiest years of my life, for I have learned to know God, and to know that all He has made is good. I have learned to separate the real from the unreal, to think rightly.

Christian Science found me in great distress. It seemed that all had been done for me that material means could do, yet I was far from healthy. At almost the last moment, however, Christian Science was presented to me through a dear uncle, and, although I knew not what it was, I was willing to do almost anything to obtain relief, as I had suffered since I was eight years old with what doctors said was an incurable ear disease. I had been treated by seven different doctors and was operated on by the best specialists of Dubuque, Ia., but relief was only for a short time, and when it was thought necessary to go through with another I almost gave up in despair. But, thanks to Christian Science, after three weeks' study I began to feel well and happy. A great sense of peace came over me, which gave me new life and great hope, and I set to work harder than ever, for I was sure that this was the truth which Jesus said we should know and which would make us free. I began to understand and love this teaching, for I found that when it is applied it brings relief.

Our little girl, five years old, was healed in Christian Science of a supposedly incurable skin disease said to follow a fever. She had been treated for this trouble by several doctors, also by a specialist of this city, but she only grew worse. She was also healed in Christian Science of croup and stomach trouble in a couple of treatments.

It would be impossible to tell of all our blessings. The literature is daily food for me, and is such a help in bringing up our little daughter. We are indeed grateful to Mrs. Eddy, who has given to this age the truth which all may reach out and grasp if they only will. I thank God, from whom all blessings flow, and my daily prayer is that I may understand more and more of this great truth.

Mrs. Viola E. Barre, Chicago, Ill.

I HAVE postponed the writing of my testimony, feeling that I could not do justice to the truth or make one understand who had not learned to avail himself of God's mighty power to heal the sick. I had been very miserable for years; was a great sufferer from asthma for about thirty years. I tried every kind of medicine, but with no lasting benefit.

The doctors advised my husband to take me to California, and he did; but the climate did not cure me. I seemed to get better at first, but soon suffered from a general breakdown.

When Christian Science was brought to me I was past all material help; I had heart trouble, for which I was taking medicine every fifteen minutes, also a stomach disorder so bad that I could not eat without great distress. At that time I was much prejudiced against Christian Science, but when the doctors told my husband that they could do no more for me and that he could expect my death at any time, I then turned to Christian Science. After the first treatment I never had another sinking-spell, and it is now nine years. I have been able to eat anything I wish without the least bad effect, and my numerous ailments have disappeared.

I am very thankful for this, and I want to mention one more great demonstration which was made for us in Christian Science. My husband had his shoulder so badly injured that his arm was paralyzed, and after the doctors had done all they could they told him he never would be able to use his arm again; but, thank God, it was not so. He was treated for it at the same time that I was taking treatment. He was prejudiced against Christian Science at that time, but that did not prevent the truth from doing the good work. His arm was restored to him whole in two treatments, and he has used it ever since just as well as he ever did. My healing was slow in some respects, but I think it was best so, for it has made me study for myself, and now I see the Bible in a clearer light than ever before.

The Bible and "Science and Health with Key to the Scriptures," are my daily companions. We take the *Sentinel* and *Quarterly,* and although we are the only Christian Scientists here in this little town as yet, we hope there will soon be more. We have felt the power of God here with us in many ways. My heart is filled with gratitude and love to God, and also to Mrs. Eddy, the Founder of Christian Science, the wonderful truth that has brought so many blessings to us.—*Mrs. J. A. Wetteroth, Victorville, Cal.*

FOR the countless benefits I have received during the last five years through the study of Christian Science, I should like to say how unspeakably grateful I feel. I have

been lifted out of a life of sadness and misery, from which there seemed no escape, to a knowledge (though very slight) that "God is our refuge and strength, a very present help in trouble." My thankfulness to God, and my gratitude to our beloved Leader, can, I know, only be shown by striving to follow in the footsteps of Christ Jesus, in trying to lead the life of a true Christian Scientist. I should like to add how deeply I appreciate the extreme kindness and encouragement I have always received from many Christian Science friends.—*Mrs. Elsie M. Ford, London, England.*

I SHOULD like to add my testimony to that of thousands of others who have been healed through Christian Science. Twenty-five years ago I met with a very serious accident, sustaining internal injuries and fractures. My left knee was so badly injured that the two surgeons who attended me thought it very doubtful if I would ever be able to walk again. After many weeks I recovered sufficiently to walk with crutches, but I was in a very weakened condition, suffering from what the doctors called internal paralysis, which brought on a complication of diseases. I was in bondage to drugs, their constant use resulting in ills from which I was a great sufferer. All the leading physicians pronounced my condition incurable. For weeks at a time I would be unable to walk, as the bones of my knee seemed to slip out of place very easily and required weeks of rest.

At last, four years ago, the knee gave out completely, so that for nearly two years I was unable to walk without a great deal of pain. I had become so weak, ill, and despondent that life did not seem worth living. The doctors had told me I would never get any relief unless I submitted to an operation, and I was about to do so when I was advised to take Christian Science treatment. I consented to have a practitioner come to me, and at the end of two weeks I was healed of those supposedly incurable conditions and growing stronger every day. I took up the study of the Lesson-Sermons, and of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and now I am able to go up and down stairs naturally, without any fear of falling or of the bones slipping out of place, and can walk a long distance without being overtired.

I am very grateful for what Christian Science has done for me. The peace and happiness it has brought into my life more than repay me for all those years of suffering.

I thank God for the blessed Bible, and also dear Mrs. Eddy for the Christian Science text-book, which is doing so much for suffering humanity.

Mrs. J. F. White, East Braintree, Mass.

I WAS sick, miserable, in bondage to physical pain, discouragement, and self-will; but Christian Science has healed and freed me, and changed all this to health, soundness, and joy. Through Christian Science I walk, with the keenest enjoyment of perfect freedom of movement, three miles a day to and from the office, after six years of invalidism and helplessness, with almost constant pain in the spine, which the doctors said would keep me from ever being well and active again. I am now perfectly well.

I have also been perfectly and permanently healed of hereditary asthma. When alone in a strange city, homeless and without money, it seemed that because of this disease I must give up a position just secured; but I went to a Christian Science practitioner for help, and through the demonstration of the truth, as revealed in Christian Science, I have been completely healed, so that even the fear of the disease has been destroyed. Since I accepted this truth, I have not at any time lost a single day from the office. Christian Science has given me health and activity, home and happiness. I have also been freed from the necessity of glasses, after having worn them from childhood for near-sightedness and being so dependent upon them that I was never without them. For four years I have been entirely free from the need of them at any time.

I thank God for my healing and freedom, and I think of our beloved Leader, Mrs. Eddy, with tender, loving gratitude for her years of loyalty, faithfulness, and love as the messenger of the truth which heals. Christian Science means indeed the opening of prison doors and the going forth into the sunshine with the sweet song of gratitude for freedom—"the glorious liberty of the children of God."

Mary L. Allen, Boston, Mass.

MONDAY, Jan. 27, 1908, an unknown and unnamed disease made its first appearance upon me in the form of pain in my knee. At that time I was employed in one of the large department stores in Denver. The pain became so severe I was compelled to leave my work in the afternoon

of that day and start for home, which was eleven blocks away. I reached home with great difficulty, and as I grew rapidly worse a doctor was called and my knee was bandaged; but no relief came. My knee and leg turned black, and finally this discoloration, which was seemingly beneath the surface, spread over my whole body, a condition, the doctors asserted, that existed all through my body, and was caused by hemorrhages. My forehead and face turned black, and my body became greatly inflamed and much swollen.

On the fifth day I was removed from my home to a hospital, and the physician who attended me, never having seen such a disease, called in many doctors in consultation. One from New York city, who was in Denver at the time, examined me, and I should say, speaking conservatively, that upward of twenty doctors visited and examined me. They seemingly all agreed that they had never seen such a disease and could find no record of such a case. Two days after I was taken to the hospital, the doctors informed my wife there was no chance for me to recover; that I was then rapidly passing away, and would be gone by two o'clock.

At half-past one of that day my wife telephoned for Christian Science treatment. Absent treatment was immediately given, and within a half hour I gained strength and began to speak, although before this I had been unable to. From that hour I gained day by day, until March 2, and just one month later I returned to work. I had been at the hospital but two weeks when I was moved home. The blackness disappeared from my face and body, and I have been well ever since. I am thankful to God for the Christ-power that healed me, and to our beloved Leader, Mrs. Eddy, through whom this healing truth has been revealed to our age.—*Walter Kessler, Denver, Col.*

A NEW PHOTOGRAVURE

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TO those who have experienced "the healing of the seamless dress," after all material means had failed to bring relief, the thousands of testimonies offered in the Wednesday evening meetings, as well as those printed in our publications, are but so many confirmations of their faith; for to them it is not "a thing incredible" that the "effectual fervent prayer of a righteous man"—"an absolute faith that all things are possible to God" (Science and Health, p. 1)—should avail for the healing of sickness as well as the saving from sin. They are not disturbed, therefore, when, as it frequently happens, those opposed to Christian Science, or, more correctly speaking, who are opposed to what they think Christian Science is, openly allege that these same testimonies of healing are of no value, because Christian Scientists, not being physicians, are incapable of diagnosing disease.

There might be something to this contention that Christian Science healing should be discredited, if the diagnosis of the physical ills of which these people have been cured had been made primarily by Christian Scientists; but such is not the case. In almost every instance the persons who give these testimonies had been treated unsuccessfully by one or more reputable physicians, and in many cases the physician had not only diagnosed the disease, but also, after a long period of treatment, had pronounced the patient incurable. There are also those who were afflicted with some strange malady which the attending physician frankly admitted his inability to diagnose and which he was helpless to relieve, giving his patient up to die.

One of these so-called hopeless cases, Walter Kessler of Denver, Col., gives his testimony on page 59 of this issue,

and it is to be noted that although some twenty or so physicians examined this patient, none of them seemed to be able to name the disease and none were able to prescribe a remedy. The one thing upon which they did agree was that the patient's condition was such that he could live but a few hours. Nevertheless, he did live, and is now living, because of Christian Science treatment. But suppose the physicians' prophecy had been fulfilled. Could they rightfully have been held responsible therefor, because they had failed to diagnose his disease?

Critics of Christian Science usually assert, in the very small percentage of cases where the patient has died while under Christian Science treatment, that if a physician had been called "in time," the patient would have recovered. In Mr. Kessler's case, strangely enough, it was proved that by calling a Christian Scientist in time, the patient was rescued from the very jaws of death. According to the verdict of the physicians (not one, but many), the patient's illness was to have terminated fatally at two o'clock on a certain day, and it lacked but a half hour of the time set when a Christian Scientist was appealed to. An immediate improvement in the patient's condition took place, in a week his healing had progressed enough to allow of his being taken home, and in two months he returned to his work.

There seems to have been no uncertainty in the minds of the physicians as to the outcome of this case, and there is no reason to believe that their prophecy would not have come true if the Christian Scientist had not been called. It would seem but a fair question, therefore, to ask how many cases of this kind are happening every day. If the time should come that an inquest is demanded whenever a patient passes away under medical treatment, may we not ask what would be thought if some Christian Scientist should take occasion to say from the witness-stand that the patient would have been healed had Christian Science treatment been invoked in time. Of course no Christian Scientist would be guilty of such discourtesy and bad taste, but we are not considering what would be done, rather what might be done with at least as much truth and probability back of it as there is back of similar testimony which has been given by physicians when a Christian Scientist has been unsuccessful in his work.

In view of the facts available to the fair-minded and

thoughtful investigator, it is putting it very mildly to say that the question of correct diagnosis is an edged tool that will bear careful handling; and when it comes to discrediting the testimony of Christian Scientists on this basis, such criticism is valueless in the face of that irrefutable affirmation which was first offered by one who nineteen hundred years ago felt the healing touch of the master Christian, "One thing I know."

ARCHIBALD MCLELLAN.

POSSIBLY no question has been more generally misunderstood, or begotten more confusion and doubt, than that of the relation of suffering to divine law. Even many of those most familiar with the letter of the Scriptures are greatly perplexed, in view of the many statements therein which seem to make God responsible for the capacity in men to resist divine law, as well as for the suffering imposed on those who, when governed by impulses which they think to be divinely implanted, violate the requirements of law and incur its penalty. St. Paul discriminates clearly between the realm which is subject to the law of sin and death, and that which is subject to the "law of the Spirit of life in Christ Jesus." If the first mentioned were an expression of divine government, as most Christian believers have hitherto understood it to be, then there would be no escape from the conclusion that the sufferings of the innocent which make up so great a part of the human tragedy are directly traceable to the divine will and enactment, and we should be face to face with the inexplicable contradiction involved in the postulate of an infinitely holy being who legislates for evil and is personally responsible for that which our highest moral sense unequivocally condemns as wrong! Such a confusion of thought as to the moral integrity of any manifestation of divine law has led and must ever lead to mental chaos.

The First Commandment rebukes the beliefs of the ages in a power apart from God. This majestic mandate looms like a mighty white-domed peak, from whose sunlit summit every stream and rivulet of truth that has ever found its way into human consciousness has descended. Nevertheless, it was not until Christ Jesus disclosed the unlawfulness and unreality of mortal sense and its phenomena, by walking on the waves, healing the sick, and raising the dead,

that thought was freed from the tangled theologies of material belief.

"The law," as St. John has said, "was given by Moses, but grace and truth came by Jesus Christ." In the oneness and allness of God, as expressed in the First Commandment, the Master found and presented to men the "grace" which is the heart of brotherhood. He recognized their common Father, common inheritance, common rights, and common interests. Here also he found that "truth" of being, which in its eternal intolerance of error frees the captive to falsity and thus heals the sick. Following him, Christian Science grounds the brotherhood of man, the true socialism, in the realization of the larger meaning of the oneness and fatherhood of God. On page 340 of Science and Health, Mrs. Eddy writes, "The divine Principle of the First Commandment bases the Science of being," and she goes on to explain that the realization of this truth of "one infinite God" not only "unifies men and nations," but that it "annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

This immediately raises the question as to the nature and limits of the divine government, and it is just here that Christian Science is doing so much for the world's thought in clearly discriminating between the laws of divine Mind and the so-called laws of material sense. It declares that in God's kingdom, which is wholly spiritual, matter, sin, disease, and death have no part or plan, and that their asserted laws are not, therefore, of divine provision. This is frequently affirmed in Science and Health, as on page 184, where we read, "Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth and should not be recognized as reality." The logic of this statement must be recognized by all who accept the teaching of Jesus that God is Spirit, that He is perfect, and that the real universe is the immediate expression of the divine activity.

But, says one, if this be true, how can God be said to punish sin, or be legitimately related to it in any Christian statement? In answering this question we need to remember that the Master constantly recognized the necessity of concessions to the present stage of human understanding. While he often spoke in terms of the absolute, he no less frequently spoke in terms of common apprehension. So, too, while Mrs. Eddy in the passage above quoted denies that God either institutes or administers the laws of sin,

sickness, and death, and while she further declares that "it is the transgression of a belief of mortal mind, not a law of matter or of divine Mind, which causes the belief of sickness" (p. 229), nevertheless elsewhere she says, "God has sentenced sin to suffer," and again, "Through the wholesome chastisements of Love, we are helped onward in the march toward righteousness, peace, and purity" (*Ibid.*, pp. 322, 323).

There is no domain of human experience which is not subject to the rule of law, and hence those who turn away from the government of divine Truth cannot escape finding themselves under the belief of the government of error, and they thereby incur the disharmony and death which this belief brings to all who are identified with it. Truth does not save error from itself, but the only punishment it inflicts is that involved in the fact that Truth is forever true, it never yields an iota to error. There is a sense in which the maintenance of the immutable integrity of the divine nature and law effects the destruction and death of all that asserts itself in opposition thereto, and in this sense and this alone Christian Science teaches that God punishes sin. This in prophetic thought is the "rod of iron" with which the Christ-idea was to rule the nations.

He who accepts the material belief in a power apart from God becomes subject to all the so-called laws pertaining to that belief, and must suffer the penalties their infraction involves; but false belief both enacts and administers its every law, and God is wholly irresponsible therefor. It is further seen that while remaining upon the plane of material belief, it is impossible to ignore its asserted laws or to escape their penalties, and this explains the futility of the well-meaning efforts of many to free themselves by material means from the dominion of material laws in which they are still believing. Jesus said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." And Mrs. Eddy repeats the thought when she says, "There is but one way to heaven, harmony, and Christ in divine Science shows us this way" (Science and Health, p. 242). Israel, every individual thought, must be led from the Egypt of material sense, with its false laws eventuating in sin, sickness, and death, up to the Canaan of spiritual apprehension, where under the rule of divine law there is neither sorrow nor crying, but only joy and peace. "The law of

the Lord is perfect;" its outcome is good, and good alone, and Christian Science is enabling men to see that conformity to divine law authorizes them to deny and resist the many seeming laws of material sense which tend to bring them into the bondage of sickness and suffering. The struggle for freedom thus becomes intelligent, and it can be entered upon with courage, for we know that naught can interdict the reign of divine law, the sovereignty of Truth.

JOHN B. WILLIS.

AMONG Scripture writers, Isaiah may well be called the prophet of far-reaching spiritual vision. His gaze pierces through the dark clouds of material sense and beholds the spiritual fact, which to mortal sense "is dim and distant, gray in the somber hues of twilight" (Science and Health, p. 513), but which to the infinite Mind is the ever-present reality. Throughout Isaiah's prophecy we have what seems a strange blending of the real and the unreal; yet these never blend, but are mutually exclusive each of the other, as are light and darkness. (Here it should not be forgotten that darkness can never destroy light, though to material sense it often seems to displace it.) It is therefore fair to interpret Isaiah's pictures as showing the contrast between the material and the spiritual, the false and the true; but, as Mrs. Eddy says, "it would almost seem, from the preponderance of unreality . . . as if reality did not predominate over unreality, the light over the dark, the straight line of Spirit over the mortal deviations and inverted images of the creator and His creation" (*Ibid.*, p. 502).

Toward the close of Isaiah's prophecy we are told of a new heaven and a new earth, radiant with righteousness and peace, wherein even "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock," the chapter closing with the declaration, "They shall not hurt nor destroy in all my holy mountain, saith the Lord." Mrs. Eddy says, "The individuality created by God is not carnivorous" (*Ibid.*, p. 514). In studying carefully the first chapter of Genesis, which presents a spiritual concept of creation, there is no hint that any of God's creatures were to prey upon each other, but instead the herbs, seeds, and fruits were to be for the food of men and animals. The first reference to the slaughtering of animals, for sac-

rifices and also for food, is found following the story of the deluge. The account of creation in the first chapter emphasizes man's dominion over all lesser ideas, which undoubtedly means his mental control of all beneath him in the scale of being; this, however, does not imply their destruction, but rather their protection.

From the view-point of Christian Science, there could be no evil qualities expressed either by men or by the so-called lower animals, if all men expressed the God qualities of the ideal man, since man reflects the governing Mind. St. Paul must have perceived this when he wrote that "the whole creation groaneth and travaileth in pain together until now." He also said that "the earnest expectation of the creature waiteth for the manifestation of the sons of God;" and this is truly the sole hope of harmony, of deliverance, for all who are "under the curse" of belief in material law.

If it were possible to attain freedom from the bondage of evil, apart from the demonstration of spiritual law, Isaiah's vision would long since have been realized, for many earnest men and women have sought the way in various forms of asceticism, including abstinence from flesh food; but the dream of life in matter went on undisturbed. It is, however, true that a great change has come over the spirit of the dream. Many years ago children were taught a hymn beginning,—

> Let dogs delight to bark and bite,
> For God hath made them so;
> Let bears and lions growl and fight,
> For 'tis their nature too.

The last line was cleverly parodied in the very logical question, "Then why not me and you?" To this Christian Science would answer, that God could never impart, either to man or beast, qualities unlike His own nature.

Christian Scientists are sometimes urged to start a campaign against the killing of birds and animals; but they have learned that it is neither scientific nor Christian to force advanced views upon others, nor even to attempt to take steps for which they themselves are not ready. The great Teacher has given no word on this question, even respecting our duty as individuals. His one aim was to urge the spiritualization of thought, and he clearly taught that all evil deeds were the result of evil thoughts, consequently that no reforms of any real value could be

wrought which were not based upon a spiritual concept of God, man, and law. The carnal mind "is not subject to the law of God, neither indeed can be," says Paul. This shows clearly that it cannot be any better. Its sense of man's origin being carnal or material, the "whole creation" is held under the same false belief, which is manifested in sin, disease, and death. True reform, then, can come only through spiritual understanding; as Mrs. Eddy says, this carnal mind "must by its own consent yield to Truth" (*Ibid.*, p. 152).

Let it not be supposed for a moment that this is an argument for the slaughter of animals; far from it, but it is very clear that Paul's ruling as to heathen sacrifices applies with equal force in this case. He says (Romans xiv.): "Let not him that eateth despise him that eateth not: and let not him which eateth not judge him that eateth: . . Happy is he that condemneth not himself in that thing which he alloweth." There can be no question that with the spiritualization of thought which Christian Science inculcates and demonstrates, great and rapid changes in human conditions will take place. As the slaughtering of animals ceases, so will their reproduction cease to engage the attention of awakened humanity.

In the mean time a steady effort should be made to abolish cruelty of every sort. The spiritual man is never cruel, nor has he any animal propensities. All animal appetites disappear before spiritual Truth, as darkness before light. The one who lives his convictions, and proves by his justice and purity that they are founded on Principle, offers the strongest possible argument for the cause he espouses; whereas, the one who attacks the entrenched opinions and practices of others, while clinging to much that is material, is working from a wrong basis and can do little to advance mankind. There are some who find it easier to love dumb creatures than their fellow-beings, but the spiritualization of thought must begin with mankind and continue until the spiritual, the only real creation, is recognized. In the mean time we may ponder oft Coleridge's deeply significant words,—

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

ANNIE M. KNOTT.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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HOW TO FORGET

WILLIAM R. RATHVON

EVERY man who would carve out for himself a worthy career needs on the workbench of his endeavor a tool that rusts in idleness and grows sharp with proper use—namely, a good memory. To those gifted individuals whose minds, to use Byron's words, are as "wax to receive, and marble to retain," the action of memory is as spontaneous as speech, as unlabored as breathing. Many of the world's greatest intellects have been thus gifted, while others, in order to acquire proficiency, have had to undergo courses of mental training scarcely less rigorous than the physical training of the athlete, it being a universal belief that the power of memory can be developed by mental exercise, just as the power of muscle is increased by the courses of the gymnasium.

It is said of Pascal, the early French philosopher and savant, that his memory became so retentive by long training that he could repeat any chapter in the Bible that might be named. Bacon, whose memory was called imperial by Macaulay (who himself could repeat whole books after a second reading), Milton, Scott, and in later days Gladstone, all possessed minds of prodigious power of retention. Such extremes of proficiency are rare, but it lies well within the power of any one to improve his memory who will set himself about it intelligently and continue perseveringly. Numerous systems and methods for the development of memory have been devised, but they are without appeal to

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the Christian Scientist, for he has in the exercise of his religion a means that overshadows them all. In his daiiy endeavors to demonstrate the infinitude and omnipotence of Mind, he is enhancing his mental powers and enlarging his capacity for receiving and recalling impressions and states of consciousness. In Science and Health (p. 128) we read, "A knowledge of the Science of being develops the latent abilities and possibilities of man."

No Christian Scientist need be burdened with a poor memory, if he would have a good one and is willing to work for it scientifically; and when thus attained, it is a unique and invaluable faculty. The memory rebuilt and reformed though Christian Science has a virtue which is as rare as it is admirable, for it can speedily erase those impressions whose retention makes for evil, and can hold fast to those that are good. Circumstances and events that move men most deeply are usually the most difficult to put out of mind. The kindness of yesterday may be forgotten tomorrow, but impressions of hatred, jealousy, deceit, greed, and the like would imbed themselves in thought for weeks and months. A man may be fully awake to the folly and mischief of nursing and rehearsing his sorrows and grievances, failures and mistakes, but there are two impediments in the way of his readily forgetting them, namely, his admitted inability and his unwillingness.

The Christian Scientist who would progress must be willing, and able to forget as well as to remember. The gracious art of forgetting things harmful is not to be acquired by any prescribed regimen, nor attained by any power of will. It must be inherent in the natural and logical faculties of the memory itself, or is to be infused by the alchemy of Christian Science. In the world of physics is to be found the skilled chemist who can perhaps recall without effort hundreds of involved formulas; yet, try hard as he will, he cannot forget the affront he publicly received at the hand of a crafty lawyer when testifying in court. How often we hear it said—too often with an air of self-approbation—"I can forgive, but cannot forget!" In Christian Science we learn that there can be no true forgiveness without ready forgetfulness, the two being coordinate and inseparable. The offense must be destroyed in thought if the forgiveness is to be complete. Our chemist friend can readily remember a combination of elements believed to

produce a certain result, until by test he proves it false, unreal. Thereafter he sees it as a delusion, a nonentity, and therefore unworthy of retention, so he forthwith puts it out of mind—forgets it. Could he as readily see the unreality of the affront given him in public, and thereby forget it entirely, it would have no power to torment him. Memory feeds upon the facts and impressions of reality, or what are believed to be such. It does not with facility retain those phantasmagoria which are obviously fictitious.

The advancing Christian Scientist is learning that the great fiction in human existence is the belief that evil is real. When he has learned its falsity, and has demonstrated that only good is actual, he is able to expunge from his memory such parts of his experience as are evil and unreal. He may thus spare himself much of the distress that disappointment, sensitiveness, worry, and the like would fasten upon him. Yet the lessons that are taught in the dear school of experience are not to be lost. Each is to be well learned before the blackboard is cleaned off for another. As the crayon that outlines the problem is turned into dust and cast away by the eraser, so the harmful incidents of our experiences are to be cast out of mind for all time, after the lesson they set forth has been learned. In this learning an extended observation of details is not to be commended, but it should be exact as far as it goes, and should always go far enough to be conclusive. Lord Bacon has said, "Men mark what they hit and never mark what they miss," and in the practice of the art of forgetting it is wise to keep the misses in mind only long enough to note how to make hits out of them next time.

For the sake of illustration let us assume that our chemist friend had acquired some knowledge of Christian Science and was trying to bring it into his every-day life. We will assume that he is again summoned into court. This time he willingly steps to the witness-stand, relying upon his elementary knowledge of Christian Science to carry him through the ordeal without damage to his sensitive feelings; but the lawyer's keen thrusts sting and wound him almost as sorely as before, and he goes home disgusted, downcast, and disheartened. He is almost ready to believe that Christian Science is overestimated and inefficient in such experiences. But soon he gets a grip on his rebellious thoughts and starts an earnest self-investigation, for his profession

has taught him that the right application of a rule is as essential to success as knowledge itself.

He turns to Science and Health to find where he has been deficient, and after a little sees that he should have mentally fortified himself beforehand to meet the mesmeric conditions of the court-room; he learns that in Science the ounce of prevention is worth more than the traditional pound of cure. He finds, too, that it would have been of profit to him to have read Mrs. Eddy's words on "Taking Offense" (Miscellaneous Writings, p. 223), and that he could have well spent a half-hour in silent communion with infinite good, endeavoring to realize the omnipotence and omnipresence of Love, the fatherhood of God and the brotherhood of man, and in denying the reality of evil, however forceful and actual the mesmerism of events might make it seem. This done, he could have gone into the court-room radiating love for God and man; and left it as he came, serene and unruffled. Not having so armored himself beforehand, he later had a wound to heal.

In his religion, however, he finds the needed balm, and before long there is scarcely a scar to mark where self-pity, anger, and hatred had blistered and rankled and chafed. He has proven their falsity, their nothingness, and can thereafter forget that he was even temporarily their victim. He forgets the evil, but remembers the lesson of watchfulness and preparedness. Later, when he looks at the cover of the *Sentinel,* the motto there printed stands out as though spoken directly to him. As he acquires a fuller understanding of God,—the one Mind perfect and illimitable,—he finds his mental faculties, memory and the like, broadened, strengthened, and developed.

No man need hold back from Christian Science because of his past, if he is content to leave the past behind him. Christian Science does not ask him "What of your past?" but "What of the present?" Not "What have you done?" but "What are you ready to do?" It spies into the record of no man who comes to it seeking "a clean heart" and "a right spirit." All he needs to bring with him of bygone days is the good they have brought him and the lessons they have taught him. The mistakes, the failures, the wrongs, the sorrows, the pains, and the tears are behind him; and there they must be left, if he would go forward. The Scriptures show that Jesus used the word "behind" but once, and

then it was for Satan. As with the past, so with the wrongs of today. They too must be put behind, and this putting behind is not done by a bad memory but by a good one; that is, one which holds to the good and drops the bad. A dear friend has perhaps written us a rancorous letter, upbraiding us for taking up Christian Science. Let us not give it a second reading, but promptly burn it. Let us love him the more and forget the letter forever. It is behind.

One may be worried over the probable outcome of some business transaction, almost closed. If his motives are creditable, he can surely replace anxiety with equanimity, by knowing that in Science every right endeavor brings its share of good into the world of human experience. He should go on doing his best, being confident and putting worry behind where it can do no hurt. Success and worry do not travel in the same car. Or perhaps a patient does not respond to treatment as a practitioner would like. In such case it is well to seek the cause by looking within self for it first of all, and when found it should be corrected and put behind. We should give love a larger place in our thought and make a new start. If one should become discouraged because his progress in Science seems slow, or because things look gray and gloomy, it is well then to know quickly that discouragement is altogether evil; that it shuts out God from our thought and opens the door to a horde of ills which of themselves could not get into any one's consciousness. In such an event one should call upon his good memory and be grateful, forget that he was ever discouraged. We can always find things to be grateful for if we are earnest in our seeking.

Discouragement is the more sinister because it is generally looked upon as harmless. In fable it is told that the devil one night held a sale and offered all his tools to any one who would pay his price. These were spread out for sale, some labeled hatred, and envy, and sickness, and sensuality, and despair, and crime—a motley array. Apart from the rest lay a harmless-looking, wedge-shaped implement marked "discouragement." It was much worn and was priced above the rest, showing that it was held in high esteem by its owner. When asked the reason the devil replied, "I can use this more easily than any of the others, for so few know it belongs to me. With this I can open

doors that I cannot budge with the others, and once I get inside I can use whichever of them suits me best."

It is no newly discovered essential of spiritual progress, this forgetting of the things behind. In the early childhood of Christianity Paul commended it to his coworkers at Philippi, with so much point and power that one may well wonder why the church of modern times has so persistently disregarded it. Christian Science, alert and advancing, has put behind it the reactionary beliefs of dogmatism and tradition. Progress is inculcated in its ethics and is exemplified in the life of its illustrious Discoverer and Founder, Mrs. Eddy. She never allowed her day to dawn darkened with the clouds of yesterday, but with forward gaze she pressed toward the mark, finding the path less difficult than when looking backward to count the steps taken. (See Science and Health, p. 426.) At times her path has been rough and thorny, but all along her eventful journey her footprints have pointed forward, never wandering in the darkest night or stormiest day from the straight and narrow way of progress—the law of God. In her the words of Paul have found their finest exemplification: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

CHRISTIAN SCIENCE LITERATURE

CLARENCE W. CHADWICK

THERE is a by-law in the Manual of The Mother Church, the importance of which cannot be too highly regarded by students of Christian Science. It is Section 3 of Article XXI, which reads: "The literature sold or exhibited in the reading-rooms of Christian Science churches shall consist only of 'Science and Health with Key to the Scriptures' by Mary Baker Eddy, and other writings by this author; also the literature published or sold by The Christian Science Publishing Society."

Because of this by-law some well-meaning people regard Christian Scientists as being very illiberal. They say, Why do you not handle the works of other writers than Mrs. Eddy on the subject of Christian Science? Why are you not broad-minded enough to read both sides of the question? In explanation of the attitude of Christian Scientists toward this subject, let it be understood at the outset that the truth is not two-sided, and that all there is to Christian Science is the presentation and demonstration of scientific truth. Because Christian Science is the revelation of Truth to this age, and has won its way into the affections and lives of unnumbered thousands of the world's best people as the revealed and demonstrated word of God, it is but natural that the human mind should attempt to counterfeit and misrepresent its claims.

Commentaries on the Bible, based upon a materialistic concept of man and the universe, have fallen far short of simplifying the plain and practical truths of either the Old or the New Testament, otherwise the art of Christian healing would have been revived long before Christian Science made its appearance. It required demonstration to simplify and make practically available to humanity the wonderful words and works of the great Teacher of divine metaphysics, so that Science and Health enjoys in this age the unique distinction of having unlocked the hidden meaning of the sacred Word, thereby conferring upon mankind a demonstrable or working understanding of Bible truth. Occupying, as it does, a position claimed for no other book in the realm of literature, is it at all strange or in the least degree narrow or unchristian for the author of this remarkable work to do everything within her power to

safeguard it from the unlawful invasions of the human intellect in its attempts to adulterate and nullify its spiritual teachings?

To those who have not learned to discriminate between fact and fable, many published works purporting to give "the other side" of the case might pass current as expositions of Christian Science, when in fact they are simply compilations of human opinions, oftentimes densely and hopelessly material in premise and conclusion, and are but so many hindrances to normal growth in the understanding of true metaphysics. This has been proved a thousand times over by the experience of those who have gone to such books thinking to learn something about Christian Science. After passing through the depths of mental confusion and its attendant physical suffering, they have learned their mistake and have turned humbly to the fountain-head of pure Christian Science, there to find healing in proof of the truth and philosophy of the straight and narrow way.

If one were to drift with the current of human thought, he would very soon lose sight of the healing Principle of divine Love as presented in Science and Health. Many have had this experience. Different ones have remarked to the writer that they had been reading other writings which seemed to make Christian Science very simple and plain to them, but that they were no longer able to "demonstrate" for themselves or for others. This is the inevitable sequence of looking to any other than the fountain-head for an accurate or demonstrable knowledge of this Science. There is a great gulf between a book written from the standpoint of spiritual inspiration and one written from the standpoint of human theory. The one alone is capable of correcting and instructing human thought, the other while attempting to entertain is misleading it.

The only possible way of explaining or simplifying the statements of Christian Science is to put these statements into practice in daily living. If all its professed believers would remember this, there would be less yielding on the part of many to write and publish books with a view of making Christian Science a little plainer than its Discoverer and Founder has made it. "Principle is not to be found in fragmentary ideas" (Science and Health, p. 302). Theodore Parker once said: "The books which help you most are those which make you think the most. The hard-

est way of learning is by easy reading; but a great book that comes from a great thinker, is a ship of thought, deep-freighted with truth and with beauty." The mission of the Christian Science text-book is to set people to thinking along right lines, yea, to lead thought into the kingdom of heaven on earth. If it is accomplishing such a holy purpose, is it not a safe guide to cling to at all times? If one becomes interested in other works which "prophesy smooth things" concerning Christian Science, is it an indication of narrow-mindedness to say that he is not making the best possible use of his time?

The text-book of Science gives positive rules for its demonstration, the honest application of which brings a practical understanding of spiritual truth. If it expresses spiritual truth, thus enabling mankind to lay hold of the divine Principle upon which Jesus wrought his wonderful healing works, is it not a safer and surer guide to eternal Life than any lesser work whose only inspiration has been borrowed from it? The loyal student of Christian Science knows the source of his help, and he is too wise to take up with the fragmentary effusions of authors who plagiarize from the works of Mrs. Eddy or who disguise her thoughts in language of their own and then hand them forth as original productions. Mrs. Eddy lays stress upon the thought of honesty in the realm of literature. She tells us that the view-point and motive of the writer must be carefully considered before endorsing his writing as scientific.

Our editors and The Christian Science Publishing Society are necessarily in close touch with those who contribute to our publications. They know the standpoint from which they write, and not an article passes through their hands that does not receive the most careful scrutiny. For their patient and loving service in thus safeguarding the interests of our cause, the whole Field owes them a debt of gratitude. When it is well understood that Christian Science literature must at all times be the natural and normal outcome of scientific demonstration, there will be a keener sense of appreciation of the by-law which excludes promiscuous literature from Christian Science reading-rooms. Truth is unalterably radical, hence the necessity of a pronounced line of demarcation between what is accurate, practical, and scientific, and that which is inaccurate, and therefore impractical and unscientific.

It is of course understood that the Bible is an inseparable companion to Science and Health, and that many thousand copies of it are sold at our reading-rooms every year. Christian Scientists look upon the Bible as one of the few books "to be chewed and digested," to use the words of Lord Bacon. Only that consciousness which is trending heavenward can digest the spiritual truths of the Bible and so bring out the positive demonstration of Christian healing. All genuine Christian Science literature is indissolubly linked to a correct interpretation of the sacred Scriptures. This gives it the hall-mark of authority which is lacking in fragmentary or purely intellectual productions.

Another thought that has to be carefully guarded against is the spirit of commercialism that tries to enter the domain of Christian Science through unauthorized literature. In the study of Christian Science literature it is right thinking that one is seeking, and if wrong thought is accepted in the place of right, the result is confusing and misleading. Through the wiles of spurious literature many innocent people are annually drinking in the flavored assertions of that which can but hinder the unfoldment of Christian Science. However, if they are honestly seeking the light, they will not long cling to that which does not satisfy, and they will be most grateful for the discriminating supervision of those authorized to supply the public with only such works as are genuinely scientific in thought and expression.

The introduction of fragmentary thoughts on Christian Science into the realm of fiction does not warrant one in designating such books as works on Christian Science. If the writer's own thought is absolutely honest, and he is simply giving expression to what he has proven true in Christian Science, he may with propriety touch upon this most sacred subject in the field of honest literary endeavor, but he will not hand forth his production as an addition to genuine Christian Science literature.

The line of demarcation between fact and fable, between demonstration and theory, in Christian Science is so pronounced that this subject of correct or scientific literature cannot be lightly passed by. When it is once perceived from the standpoint of demonstration, it will be understood why it would be difficult to translate "Science and Health with Key to the Scriptures" into a foreign tongue without there being a danger of lowering its horizon of spiritual discernment.

Christian Science assumes no jurisdiction over the world's literature in general. It leaves its students free to partake of all that is elevating and ennobling, wherever it may be found, but it may be truthfully said of Christian Scientists that they are learning to look for the best in the world's great library of knowledge and to eschew that which is mediocre or common. Even a limited knowledge of Christian Science enables them to pick out the gems of literary attainment and to pass by that which is bereft of lofty motives and high ideals. They believe in practically equipping human consciousness with all that makes for sobriety, honesty, purity, and harmony in every department of human activity. They believe in and contend for the operation of law, and in every way they strive to equip themselves with the necessary knowledge of humanity to bring out the greatest degree of order in human affairs. Because their ideals are the highest possible, they are not forbidden to reach down and lend a helping hand to those struggling in the quicksands of fear, ignorance, and doubt, and to encourage them to "go up higher." Many there are whose thought has been touched to higher issues in Christian Science, and who are studying to enlarge their sphere of human usefulness by becoming more proficient along the lines of practical education. The effect of studying Christian Science literature is to quicken thought to the need of such practical educational attainments as will best enable the student of a demonstrable science to become a useful, intelligent, law-abiding member of society.

[Written for the *Journal*]

GOD'S SENTINELS

EDMUND K. GOLDSBOROUGH, JR.

BLEST star of Truth, thy soft and radiant light
Foretells the perfect day, a God-crowned morn!
Unto us each the Christ-idea is born;
Now faded is the dark tempestuous night.

Blest star of Love, a watchman that doth guide
Far from the seeming mists of grim despair
Into the realm of pure, celestial air,
Where naught but Life and harmony abide.

DEMAND AND SUPPLY

MAUDE M. GREENE

THE question of demand and supply seems at the present moment to occupy a ruling place in the consciousness of mortals; and the call for relief from the unrest and dis-ease pertaining to this problem seems second only to the call for relief from the burden of physical ills. Here as elsewhere it usually requires the healing of the discontent in mind to reveal the necessity for the healing of the content in matter. One may legitimately ask himself if a person perplexed and harassed with the uncertainty of supply, and beset on every side with the certainty of demand, is any better example of God's man than the one crippled with rheumatism or drooping with dyspepsia.

We read that Jesus, seeing the multitudes, went up into a mountain, and out of that mount of uplifted and holy thought came those statements of eternal truth known as the sermon on the mount. A careful study of this matchless sermon in the light of Christian Science, reveals the wonderful fact that these statements of the Master include and provide for every problem possible to mankind. One sometimes hears the plaint from people whose lives have been touched and bettered by Christian Science, and who have attained in some measure an understanding of its Principle and rule, that they are not able to apply Christian Science to money matters. If any one of these will read Matthew vi. 19-34, he will find this subject of supply and demand very definitely referred to. The first statement of the Master is, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." As this and the following statements are studied, it will be found that every phase of this perplexing subject is touched upon. This master sermon lays down, moreover, a rule for the application of our Lord's spiritual teaching, and it is this: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This rule is but rephrased by Mrs. Eddy when she counsels us, for the solution of any problem, "to know no other reality—to have no other consciousness of life—than good, God and His reflection" (Science and Health, p. 242).

The Master's rule says positively, "Seek ye first the kingdom of God, and his righteousness;" but most of us

seek first the kingdom of mortal mind or material sense, and its wrong thinking; we begin on the material side of the proposition. If demand exceeds supply, the first thing we do is to try to think of some way to increase the supply; and having determined the way, we undertake to "demonstrate" whatever may be required to enlarge our income. Then, when things do not come about in the way we have hoped for, we are tempted to become discouraged and wonder why we are not able to apply Christian Science to the solution of these difficulties. The explanation is given in the fact that we did not begin right. We have let mortal mind, with all its presumption and love of self and ease, make demands, and then looked to divine Mind to satisfy these demands, forgetting that we cannot limit God; that all we can ever do is to limit our readiness or willingness to understand God.

If, however, we are to seek "first the kingdom of God, and his righteousness," it were well to consider what that kingdom and righteousness are, and how we may seek and attain them. We are plainly told by the Master that the kingdom of heaven is within us; hence, in order to obey the rule, we must first seek this kingdom within. This kingdom of heaven must be a consciousness of God and His creation, and its righteousness must be the right thinking which is the activity of divine ideas. Science and Health gives us the rule for attaining this right thinking: "We must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind" (p. 370).

But one may ask how he is to distinguish between wants and necessities, and if it is necessities only that one may legitimately expect to have satisfied. Another one may declare that if God is no respecter of persons, he is entitled to all that he sees his neighbor have, and that to think these things are not for him is to "limit God." Yet others may insist that we must "be practical;" that we have to deal with very materially-minded people in a very material world, people who want their money when it is due them and who are not willing to put business on a "trusting God" basis. Such a one will assert that no one is entitled to make expenditure until he has the money in sight.

What is the answer to these things? How far is one authorized to trust God for money, and what is the wise

and expedient course to pursue? We need to have money to pay our obligations, and to go heedlessly into debt without any knowledge where the money is to come from to pay is manifestly not only a foolish but a very dishonest procedure; it is putting upon some one else the burden of proof of our own faith. Likewise, to increase one's expenditures without any assurance of a corresponding increase in income, is most certainly not a wise undertaking. We cannot deny that business sagacity and ability do win, and we often are in doubt as to where the line is to be drawn between legitimate and selfish ambition. Small wonder, then, that one is bewildered and appalled if he stops and listens to all these conflicting appeals.

Very often the record states that when Jesus saw the multitudes, he was "moved with compassion," and it was upon "seeing the multitudes" that he went "up into a mountain." Why not try to imitate his example, and follow him to that mountain of uplifted thought before we try to answer these human questions or take one human step in their solution? Let us seek first the kingdom of God and its dominion of right thinking: let us try to seek the facts from the divine Mind; let us begin with God and His ideas, acting under unvarying law; let us know man as the manifestation of God, always "in the bosom of the Father." We shall thus see that man is forever supplied, forever satisfied, his wants and necessities one. He must want all good and he needs must have all good. One divine idea cannot behold another as possessing more, for each must needs have all. Hence there can be no strife, no struggle in this concord of ideas.

God is the Principle and Life of all His ideas. He is therefore the only source of all that constitutes "a living." Man's "living" then is made; God has made it, and man is dependent only upon God for it. The only laws that govern the reflection or association of the activities of the one Mind are the laws of God, and they are justice and fairness to each idea. We are able to recognize that this Principle must be Love, because the Principle which sustains and maintains all can include in itself no element of oppositeness. else there could be no possible continuity of ideas; and this Principle must manifest love in all its infinite activities. This maintaining power is infinite wisdom and is omnipotence, and this supply can never fail nor be diminished,

else God would cease to be God. Ideas cannot accumulate in one place and be absent from another, for there is no place where the laws of God are inoperative. There can be no such concept as lack in the consciousness that is God, hence there can be none in the consciousness that is man. The "business" of God's universe is based on unchanging law, and has no state of inaction or overaction; it is the harmonious and perfect relation and association of infinite activities, and individual man performs unerringly and surely his part in the whole.

We come now to the latter part of the Master's rule, which gives a positive promise that "these things shall be added unto you." Jesus had been talking about food and raiment and shelter, and we are warranted in assuming that these are the things he promised should be added unto those who seek first the kingdom of God. The effective realization of the application of these spiritual facts to human affairs is what we call demonstration, and it is the glory of Christian Science that spiritual and metaphysical truths are applicable and demonstrable in human affairs. But mortal man cannot outline or say what shall be the manifestation of the divine idea in the human belief. If he attempts any such method of mental procedure, he might as well know at the outset that he is not practising Christian Science, but is indulging in its very opposite; and herein may be found the explanation of a seeming inability to apply Christian Science to financial matters. Mortal mind is wont to set up its demands and determine the lines upon which they are to be satisfied, and then humbly to defer to divine Mind to carry them through. The divine assurance, "Son, thou art ever with me, and all that I have is thine," is surely a demonstrable fact, but to effect the demonstration the scientific order must be pursued. Only through a change in consciousness can we expect a change in human affairs.

In the light of a great spiritual discernment the psalmist said, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." In the illumination of spiritual understanding Mrs. Eddy tells us that angels are "God's thoughts passing to man; spiritual intuitions, pure and perfect" (Science and Health, p. 581); in "Mis-

cellaneous Writings" she says further, "God gives you His spiritual ideas, and in turn they give you daily supplies" (p. 307). Having reached this mount of spiritual discernment and perceived these spiritual facts, need we fear lest we dash our foot against a stone, if we trust to heavenly guidance? Ah, no! It is never when trusting to these spiritual guides that our blundering feet are bruised; it is when we have taken our first steps without their sheltering wings that we have been cut and hurt. How manifestly inconsistent it is to assume that as soon as we begin to trust God in business affairs we shall forsake business integrity and sound business judgment!

To trust God in the scientific processes of right thinking differs, however, very greatly from some of our old concepts of trust, which included more or less of shiftlessness, lack of energy and thrift. This scientific trusting is a very straight and narrow way, for it demands the elimination from thought of every belief in a power apart from God. If we are going to depend upon our own ability, our own business sagacity, then we may indulge a good many beliefs which, if we are to trust God, must be put out of consciousness. How difficult it is for a money-loving consciousness to gain the spiritual thought of true riches!

Yet we know it is not the possession of the material riches in itself which shuts the door of heaven; it is the belief about them. He who has no material possessions may have as strong, yea stronger, belief in their reality and power than the one who has them; he may yearn for them and worship them in a way that induces envy and jealousy. Belief of material possession and belief of lack alike close heaven's doors. On the other hand, the consciousness which knows that true riches are a spiritual endowment is beginning to enter the kingdom of heavenly riches. This spiritual understanding is the treasure that "neither moth nor rust doth corrupt."

Most of us who call ourselves Christian Scientists have learned that as we gain the true spiritual idea of health this idea is made manifest in an improved belief of health. Are we not justified, therefore, in expecting that as we gain the true idea of wealth we shall see this idea manifested in a better belief of wealth? When human thought has reached the place where it can or will say, "I can of mine own self do nothing," and humbly knows that it is the Father that

"doeth the works," then it is ready to demonstrate Christian Science in financial matters. When one can say, "Of mine own self I know nothing, have nothing, can earn nothing, can pay nothing," and looks only to divine Principle, then he is ready to claim the promise, "All these things shall be added."

That Jesus was the Wayshower for all times and places is manifest in that he proved the statements he made to be demonstrable by working out all those problems which we have to solve, and if we but give careful heed to the steps of his process we shall see that he followed his own rule. The records show us that Jesus had this question of supply to meet. The first on record was a problem of nonadjustment of demand and supply; Jesus was asked to feed five thousand people, and he had just five loaves and two fishes with which to do it. Was there ever a more appalling sense of the inadequacy of resource to meet obligation? This practical demonstration of Jesus is recorded by the four evangelists, and they agree in saying that the situation was "a desert place." There was nothing tangible to material sense, nothing in sight; not one human voice came to the Master to help or inspire. Even his disciples brought to him only suggestions that he send the multitudes away; to them the situation was hopeless. They sought first the kingdom of mortal mind and its false thinking, to ask if the demand were a just one. Not so the Master. He said, "Give ye them to eat." Then the disciples began to ask what they were to do, and how they were going to do it; and they could only reiterate that limiting statement, "We have here but five loaves, and two fishes."

The Master did not stand helplessly gazing at the five thousand hungry mouths and the five little loaves and two fishes; the record says he took what he had, and looking up to heaven, blessed and brake; "and they did all eat and were filled." Ah! the Master had obeyed his own rule; he sought first the kingdom of God and its right thinking, before he even discussed the situation with his disciples. There was no consideration of the inequality of demand and supply, or of the desert place, there was just a "looking up to heaven." Thus ever did he silence the lie of material sense with the truth of spiritual sense.

To any one who is perplexed as to how to demonstrate Christian Science in money matters this example must make

immediate appeal. First there was a turning away from the material situation and all the annoyances and perplexities involved, then a seeking of the spiritual facts. The Master thus gave us a sublime proof that spiritual understanding is the savior of human sense, and that Truth saves from poverty as well as from sickness,—that "he shall give his angels charge over thee, to keep thee in all thy ways."

"WHAT can you teach me of Christian Science?" These words fell from the lips of a man who through the application of this Science radiates gentleness, modesty, and peace. The beautiful simplicity of the words, the absence of all pride of opinion, coming from one whose study of and interest in this subject has extended over many years, offers much food for thought; especially as they were propounded to one who might properly be classified as a beginner.

So often we find ourselves in the attitude of the pedagogue. Our Leader says, "The letter of Science plentifully reaches humanity today, but its spirit comes only in small degrees" (Science and Health, p. 113). Then, there is that negative condition of thought, or fear, concern, and anxiety for the cause, which so many of us entertain and which prompts an undue alertness to rebuke the young Scientist whose readiness, spontaneity, and vigorous stroke of enthusiasm stimulate us to action and bid us to cease resting on the oars of erudition.

Giving freely of our thought and experience is commendable, but we should guard against doing this in any spirit of self-righteousness, egotism, or didacticism. It is not erudition or the pride of learning that wins, but the culture of Spirit; not position or the pride of power which indicate the progress and usefulness of a Christian Scientist, but the spirit of simplicity, the spirit of humility, the spirit of the "little child," so beautifully expressed in these lines of Mrs. Eddy: "Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix).—*Seymour Conover.*

PARLIAMENTARY PRACTICE

ERNEST C. MOSES

AFTER making a vigorous plea for intelligent and peaceful methods of procedure in the Christian churches of his day (as recorded in I Cor. xiv.), Paul finished his exhortation by admonishing his followers to "let all things be done decently and in order." The apostle evidently believed that it was an essential duty in the membership of the primitive church to strive to "excel to the edifying" of its organization—the upbuilding of all that related to the welfare of the church. Accuracy, order, and dignity were characteristic features which the original Christian church aimed to maintain, and these qualities have attended every advancing movement of Christianity down through the following centuries.

In our own day orderly procedure in the conduct of business affairs is an important requisite in the maintenance of a Christian Science church. To maintain The Mother Church or any one of its branches makes liberal demand on the judgment and activities of good men and women, who are orderly and practical in their methods. If the church work is well done, in keeping with the requirements of the democratic government so wisely recommended by our Leader, it calls for fidelity to the essentials of parliamentary procedure in the conduct of all its business meetings.

Many who hear or read the word "democracy" think of it as standing for the fundamentals of one of the great political parties of the United States; but literally the word "democracy" means the rule of the people. As it is applied to governmental methods of today, a democracy means a sovereignty exercised by the people directly, or through their chosen representatives, rather than by rulers who are independent of popular control or authority. A proper democracy in the maintenance of the affairs of a Christian Science church therefore means an administration by its members. for its members and for all mankind. This being one of the central facts in the government of the church, it becomes both a pleasure and a duty for every member to equip himself to cooperate intelligently and helpfully in the harmonious government exercised by the collective organization

In this government of the church by the church it is

important that a knowledge of the essentials of parliamentary procedure be acquired by the members. The study of "Roberts' Rules of Order" or of "Cushing's Manual," which are the generally accepted authorities, will make it possible for every one to understand and to contribute to the orderly conduct of affairs. The foundations of parliamentary law are not laid in the shifting sands of political expediency, but rather in the just and logical requirements of right thought. Self-seeking mortals often misuse parliamentary law in political affairs in order to subserve their own selfish ends, but this does not discredit the law, any more than one's misuse of the laws of mathematics affects the integrity of the science of numbers. The abuses to which parliamentary law is subjected do not disprove its utility in any degree whatever. Honestly administered for the good of all, it will withstand every assault of intrigue, ignorance, or prejudice, because it is firmly rooted in justice and right reason.

Those who have observed the misuse of parliamentary law by ambitious and unscrupulous men for the exercise of personal domination, may allege that the law is a dangerous weapon in such hands. The danger, however, is not concealed in the law, but lies entirely in the infractions of its real demands. If the members of a given church are seeking to be governed by the divine Principle of Christian Science, and acquaint themselves as we have suggested with the rule and procedure conformed to in parliamentary usage, it will speedily be seen that its legitimate exercise tends to interdict personal domination and to establish that which is surely best for the greatest number.

It sometimes happens that erratic results obtain temporarily through the persistent efforts of an expert parliamentarian (so called), who strives to dominate an assembly for unworthy purposes. But this cannot possibly occur if the majority of the members are governed by the spirit of Christian Science and possess a fair understanding of parliamentary procedure. Discordant or unjust results can ensue only when there is a general lack of understanding of the provisions within the law for thwarting illegal procedures, or when there is a sleepy or selfish indifference to the necessity of firmly opposing any wrong practices on the part of those who are not acting for the common good. Much that is wrong occurs in human affairs because its

promoters are permitted to take possession of affairs without protest,—the right kind of resistance. The remedy for misconduct of assembly affairs lies in a better general understanding of the law and in prompt action by members who desire to serve the righteous demands of Principle for the purposes of general good.

In the present state of human progress parliamentary law can well be considered as of incalculable value. It should never be considered as a mundane system, which is chiefly serviceable to politicians as a means of advancing personal or party issues, but it should be studied and practised by every member of any board of trustees or directors having the interests of a Christian Science church in charge. It has been a common error on the part of many board members to leave the matter of parliamentary procedure entirely to the president or chairman of the board; but this is easily rectified by a little personal application in the study of parliamentary rules from time to time.

Not only should the officers and board members of a Christian Science church be well informed along this line of practical education, but the non-official members who attend the business meetings should at least be familiar with the requirements of parliamentary procedure. It is quite as necessary, in order to bring out harmonious demonstrations of Christian Science in a church business meeting, that those who participate shall know the reasons for a given action, how and when to introduce motions, how to amend a motion, or postpone action, etc., as it is for the presiding officer to know how to direct the activities of the assemblage. Unless there is an intelligent comprehension among the members of the rightful demands of parliamentary practice, the understanding of the chairman, however complete it may be, is set at naught, and discord and failure may ensue. Each member possesses certain individual rights which often need to be exercised for the benefit of the society of which he is an integral part. It is therefore of vital importance in the interest of a divinely directed progress, that each member shall be equipped with such an understanding of the right conduct of affairs as will enable him to be useful in the furtherance of every good undertaking.

Our highest law for church government is found in the Church Manual, which should be studied and obeyed as

our supreme authority. Every branch church, under the democratic order of government laid down by our Leader, has its own individual form of government, as prescribed in the Church Manual, Article XXIII., Section I. Under this law each branch church adopts its own individual constitution, or rules and by-laws, which specify all general rules and methods to be observed in the government of church affairs. In accordance with the general custom, these by-laws usually specify in the last article that some stated parliamentary authority shall govern the business meetings of the church in all cases in which there is no conflict with the said by-laws. It is therefore clear that when a person becomes a member of the church and subscribes his name to a statement of fealty to its laws, it becomes one of his first duties to acquaint himself with the specified rules for the conduct of business.

One of the first propositions learned by the investigator and student of parliamentary law is the fact that in every business meeting the controlling authority is not the presiding officer, but the assembly itself, collectively. The chairman is its agent, or servant, chosen to execute the will of the majority. If the members are all demonstrating Christian Science in thought and action, this will mean that the chairman and members, realizing the possibility of approximating the action of divine Mind, patiently, wisely, and lovingly work in unison to bring out an agreement on all necessary propositions in which all are of one mind. The more each member understands of the divine law of love and wisdom as presented in Christian Science, and of intelligent cooperation through parliamentary law, the easier and more harmonious will the meetings become. Thus the burden of the chairman will be made lighter, and his administration for the common good will be more joyful and successful.

As the earnest student studies parliamentary law and makes use of his understanding with the motive of serving God and man, and thereby making it a righteous means for the progress of our cause, he clearly sees how divine wisdom has been approximated in the building up of the structure of correlated rules under which all modern assembly proceedings are conducted. For instance: all codes of parliamentary law lay down this common precept, that in most cases a motion offered in a meeting must first be sec-

onded before it has any standing before the assembly. The motion (with few exceptions) must first have one endorsement before it can even be debated. Does not this common rule show that nearly all cooperative procedures must start along the line indicated by Paul's declaration, "In the mouth of two witnesses shall every word be established"?

The law thus indicates that to bring a proposition before a meeting, the membership must first be assured that at least two members are of one mind—an approximation of the truth from which, if based on an idea of divine Mind, the motion can be advanced to the point where a majority of the members present, or all of them, are unanimous in heart and vote on the justice and wisdom of the measure offered for their consideration. A motion made without a seconder may be an insubstantial fantasy or caprice; and, having no relation to wisdom or reality, it therefore perishes for lack of initial support—as it should. In this simple example it is seen how parliamentary law may safeguard the meeting and prevent waste of time and confusion.

The student of this law of procedure soon discovers that its whole intent is the promotion of all the demands of true progress, and that rightly applied it confines assembly practices to principles, so called, rather than to personalities. Its reasonable use cultivates individual faculties, sharpens the perceptions, and enables the member who studies its rules and modes to distinguish quickly between the individual who promotes a measure and the basic law which may underlie the idea therein presented. In Christian Science we understand that a righteous law is an approximation of the divine, infinite Principle—that is, having a fixed basis and recognized in human consciousness as something substantial, forceful, and good.

History plainly declares that the most important footsteps of progress in the governmental affairs of all the advanced nations of the earth have been made in deliberative bodies in which the free action of approved parliamentary law has been instrumental in establishing basic laws that are right, beneficial, and enduring; and since, as we are taught, "progress is the law of God" (Science and Health, p. 233), we can readily perceive the inherent relation of right procedure to this expression of divine Principle, the reflection of Truth and Love in just and good government. It is an instrument to be used for the glory of God and for the benefit of mankind.

Equipped with practical wisdom, students when called upon can take active and successful parts in all representative assemblies for the common good in social, business, or political life. Christian Scientists who wish to prove their advancing theories in regard to the brotherhood of man must be eminently practical in their relations with their fellow-citizens. Using Christian Science aright to benefit all their coworkers in the work of the world, and using the best of modern methods of procedure in human affairs, practical Christian Scientists can accomplish much in aid of that "sanitary, civil, moral, and religious reform" (Retrospection and Introspection, p. 70) to which Mrs. Eddy has with manifest purpose directed our attention.

[Written for the *Journal*]

"A CUP OF COLD WATER"

MARY I. MESECHRE

'TWAS only an earthen pitcher
She brought, with a cooling draft;
'Twas cracked in a dozen places,
And many who saw it laughed.
The little one's sweet lips quivered,
And her smiling eyes grew sad:
"You wanted a drink of water,
And this pitcher is all I had.

"It wasn't the pitcher you asked for,
And the water is good and cold;
Please, can't you forget the pitcher
Is ugly and cracked and old?
And please, if you'll taste the water,—
It came from a living spring;
It hasn't been long in the pitcher,
'Tis the very best I could bring."

The king bent low from his saddle
And said, as he deeply quaffed:
"Than this, I have never tasted
A more refreshing draft."

He turned to the smiling courtiers
And his handsome face grew stern
As he said,—and his nobles wondered,—
"'Tis a lesson we all may learn.

"We are bidden to serve each other,
We are bidden to give our best;
But we think, since our gift is simple,
It needs must be richly dressed;
We scoff at the earthen pitcher,
For the jeweled cup we call,—
Forgetting the gift is the water,
And never the cup at all.

"We think how the world will view us,
And naught of our brother's need;
The 'inasmuch' of the Master
Is a warning we seldom heed;
This gift of the cool spring water
To me is a priceless thing,—
The best that she had she offered
To the thirsty lips of her king."

The courtiers listened in silence.
The little one's eyes of blue
Grew round and wide, as she faltered:
"I didn't know it was you;
'Twas just that you said you were thirsty,
So I ran to the old spring wall
And dipped in my pitcher and brought it,—
'Twas not for the king at all!"

And then, to the eyes of the nobles,
He sweetly, strangely smiled,
As he said to the little maiden,
"Yea, that is the gift, my child!
'Twas not that you brought the water
Thus thinking your king to please;
'Twas just that you served me, even
As 'one of the least of these.'"

COMPASSION VERSUS SYMPATHY

LUCY HAYS EASTMAN

COMPASSION and sympathy are often used to indicate similar states of feeling, but the latter word is of a twofold meaning, and when not synonymous with compassion it becomes its antithesis. Compassion signifies a deep tenderness for one who may be under adverse circumstances, yet without lending itself to the same degree or attitude of thought, whereas sympathy indicates a kindred feeling and, as defined by Webster under synonyms for pity, "requires a certain degree of equality in situation, circumstances, etc., for its fullest exercise." To illustrate: A mother may have compassion for her child who is weeping over a broken doll, but to sympathize with her would necessitate the relinquishment of her own view-point and an acquiescence in some degree in the belief that a heart-breaking catastrophe had transpired, thus doubling the grief of the situation.

Compassion is always constructive of good and deals with affirmative qualities, while sympathy in its lower sense, is often destructive to harmony and deals with negative qualities. To compassion, earth's dark places are but the arena wherein the forces of good triumph over error, while sympathy generally beholds them only as the scenes of defeat and woe. Compassion whispers tenderly to the frightened child, "Fear not, little one, nor be dismayed, for the everlasting arms of Love encircle you; there shall no evil befall you,"—and the tears cease. Sympathy exclaims, "You poor dear child; it is terrible, and I know it! What shall I do for you?"—and the child cries on. Compassion gently reminds the mourner that "weeping may endure for a night, but joy cometh in the morning;" whereas sympathy anchors its victim in the depths of despair and sadly cries, "It is very hard, but there's no help for it. I'll sit down and cry with you."

Scientific compassion gently lifts to its own optimistic and wholesome level the "bruised reed," and with its foresight of inevitable good mercifully wipes away the tears of the struggling heart, feeding and sustaining it until the sunshine of Truth pierces the clouds of error with the light of eternal harmony. Compassion judges "righteous judgment," and points to the sun above the storm-clouds.

Always cheerful, it awakens hope, inspires with courage, and instils that energy which is based not upon human will, but upon the recognition of man's dominion through spiritual power. Compassion is born of divine Love, and ripens through experience into the far-seeing wisdom which finds the open way through the Red sea and which resists pursuing fears or hostile may-bes and might-have-beens until the peaceful pastures of spiritual dominion are reached. Compassion is ever loyal though impartial, ever kind though firm. It is merciful and just, but never spares through false pity the smoking flax, nor forces the hearts of men, but with self-abasement it steadfastly waits on "the sweet amenities of Love" (Manual, p. 40) to reassure faltering faith and to open the blinded eyes of headstrong human will.

The sympathy which accepts material evidence falls distractedly to the level of its subject, weeps with it, mourns with it, but offers no practical assistance because fear and dismay have manacled its hands and bound its strength. Confused and excited, it rushes wildly about, exclaiming much and doing little. It is partial and one-sided; it is easily influenced through personal opinion or popular sentiment, and never waits for evidence or proof of its convictions, but blindly takes the part of the unsuccessful and vehemently condemns the conqueror, until perchance the former wins the final victory. Then, with vacillating feelings, it turns and laments the fate of the vanquished as strongly as the moment before it had accused him.

This false sense always wants to be something to somebody, and if its plans are frustrated it may suddenly change into resentment or stolid indifference. It sends flowers to the prison, but opens no door to future betterment; it bestows crutches upon the lame, but has no thought of their healing; it condoles with the mourner, but comforts not. It rhapsodizes over rites and sentimental and emotional ceremonies, while giving no heed to that which makes for practical and radical betterment. In company with self-love and egotism, false sympathy feeds upon the husks of "sweet sorrow," believing them to be the sugar-plums of love and kindness. So does it break the First Commandment and deny the presence of God.

This kind of sympathy is the child of doubt and unbelief; it is amicable with morbid curiosity and idle gossip while it plants the seeds of self-pity. It judges according to out-

ward appearance, bearing witness of itself, and so loses all sense of proportion or equilibrium of thought. Always cautious, it casts foreboding shadows upon waiting opportunity and predicts added misfortune. It is born of the belief in something apart from infinite good, and it reaps the results of its own erroneous convictions, for through the paths of a false sense of sacrifice it leads into the enslavement of mesmerism.

Herein we see the darkness and unprofitableness of the much-sought-after and mistakenly appreciated sympathy. The only escape from its engulfing ill effects is through a knowledge of the truth of being, which in opposition to the evidence of material sense declares that there is but one God; that He is all and wholly good; hence there is but one Mind that governs, and its government is good. Compassion intuitively knows this, and yields complete obedience to the authority of divine law, consequently it is freed from the control of so-called sympathetic mesmerism and instead of corresponding to the testimony of error, it corresponds and responds to the divine Principle of eternal harmony. In this way it lifts its subject up out of self-inflicted anguish into the realities of being, therein to find solace and healing.

Compassion is compassionate because it knows that the good and harmonious are the real, and because it knows that he who is in need of compassion is not so because of the reality of discord, but because he is still unconscious of the reality of the Love that is ever encircling all with sustaining arms and calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Christlike compassion weeps with those who weep, not because of their grief but because "the light shineth in darkness; and the darkness comprehended it not."

The merciful Nazarene who scourged the money changers from the temple and who scathingly rebuked the Pharisees in such terms as "Ye serpents, ye generation of vipers," was the best exemplar of scientific compassion the world has ever known. It was he who gave us the epitome of compassion in that heartrending cry, "Father, forgive them; for they know not what they do." In the contrast between

his attitude toward the death of Lazarus, and that of his disciples and other mourners, we find the clearest illustration of the difference between compassion and sympathy.

We are told that the Master loved Lazarus very dearly, yet when he received the news of his sickness even his human affections could not tempt him to bemoan the circumstance or yield to false sympathy; but, standing firm in his knowledge of Truth, he welcomed the experience as a present opportunity in which to prove the all-power of the one God sufficient to reverse the mistaken testimony of the senses, saying, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby;" and again, "I am glad for your sakes that I was not there, to the intent ye may believe."

He waited where he was (abode undisturbed in the same consciousness of eternal Life) for two days, as if to prove thereby his assurance in the reality of omnipresent health and so avoid any of the temptations of sympathy. His disciples did not at all grasp the situation, and to reassure them their teacher said, "Our friend Lazarus sleepeth." Still they misunderstood, for they interpreted his words literally, and leaning on beliefs of matter replied, "If he sleep, he shall do well." With what marvelous patience the Master then compassionately conceded to their spiritual blindness, saying plainly, "Lazarus is dead." Not once, in spite of manifold temptations, do we find Jesus loosening his grasp upon the realization of eternal Life.

When he arrived at Lazarus' home there were many guests and would-be comforters assembled there. He asked for Mary, and as she arose at his bidding her friends plainly exemplified the negative quality of sympathy, for, all unconscious of the Christ-presence, they thought she was going to her brother's grave to weep. Evidently her sense of loss had been so accentuated through their oppressive sympathy that her dimmed faith was unable to perceive the present ability of the Christ, Truth, to overcome "the last enemy," and she therefore did what so many of us do, lost sight of present opportunities for good and in her sorrow cried out, "Lord, if thou hadst been here, my brother had not died." As the great demonstrator of Life beheld this scene of confusion and dark bereavement, it is said that he groaned aloud and wept. Then blundering sympathy, ignorant of true love, cried, "Behold how he loved him!" Was

it that the Master's clear understanding of God as Life had fallen before this ignorance of it? Had all his confidence in and assurance of the power of the Word been overcome through their unbelief? Nay! With authority he commanded, "Take ye away the stone." Then, lifting up his eyes, he said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of [out of compassion for] the people which stand by I said it, that they may believe that thou hast sent me."

Thus did Christ Jesus manifest that scientific compassion which always grasps the truth about God; namely, that "all things were made by him; and without him was not any thing made that was made," and, "Behold, it was very good." Strictly speaking, then, nothing remains to be pitied. Is there anything in all-inclusive good to be condoled with? Is perfection in need of sympathy? Man is made in the image of divine Love. Is he to be commiserated? The creatures, every thing in God's universe, the heavens and earth,—God created all to glorify and express His loveliness, and do they call forth our tears? Should we not, then, bend our every effort to the sacred task of awakening in "them that mourn" the recognition of these eternal truths?

But, while all the majesty and power of divine ever-present goodness is thus continually waiting to bless mankind, sympathy with ears ill-attuned and eyes closed tight to the "things which God hath prepared for them that love him," would ruthlessly draw the veil of material sense upon the revealed beauties of holiness and entirely hide them from the view of mortals. Paul tells us that "the sorrow of the world worketh death," and our Leader has said, "The senses join issue with error, and pity what has no right either to be pitied or to exist, and what does not exist in Science" (Miscellaneous Writings, p. 105). Surely we should turn from such paganism and through the knowledge of Truth, as gained from the study of Christian Science, resist to the utmost all partnership with unwholesome, unlovable sympathy. Thus will our hearts be opened to that Christlike compassion which understandingly and pleadingly yearns to tear away the mask of error from the tired eyes of humanity, while it exhortingly cries to the saddened and oppressed, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

CHRISTIAN EDUCATION

MARY TROXELL

AT this period the subject of education is receiving earnest attention, not only from educators as a class, but also from many who are interested directly or indirectly in the general amelioration of human conditions. Men and women of breadth of character and culture are in some instances giving their lives to the problem of practical, progressive education for the young, as well as for those of maturer years who desire to enter upon broader fields of the world's work; wholesome effort is being directed toward the development of methods which shall arouse latent native ability and unfold individual capacity; vocational education is already a recognized necessity, while wide opportunities are given for the culture of the true and beautiful in art, architecture, music, literature, and the drama.

It is strange, however, that the words Christian and education are seldom if ever associated, except in reference to some distinctively theological line of training. The greatest Teacher of mankind spake as never man spake; in early childhood he confounded the learned men of his day by his questions and answers; he uncovered and denounced the sophistries of Jewish erudition; he met the lawyers on their own ground and turned their questions against themselves; he drove home to the convicted conscience in a few forceful words the truth and power of the law which hypocrisy and pharisaism had obscured; he preached a sermon which has spoken through centuries, which embodies a code of ethics and morals transcendently beyond those of the best ancient or modern philosophies, and contains a spiritual teaching so exalted that it has been called impractical and impossible for exemplification in human lives; moreover, he proved the value of his words by demonstrating them.

It might be asked, then, why the phrase "Christian education" is not more current. Is Christ to be left out of the schools? Today there is in the world an understanding of these Christly teachings which is proving conclusively their present practicality and value; those who have been willing to test and try the new-old method have found it to contain indeed the key to all true wisdom, serving to unfold also whatever in human knowledge may be necessary to this period of the world's development, or essential to the

furtherance of good in human conditions and righteousness in human affairs.

The text-book from which may be gained this understanding, or Christianly scientific knowledge, is well known to be "Science and Health with Key to the Scriptures" by Mrs. Eddy. The more deeply this book is meditated upon, studied and assimilated, the more clearly will be recognized its perfect spiritual accord with the teachings of Christ Jesus, and the convincing clearness of its interpretation, not only of his life and works, but of the entire Bible. The proof of the correctness thereof lies in demonstration, which is possible to any honest student of this priceless work. It is at once simple and profound; the statements contained therein may be readily understood by any unprejudiced thinker; it is not contradictory, but wholly logical: its teachings are not obscure, only the mist of prejudice, unbelief, man-made doctrines, and effete material so-called knowledge can cloud the student's vision and darken to his sense God's heavenly light, shining through this window opened by divine Love.

In any department of learning it is recognized that knowledge is really made one's own only when, after having been first carefully weighed and studied, it is appropriated in some degree through practical use and demonstration. A person may love music, may listen to the explanations of others and admire their attainments, may hear the works of the great masters interpreted by the world's best artists; but he is a musician only so far as he profits by these aids in bringing out results in his own work. One of the first lessons to be learned from Science and Health is the necessity of right thinking, and for this lesson there is no age limit. When one surveys his own mentality with a view to making needed corrections, it is somewhat like going through a disorderly writing-desk. Some records will be found which should be quickly and mercilessly committed to the waste-basket; others possess perhaps a temporary value in connection with a passing event, but having fulfilled their purpose, they would better be as summarily disposed of. Too often a large amount of rubbish is discovered to have been tucked away in drawers and pigeon-holes, and the number of useful or necessary records, letters, etc., that are really worth keeping is surprisingly small.

In the new education of right thinking, this separation of

the useful from the useless or baneful goes on continually, and sometimes our mental drawers and pigeon-holes need to be sorted over many times before the rubbish is all culled out and destroyed; self-education and self-discipline leave no time for idle moments. Habitual mental conditions which prevent healthful mental activity and circumscribe mental freedom must be overcome, and the wrong thoughts inducing them cast out. And one need not fear that by adoption of this Christly educative method he will lose any good. On the contrary, it is distinctly stated in Science and Health that "a knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought" (p. 128). These statements are fully corroborated by the many testimonials in our periodicals from business men, university students, teachers, playwrights, actors, artists, musicians, etc.; men and women who in many instances have been raised from physical conditions which made the pursuit of their chosen vocation impossible, and who bear glad testimony to increased ability and enjoyment in their work, as the result of their understanding of man's God-given dominion and freedom.

Having begun the clearing-out process, it is well to remember that one cannot begin self-discipline of thought too soon nor continue it too faithfully. Until guided aright by Science, mental processes are like wandering sheep, confused, uncontrolled. Both the beginner and the more advanced student of Christian Science need to study and prayerfully meditate upon the fundamentals, such as the scientific statement of being, the Lord's Prayer and the spiritual interpretation thereof, and the church tenets, as these are set forth in Science and Health, pages 468, 17, 496. Besides these, there are many short articles, words of invaluable counsel and instruction from Mrs. Eddy, which may be made one's own in memory during otherwise idle or unoccupied moments, and by so doing one will soon find his mental precincts vocal with these messages from Truth and Love.

The value of The Mother Church Manual as an educational guide cannot be overestimated; it is a bulwark to our cause and its necessary operative propaganda. Every student of Christian Science needs the guidance and discipline therein contained, the stimulus so necessary to his

own spiritual development, to the success of whatever branch of Christian Science work in which he may be engaged, and to the maintenance of a proper relationship to The Mother Church and the branch church with which he may be affiliated. Although much has been said in our periodicals concerning the Manual, its importance as an educative factor for Christian Scientists cannot be too often or too strongly emphasized.

The first natural and right desire following an accession of good is to share it with others. We need to be careful, however, lest this desire lose part of its righteous fulfilment. Though speaking to the disciples who had been under his instructions, Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." Paul repeats the thought when he writes, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it;" while Mrs. Eddy reminds us that "no wise mother, though a graduate of Wellesley College, will talk to her babe about the problems of Euclid" (Unity of Good, p. 6). One's perception of another's need may be mistaken; it is our Father who knoweth the need, and it is wise to follow patiently and meekly the leadings of divine Mind in our sacred ministrations to others. We would not place our little ones at an overloaded table, and expect them to partake of and digest everything in sight; rather would we train them in the wholesome simplicity and self-restraint which would starve out undisciplined cravings. A musician does not talk to beginners in music about counterpoint, fugue, and form; the more thorough a musician he is himself, the more carefully does he endeavor to instil into the minds of others the fundamentals of harmony, which will properly prepare them for the intricate musical forms they will surely have to master for themselves later on.

If one sincerely desires the good of another, he works for the benefit of that one, but not to display his own knowledge or to use it unwisely. The Master talked to the people about things with which they were familiar, thence gently leading thought up to a higher spiritual apprehension. The same might be said of the great spiritual teacher of our own day. A friend said to the writer: "I cannot always understand the testimonials in the Wednesday evening meetings, nor some of the articles in the periodicals, but what Mrs. Eddy says is so plain; she says just what she means

and in such a simple way." It would be well for us who are striving to bear worthily the name Christian Scientists to study carefully our great Leader's pure, sweet simplicity until we have gained enough understanding to know how to feed the babes in Christ, babes in spiritual knowledge and babes in years, who come for the bread that has fed us in the wilderness and are athirst for the living water that has quenched our thirst.

Let us indeed feed the starving ones from the great bounty God has given us, but let us do it wisely, lest they go away unsatisfied and unnourished. It is always safe to point them to our Leader's works for the answers to their eager questions, guiding the thought aright, and it is best always to keep out of profitless, long-drawn arguments on abstruse topics, so-called scientific explanations, which under the circumstances may not be half as scientific as we believe them to be; above all, never to force upon any one a point he cannot conscientiously accept. It is always possible to give to each one something that will feed him; it may be but a few words, perhaps a single paragraph from our Leader's writings, taking care to let the inquirer know from what it is taken. Thus his weakened faith and perhaps despairing hope may feed on these crumbs and be nourished; whereas, the attempt to explain the whole of Christian Science at a sitting would be likely to result in his leaving, in despair of understanding anything.

Our periodicals are world-wide promoters of a standard Christian education, for there is no topic of necessary or useful information that is not presented in some one of them. In *The Christian Science Monitor*, for example, information concerning men and nations, discovery, invention, education, contemporaneous history, together with reviews of the best in literature, the drama, art, and music, is daily given; the breadth and scope of the editorials make them of the highest educational value in present-day politics and history, in civic, municipal, and federal affairs. Nor are the little folks forgotten, much wholesome knowledge being given in a simple, interesting way for their benefit. Over all the wide world this splendid newspaper is carrying its supply of thought food, strengthening the affections of man to man, nation to nation, righting wrong, proclaiming righteousness, advocating peace, demonstrating good will. It is truly an evangel to the dark places of earth,

and all this is but a part of the results of one brave woman's life-work.

Gradually there is being felt the purification and spiritualization of thought which is opening the way to a conscious realization of man's dominion and freedom, Christ's kingdom come on earth. The century-old fetters of the nations are being broken; merciless creeds and impotent dogmas are disappearing; barbarous customs which have bound and submerged womanhood are vanishing, evidenced in part by the education of woman in the far east and the acknowledgment of her inalienable and hitherto unrecognized rights; racial problems are being studied in the increasing light of humanitarian knowledge, with the growing certainty of a possible solution. Christ is the head Master of what our Leader beautifully calls "earth's preparatory school" (Science and Health, p. 486), and his teachings may be safely trusted to lead us out and away from all false thinking and empirical knowledge—out of the divergences of the beliefs of minds many into the glorious knowledge of the one Mind, God.

THROUGH the office window a little bird fluttered into our midst one morning, and when it found itself imprisoned by the four walls it realized that it had given up its freedom. Fear took possession of it, and though there were willing hands uplifted, and love in our thought toward the little creature, it would not be helped by us, but flew from corner to corner, beating its frail wings against the hard walls in a vain effort to escape from its prison, till quite exhausted. Then tender hands placed it near the open window, and gave it the longed-for liberty.

How like ourselves! We voluntarily imprison our thought and weave about us our prison doors and so give up our freedom, though at the time we do not realize it. Sooner or later the bitter knowledge comes that we are bound, and then we give way to the latent fear that is ever in our consciousness until Love holds sway, and we flutter and beat our wings, vainly trying to regain what we thought was lost. Though strong hands and loving hearts have pointed the way, we have gone our way till we were willing to travel the path where God—Life, Truth, and Love—leads; and this way, through divine Science, is slowly but surely leading us out to the freedom for which we have so longed.

Lennie M. Jones.

HEALING THROUGH LOVE

JOHN STEEN

IN the eleventh chapter of St. John's Gospel, we read: "Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was." On reading these words, the thought may be awakened that our Lord's demeanor on hearing of his friend's sickness was somewhat inexplicable, and that the more loving way would have been for him to have gone straight to his friends, on being informed that Lazarus was sick, that he might comfort them in their distress, instead of waiting "two days still in the same place where he was." When, however, the words are illumined by the light of spiritual understanding, we gain a glimpse of the healing nature of that spiritual love which always animated him and which was his incentive then, and we have a practical illustration of his purely mental method of treating disease.

The questions, Where did Jesus really abide, or live? and, What is life? here present themselves. "This is life eternal," said Jesus, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." A full understanding of this statement comprises the realization of the allness of God, and of the fact that man is blessed and sustained in Him now and forever, and has no existence apart from God. Life which is eternal can be the only real Life; it is for all time, and must be for us now. Indeed it will be observed that Jesus' definition of Life, "that they might know thee," applies essentially to men. The word knowledge in its final analysis means demonstrable apprehension, a provable understanding. To know God, then, means to demonstrate good. Our Master always exemplified in practice what he taught in words. His life was a constant realization of good, an unbroken at-one-ment with God. It was this quiet period of preparatory contemplation, implied in his abiding "two days still in the same place where he was," and his serene and untroubled recognition of the truth of being, which enabled him shortly thereafter to vanquish the seeming power of the grave in raising Lazarus from the dream of death.

Jesus always spoke and acted from the point of view of the reality of Spirit, of God and His creation, which is the

true basis of being. On one occasion, addressing the people round about him, he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and again, "The kingdom of God is within you." In speaking thus, it is plain he could not have been referring to the "flesh and blood" which the apostle tells us "cannot inherit the kingdom of God," nor to the carnal mentality which constitutes the material sense of selfhood. His meaning is made manifest in the following passage from Science and Health: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (p. 476).

Our Lord invariably acted according to the law of God, which never changes; therefore what was the correct method then is the proper way for us to follow now, as will be proved in practice. Jesus destroyed error instantaneously, whenever it was presented to his consciousness. He entrenched himself in his recognition of good as being ever present; hence, in his understanding that man is inseparable from God and cannot be touched by evil of any description, that disease, being a belief, a notion of something besides God, is literally no-thing, he knew that his presence beside his sick friend was not essential. The comprehension of these facts brings a sense of peaceful detachment from the thraldom of the sense testimony of material surroundings and environment, and from all the discords and heartaches inseparable from the belief of existence apart from God.

When occasion demanded it, during the course of his beneficent ministrations among men, Jesus manifested his mastery over the human concepts of time and space, proving the nothingness of these mortal beliefs, their assumed reality and supposed power to restrict the operation of good. He proved that Mind and its healing activities are ever present and ever active. The proof of the compassionate nature of Jesus' method of showing his love for his friends in abiding still where he was, on being informed that Lazarus was sick, was thus clearly demonstrated. Divine Love is the only source of healing, and there never was a time when Christ Jesus was not wholly obedient to Love in everything that he did and said. It was this realization of at-one-ment with Love which was the secret of his healing power. "I can of mine own self do nothing," he said;

and again, "The Father that dwelleth in me, he doeth the works." He recognized his true selfhood as eternally one with the Father,—"I and my Father are one." This was Christ, Truth, which was "before Abraham."

God is Love, and since there is but one God, there is only one Love. It is imperative, therefore, to get a clear understanding of Love in order to avail ourselves of its healing beneficence, and to ponder over and follow the methods of our Master, whose test of love on the part of his followers was obedience, "If ye love me, keep my commandments;" and whose standard of Christianity, as comprised in the words, "He that believeth on me, the works that I do shall he do also, amounted to an ability to demonstrate the healing and saving qualities of Love in ourselves and for others. Love is divine Mind, and the allness of Mind means there is but one Mind, whose substance is expressed in ideas. We need to recognize the fact that, since God is the only Mind, the only real thoughts are the pure and perfect thoughts of God, and that to attain to a scientific attitude of right thinking, saying, and doing at all times is to bring "into captivity every thought to the obedience of Christ." Love is Spirit, the source of all attraction and satisfaction. It would seem that the touching story of the Magdalen, as recounted at the beginning of the chapter on Christian Science Practice in Science and Health, discloses a complete renunciation of the belief of good in material personality, the recognition of its utter baseness, by a human heart touched for the first time by a ray of divine Love. It suggests also that the purification of sense is the one end to be achieved by the would-be practitioner.

When the rich young man addressed our Lord in the words, "Good Master, what shall I do that I may inherit eternal life?" Jesus instantly detected the mistaken sense of good in material personality which was implied in his questioner's words; hence his gentle rebuke, "Why callest thou me good? there is none good but one, that is, God." The sense of affection which would in thought hold to material selfhood is a sad mistake, as it would thereby retard the supreme bliss of the recognition of spiritual individuality. The material sense of personality being the target for sickness, the scientific elimination of the sense testimony of man as material, and the realization of his true and perfect identity in Spirit, is imperative for the

overcoming of the sense of disease. The only patient we can ever have is not a sick man, but a false belief, "the sin and the sinner, the disease and its cause" (Science and Health, p. 393). As we recognize the inadequacy of material means and methods, though prompted by love and devotion, to reach the roots of the anguish and woes of mankind, we see how essential it is that our sense of love be spiritualized.

It is only as the meaning and majesty of divine Love dawns upon our thought, and we are influenced by it to blossom out in deeds, that we can really love our fellowmen in the true sense; then, reading the poet's lines from a higher standpoint, we shall be able to say, "I love not man the less, but God the more." As the growth and development of a pure affection finds its full expression in the spiritual understanding of Love, its happiness will be complete, and all its pure desires and aspirations will be satisfied; all fear will have vanished in the light of the recognition that in the infinity of Love, and there alone, man is entirely safe from any evil. The hungering heart of humanity is today supremely satisfied and blessed in the recognition that the true meaning of Christianity is universal healing, or the practical, scientific overcoming of all error, sin, suffering, and disease now, through the understanding of God's allness and of the real man's at-one-ment with Him, as emphasized and expounded by our Lord, and reiterated today in Christian Science, which gives the spiritual interpretation of the Scriptures, the Word of God.

O FATHER, hold me close! the little child
Cries out, as breaks and beats the tempest wild.
He rests secure within his father's arms,
Yet murmurs, startled at the wind's alarms,
O father, hold me close!

O Father, hold me close! I too would cry.
The tempest breaks, the storm is surging by.
I know Thou guard forevermore dost keep,
But now the earth-born gales about me sweep—
O Father, hold me close!

Myra Pollard.

THE SONS OF GOD

FRANK H. SPRAGUE

THE belief that man is separated or alienated from God is the source of all human discord. The attempt to account for this unnatural situation gave rise to the story of the fall of man, as found in the Hebrew Scriptures and in various mythological accounts in the literature of other ancient peoples. Viewing the question from the standpoint of material sense testimony, and so accepting the conclusion that man had become sinful and mortal, the religious leaders of the Jews, as well as of other ancient and modern races, were confronted with the problem of securing man's reinstatement in the divine favor.

In primitive times, when religious concepts were comparatively crude, mortals sought to win divine approbation by means of ceremonial observances and the offering of material sacrifices, these being in some instances human sacrifices. Later, as religious instincts and sensibilities grew more refined, and higher ideals obtained, there dawned on the consciousness of the Hebrew prophets the ideal of a Messiah, or divinely appointed Saviour, who by reason of his purity of character and superior moral endowment should be able to satisfy the requirements of divine justice and redeem Israel from the curse. But the gross misconceptions of the Messiah's mission entertained by the most enlightened seers show how imperfectly the actual needs of mankind were grasped even then. Not until the prophet of Galilee proved by actual demonstration man's true relation to God, was the way open by which mankind should be absolved from the penalty of false belief. So illumined were the lives of the followers of the Nazarene by his demonstration of the truth, that they were able in some degree to rise to the consciousness of man's unity with his divine Principle.

In time, however, the living faith which had been exemplified by Christ Jesus, and which had found spontaneous expression in practical works of healing, began to wane. Dogmatic theology usurped the place of practical religion, and salvation came to be regarded as attainable through the acceptance of doctrinal theories about God, rather than through demonstration of His power. Atonement was viewed as a mystical process by which God's attitude toward

man was to be changed, instead of a proposition concerning man's relation to God which must be proved in the experience of each individual.

Although the veil of the temple, symbolical of material conditions which in belief excluded man from direct communication and communion with his divine source, had been rent in twain at the crucifixion, a veil of doctrinal beliefs now interposed to shut mortals out from the divine presence and power. For centuries the religious sense of Christendom was stultified by a spirit of theological dogmatism fostered within the church, until the so-called higher criticism, developed on the basis of material research, undermined the foundations of traditional belief and left the church seemingly with the only alternative of accepting the conclusions of agnosticism. The God whom the early Christians had known as an ever-present help and source of spiritual power disappeared in the concept of a supreme being working through material laws and processes which in their operation entailed discord, suffering, disaster.

In the midst of this chaos of conflicting opinions, Christian Science entered the arena of human experience. That the truth about God and man should appeal to human consciousness as in the nature of a revelation was inevitable, since, as Christ Jesus explained to Nicodemus, the indications of material sense point away from, and not to, spiritual being. In this instance, and in many similar ones, history has repeated itself. "Can any good thing come out of Nazareth?" was again asked when a spiritually-minded woman, Mary Baker Eddy, came proclaiming the truth that as God is Spirit, man must be His spiritual reflection, and substantiated her claim, as did the Galilean prophet, by works of healing and regeneration. Christian Science shows that the belief that man is or can be separated or alienated from God, must be eradicated from human consciousness, in order that man as the perpetual manifestation of the divine presence and power may appear. It gives men a sense of awareness of God as the Life by which they live, the intelligence by which they think, the power by which they act, and thus enables them to bring the qualities of divine Mind into evidence. "Now are we the sons of God," declares the apostle John.

Christ Jesus made it plain that it was a vivid and steadfast consciousness of his oneness with the Father which

enabled him to perform the mighty works that demonstrated the supremacy of the spiritual idea over material beliefs; and he declared unequivocally that not his personal followers alone, but all who should come after, would, by cultivating the same sense of direct and intimate relationship toward God as the divine Principle of their being, be able to accomplish like results. Christian Science does not merely reaffirm this position; it proves its faith by its works and teaches how to make realistic, tangible, and demonstrable the truth about God and man which for centuries has been regarded by the religious world as an ideal vision or poetic fancy.

As Christian Scientists we need especially at this period to watch lest, having experienced in some degree a realizing sense of "Immanuel, 'God with us,'—the sovereign ever-presence" (Science and Health, p. 107), we lapse into a worse state than that of the former error by allowing this Science to become to us merely another religious or philosophical belief, and so fail to retain that vital sense of oneness with God which is attested by healing and regeneration. If we substitute personality for Principle in our thought and affections by looking upon the Christian Science practitioner or teacher as a sort of successor to the family physician or clergyman, upon whom we may depend habitually to relieve us of our troubles, we are departing from the teaching of Christian Science by establishing a new type of mediator between man and God.

In her address at the dedication of the church in Concord, Mrs. Eddy says: "To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power,—and this is Christian Science" (*Sentinel,* July 23, 1904).

NOTICE

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each. Address all orders to Allison V. Stewart, Falmouth and St. Paul streets, Boston, Massachusetts.

TESTIMONIES FROM THE FIELD

TO the record of hundreds of wonderful cures of seemingly incurable diseases by Christian Science treatment I wish to add that of a dangerous malady for which I had been treated unsuccessfully by three physicians and four specialists in the treatment of lung diseases. I had been troubled with a cough for several years, which became worse, until in the spring of 1908 I had to cease work, having the usual symptoms, including loss of weight and appetite. I was put to bed by the physician, and upon getting up slept outside for six weeks. I had great difficulty in breathing, and finally the physician admitted that he could do no more for me and ordered me to the West (I lived in Ohio). I went to Denver, and there was treated in a sanitarium. I improved a little, and returned East. In a month I was worse than ever and was told to go to California to stay. I could hardly walk, was unable to pack my trunk, and dared not take a sleeping-car on account of the cough.

In New Mexico I improved slightly at first, then got worse, and the doctor there sent me to El Paso, Tex., to a lung specialist, making the third specialist I had visited. He said I had a germ infection, and treated me with the remedies prescribed in such cases. I lay helpless nearly a week, could neither sleep nor eat, and had high fever. I felt an improvement for a while, then began to suffer with the most excruciating pains in the limbs, until I cried in agony. No doctor could relieve me from those pains for many days, but finally they went away, and feeling a little better I went to Los Angeles, Cal., where I rang the entire gamut of changes of medicines from the drug-stores, was treated by a physician, then consulted a Chinese doctor. I grew gradually worse, until I took a cold,—which occurred frequently with me,—and then I coughed so much that I dared not ride on the street-cars, dared not talk to any one, and was unable to sleep without a drug. In fact, I was miserable to the uttermost. My teeth became loose, and I was using special remedies. I then consulted the city bacteriologist of Los Angeles, and in his capacity of a public officer he treated me and made a microscopic examination. I became his private patient, and he tried various remedies, which in some instances seemed to help me. I had sought

the best known authorities and physicians, but my case seemed to defy all known laws and baffled the skill of all physicians and specialists. I seemed to improve a little, but another cold made me worse, and while I was bad during the day I coughed terribly during the night. I felt ready to die. It seemed that neither money, medicine, nor climate could save me. I had the sympathy of every one I met, and tried all their remedies.

I then heard two words spoken by some one, two words that I had somewhere heard before,—"Christian Science." I consulted a practitioner, and while waiting in the anteroom I picked up some literature and started to read it. Then my eyes were opened, and the practitioner showed me that wonderful text-book, Science and Health, and explained it to me. While consulting him I coughed very little, and wondered why. I read throughout all that day, and went to a Christian Science meeting in the evening, and there I felt the potent influence of that environment, for I did not cough once during the hour of the meeting; but as soon as it was over I seemed worse than ever, and I had found the cause.

As a student in chemistry I had become familiar with the effect of mixing an acid and an alkali, resulting in violent ebullition, and in the text-book I had seen the word "chemicalization" applied to the admixture of new corrective thought with old error. Disease was "solidified thought," the "basic alkali," and it was being changed into a new "base" by the penetrative "acid" of the "correct thought." When I reached home I knew that the battle was on. I realized my condition, and putting away all my medicines and sprays I sat in my room alone and read the wonderful truths of Christian Science. My family retired, at my request, and I walked the floor in a mighty struggle. Then I sat down and read again; and continued thus, until in three hours I had met and conquered the enemy. The violent spells died away, and I slept for an hour, and oh, that sleep!

Very few visits to the practitioner were necessary to aid me in the understanding of the text-book and to complete the cure. I have never coughed since, have gained in weight, can walk longer distances than I ever could, and never use an overcoat, even in damp, cold weather. I have a good appetite and health in every way. I had been treated

in an eastern hospital seven years ago for a flat foot, which always had pained me; but this trouble exists no longer. I started to wear street glasses eight years ago, and had them strengthened once; but I do not need to use them now.

As a student of the natural sciences (and sciences always require a "text-book" for their study), I regard the text-book, Science and Health, as the most wonderful and valuable book in the world, except the Bible. Had I known of Christian Science earlier, I should not have found it necessary to change climate and suffer the pain, expense, and loss of time which I did. I omitted to state that I can now eat any kind of food without suffering from an intestinal trouble. How I wish this wonderful healing could be known to thousands of sufferers all over the land who think their cases incurable. I thank God for my recovery, and am very grateful also to the Discoverer of Christian Science, Mrs. Eddy.—*W. Delamere, Los Angeles, Cal.*

It is with gratitude that I send a testimony of my healing in Christian Science. When I was a child my eyes gave me a great deal of trouble, and I was taken to the best physicians in Detroit, and glasses were fitted to my eyes. These I wore for several years, but about ten or twelve years later I had trouble again, as I had been using my eyes for close work, and at that time the doctors told me that unless I stopped I would be blind. For some time I was unable to go out in the daylight, and at night only with dark glasses; but for a few years following I seemed better. Later on a growth in the corner of one eye was removed by an eye specialist; but in a short time another came, and they kept coming. The specialists said they did not know what caused them, and that the only way to do was to remove them. My eyes would seem better for a while after having the growths removed, but they were always weak. Finally an abscess formed on the lid of my right eye, and for one month I suffered greatly. Two doctors attended the operation, but another abscess followed this one, and afterward my eyes were in such a condition that I could not read, write, or look at anything bright. Besides this, after my eyes had been operated upon, a large scar was left which the doctors said would last my lifetime. This was very disheartening, as I had planned on doing a good deal of public platform work.

At this time Christian Science was brought to my notice by a friend, who told me of some cures that she had heard of. I knew nothing at all of Christian Science, but decided to give it a trial. I looked in a *Journal* and found the name of a practitioner. I went to see her, and told her that I did not believe in Christian Science, nor did I know anything about it, but I was willing to do anything to be healed. After talking to me a while, she gave me a treatment, and when I left her home I felt as if a great load had been lifted from my shoulders. She gave me some literature to read and told me to leave my glasses off. I went home and read, a thing which I had not done for a long time, and when my husband came home he found me absolutely healed. My healing was accomplished in that one treatment, through the practitioner's clear understanding of the truth and with the beautiful thoughts she gave me to hold.

I took only two treatments for my various ailments. By reading and studying Science and Health I was cured of nervousness, said to have been brought on by my eyes, enlarged glands in my neck that were very painful, and of an eruption on my face of many years' standing that all the doctors had failed even to relieve. Words are inadequate to express my gratitude to God for this new life, for I cannot begin to tell how grateful I am to God, and to our beloved Leader, Mrs. Eddy, for finding this healing truth again.—*Almira Cole Greenick, Detroit, Mich.*

FIVE years ago, while employed as a clerk in a wholesale drug house, I was stricken with temporary paralysis of the right arm. Naturally, I turned to *materia medica* for aid, but after trying the best physicians and nerve specialists I did not improve. After a long rest from work I gained considerably in weight, and felt that, as my general physical condition was improved, I would be able to resume my former occupation. I tried it for a while, but was soon compelled to seek outdoor work, to prevent my arm from becoming permanently helpless. After two years of outside work, during which I had many alarming returns of my old trouble, I turned to Christian Science. At that time my knowledge of it was so slight that I did not think of applying it to my physical ailment, and thought only of the knowledge of God and the spiritual regeneration it promised; but after studying the text-book, "Science and Health with

Key to the Scriptures" by Mrs. Eddy, for about six months, to my great surprise and joy I found that my healing was complete. My healing was accomplished through the study of Science and Health, without taking any treatments. I have since made inquiry in the medical field, and am told by physicians that they have no knowledge of a similar cure in medicine, my case being a very severe one.

To say that I am grateful is a mild expression. I am trying to show my gratitude by living in accordance with the teachings of Christian Science.

T. N. Johnson, Los Angeles, Cal.

IN the summer of 1902 I was taken with a very severe attack of so-called appendicitis. I just pulled through, with the aid of one of the best doctors in New England, but I was cautioned that I must be very careful, must not exert myself in any way, and be sure to take a remedy daily. This was in Connecticut; but I was called West, and while suffering every moment of the time with the fear of an operation hanging over me, and carrying a grip full of medicine, I was taken with the second attack. I hovered between life and death for over a month, and finally got around again, this time with enlargement of the liver added to my troubles and a prediction of a third attack in about six months which would surely carry me off. While greatly reduced in weight, and depending on a very meager diet, my third attack came, in 1904. We were snowed in forty miles from a railroad, in the mountains of Washington. My wife gave me all the old remedies, but they failed to help me. I was surely in a bad fix, and it seemed that I had only about twenty-four hours to live. There was no possible way of getting out of the camp, as getting away, except on snow-shoes or skis, was out of the question; besides, I could not move from my back.

About six months before going up to the mountains, Christian Science had first been brought to my notice, and when I made some inquiries about it I was given some *Journals* and *Sentinels* to read. Finally the wife of the mining man who had called my attention to Christian Science, who was a practitioner, sent me a copy of Science and Health to read, but I did not understand it. Before going farther, I might say that I had no religious belief, except that there was some power ruling over all; but the Bible was

a closed book to me. I failed to see how God is Love; in fact, I believed the contrary. I now see this clearly, and the Bible is no longer a closed book!

It was snowing very hard as I lay there in the camp with Science and Health at my side, wondering if I was to be laid away up there, when suddenly the thought struck me, "Why not try Science? There is absolutely nothing else to do, and they claim so much." I asked my wife if she thought she could get over to the shaft-house and telephone to Spokane, and she said she could try. She did so, and a message was sent to the practitioner. After wading through snow above her waist, both going and coming, my wife returned to find me out of pain, and in a half hour I was asleep. Next morning I got up and ate a hearty breakfast, and for the first time since my first attack I did not take the usual remedy, much to my wife's wonderment. The second day I sawed and chopped wood, lifted and pulled, and have worked up to the present date.

Since then many excellent demonstrations have been made with us. Science and Health is in my office as well as my home, and we also have the *Sentinel, Journal,* and *Quarterly*. On the walls of our living-room are two mottoes, "God is Love," and "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). The text-book seemed vague to me for a long time, but I have found that when the true meaning does come, it is much the better for the waiting. The thousands who have come to Christian Science should not forget to be grateful to the dear Leader whose watching and praying have done so much for us. I know I echo the sentiment of all who have come to Science when I thank God for the life of Mrs. Eddy.—*C. S. Palmer, Cobre, Nev.*

WITH a heart filled with love and gratitude to God, I feel it a duty and a privilege to give to others my experience in Christian Science. In 1891, Science and Health was placed in my hand by a dear friend. For three years I had fought against my own concept of Christian Science, but two weeks after this book was in my hands, I began to read it in connection with the New Testament. The work in a church for over thirty years had been a striving, in my ignorance of God, to live a Christian life that I might gain heaven after death. I was then treated for three

weeks by one of Mrs. Eddy's students, and when he said, "I will treat you no longer," I did not ask him why, but came home feeling worse than ever in body.

I kept on reading, however, and then came the glorious awakening which I cannot describe,—the sweet visions of the new heaven and the new earth, the inspiration of the word of God, which came as the healing balm of Love divine to my body; loving much; as much had been forgiven. Glasses had been worn for fifteen years, as I could not see to read even the large gilt letters on the Bible without them, but it came to me then that if this teaching was true I must trust wholly to Truth to set me free. As days and weeks went by, five weeks or more of doing the things I could see to do about the house, the prayer went out to high heaven that if only God would open my eyes that I might see to read the Bible and Science and Health, I cared for no other reading. With the book open, a bright light shining on me, with tears falling, yet expecting to see, the letters came. I rose to my feet and said, "Thank God, I see!" In one week I went to Buffalo, read Science and Health all the way, one hour's ride on the cars, and have never placed glasses on my eyes since. This was eighteen years ago!

I had been given up by the physicians, although my husband had secured the best medical aid; but I was still a sufferer. My only hope was to turn to God wholly, and this was where Christian Science found me. First the abnormal growths disappeared, also extreme nervous conditions of three years, and a bowel trouble of fifteen years standing which physicians said might end fatally. It was indeed a legion of ills, but one after another disappeared, the bowel trouble being the last to go. When I lost my fear, realizing that matter could not destroy life—for real Life is God—this ailment was overcome. I am so thankful for all Christian Science literature, for the Manual that guides us all in the right way, for the connection with The Mother Church, for the faithful work of its Board of Directors, also the lecturers, under the spiritual guidance of one who has given to all followers the admonition to follow her only as she follows Christ. My desire is that every one may understand the peace and comfort that comes to those who believe, understand truly, and serve God in humility and love.—*Mrs. Addie F. Weaver, Batavia, N. Y.*

ONE of the most practical counsels given us by our beloved Leader is that we should keep our "minds so filled with Truth and Love that sin, disease, and death cannot enter them" (Pamphlet, What our Leader Says, p. 7). One day, some two years ago, it was my privilege to have a very distinct and clear realization of the ever-presence of infinite Love, wherein no possible harm can ever exist, and that same afternoon I was called upon to prove the truth of the intuition I had had. I was taking a walk down one of the unoccupied hills of Seattle when I came to some running water. I decided to jump across, and in doing so landed with my right foot on a rusty nail protruding at the end of a small piece of wood. The nail went into the instep and lodged in the flesh so firmly that I had to use a good deal of strength to pull it out. I had to walk quite a distance to the car, and then was obliged to stand up, change cars, and stand up again. Next day I walked all day in my business, but there have never been any of the effects supposed to follow such an experience as that narrated above. There was not so much as the least doubt that it could be otherwise, and my heart goes out in sincere gratitude to her who has shown me my true relation to God.

For twenty-seven years I had worn glasses continuously, but five years ago, after a few treatments, I was enabled to discard them entirely. A few years ago I was healed of hereditary heart trouble, with which both parents had passed away, through an understanding of Christian Science obtained from my own study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and by applying daily and constantly the light obtained. The healing was instantaneous, but it took me several years to get out of the bondage to my many gods and to destroy fear. The best manner in which I can show my gratitude is by constantly living the Principle of Christian Science and by helping others to find and love Christ.

A. P. Tonielli, Seattle, Wash.

SUCH a wave of gratitude for Christian Science came over me while studying one of our Lesson-Sermons that I feel impelled to express it. God led me to Christian Science when I was most in need of the Comforter. I had for many years been seeking a satisfying religion, and had read a lot of philosophical books, which all led up to a blank

wall. I then tried to study astronomy and geology, thinking to arrive at the beginnings and reasons of things that way; but I only realized the ceaseless cycles in which material activities seem to work; behind them still lay speculation only. I now know that I was blindly groping for the Christ Science, the rock whereon to build a house and be at peace. An emotional devotion to Christ Jesus was the best I knew, for I believed in but did not understand God, good.

At last, what seemed a trifling circumstance introduced me to Christian Science, and from that day I determined to stake all upon its teaching. A lot of false knowledge had to go, a sense of lack be removed, and many bodily fears to be set at rest which kept cropping up in ailments, as if challenging a refutation. I thank all those whose kind encouragement and example helped me then and since; and I rejoice to say that each need has been met,—a distressing internal weakness having also yielded.

The Father's loving will has again and again been proved supreme over evil, and I am striving to put away all sense of identification with the false self. To Mrs. Eddy a great debt is due, which can only be expressed by reflection. I reverence and honor her beyond words, for she has shown a poor struggling world how to rely on the ever-saving, healing, comforting Christ,—divine Love expressed in the healing activities of Christian Science.

M. Langrishe, Dublin, Ireland.

ABOUT three years ago I first became interested in Christian Science. At that time I was almost helpless, having, in 1904, sustained a stroke of paralysis which rendered my left side useless. I had to be dressed and undressed, and could not get into bed without assistance. I also had severe bladder trouble, for which I had several operations, but received no lasting benefit from them. Besides this, I had suffered for a long time from a bowel disorder, and it was during a night of intense suffering that I consented to try Christian Science. A practitioner came and was with me about twenty minutes, when I was completely healed of this ailment. I have not had any trouble from it since, nor have I taken any kind of medicine.

I was anxious to know more of this healing truth, and being almost blind, had different ones read to me from

"Science and Health with Key to the Scriptures" by Mrs. Eddy. Through this means all my troubles gradually left me, and I now have the free use of all my limbs and am in perfect health. I am slowly but surely regaining my eyesight, and also have been cured of a stomach difficulty and an eruptive disease. I am very grateful for all these blessings, but above all is the peace and joy and contentment I have received through a spiritual understanding of God and the Bible. I have found heaven here on earth! I have no words with which to express my thankfulness to God for His goodness, and gratitude to Mrs. Eddy for showing me the way to health and happiness.

Edwin Billing, Roseburg, Ore.

WITH loving remembrance of the first copy of the *Journal* I ever saw, I wish to express my thanks for all that Christian Science means to me and in our home. It was about twelve years ago that a friend sent me the *Journal*, and after reading it I sent for a copy of Science and Health. I had been reading a great many attempted explanations of the Bible, and of Jesus' healing work, without finding what I was looking for, and I thought that Christian Science might offer something better on religion. After reading the chapter on "Science, Theology, Medicine," I decided that there was something in this book which I wanted very much to know.

At that time we were living hundreds of miles from any Christian Scientists, but I decided not to take any more medicine unless I should get very ill. I found, however, that medicine gave me up at that first reading, and so did the doctor, twice, but by the help of absent treatment I am now in good health. Before I read Science and Health I was troubled so much with bad dreams that I was almost afraid to go to sleep; but this difficulty was overcome in a few days, and so was a noise in my head. Later, I was healed of chills and fever, also of headache. About ten years ago a hemorrhage of the lungs was healed instantly by absent treatment. Two years later I had a severe attack of sickness. Judging by the newspapers, it seemed a bad thing to die without a doctor, and there was no one near to help me in Christian Science; but as I understood it God was surely more than a doctor, and for a little all was peace. Still I thought it best to send for a doctor, but when

he came he said I was past help, and I could at the very most live only a few days,—that he had been called too late. Being a kind-hearted man, he hunted up a nurse, who was difficult to find, and he told the nurse and my husband to take good care of me till the end came. But when the time for the supposed end came, I was ready to get out of bed.

It soon became evident to me that discord and evil could be nothing to an all-loving God, but how I should ever learn to think of evil as unreal seemed difficult for a long time. When trials appeared very real and hard to bear, I still kept on with my reading in Science and Health, and said to myself that God could not see or know evil, therefore it mattered not what seemed real to mortal sense; and this thought would always help me. One day I read in a newspaper something very severe about Christian Scientists, condemning them for calling evil unreal, and it set me to thinking more than ever about that question. While at work I suddenly realized the absurdity of calling that real which we are constantly trying to overcome, and the light came to me at once. One of my great experiences in Christian Science was class instruction. I am humbly grateful for all our Christian Science literature, including the *Monitor*. I cannot write very well in English, but wish to express my gratitude for all the healing we have had in our home.—*Mrs. Marie Fogh, Oakland, Cal.*

[Translated from the German.]

WHEN God led me to Christian Science, about a year and a half ago, our only child, seven years old, was in a hopeless condition. She had been suffering for two years with a disease of the kidneys. Her body was very much bloated, she was allowed to eat and drink only what the physician prescribed, and could only be taken out for a drive on warm days. Although the physicians were trying their best, the disease did not yield, so that we gave up the hope of ever seeing the child recover. While on a drive one day, we met a lady who called our attention to Christian Science; whereupon we applied to a practitioner and asked for treatment. The child improved from the first, is quite well now, and has attended school for the past year. I myself have been completely healed of a stomach trouble of years' standing.

For these wonderful proofs of the Science of God we wish to express herewith our love and gratitude. We are striving to understand more and more of Christian Science and to conform our lives to its teachings.

Frau G. Stradtmann, Hannover, Germany.

IN the hope that my experience will be of use in spreading the truth which heals mankind, I respectfully submit the following testimony. About six years ago we became interested in Christian Science, through my brother who had been healed of numerous diseases. My wife, at that time, was suffering from a running sore, said to be due to a bone disease, which the doctors had failed to heal in six years. The last doctor we employed said it was incurable, but the fourth day after Christian Science treatment was given the disease entirely disappeared, and not a vestige of it has ever returned. Some time ago, a fever made its appearance in three of our children, and to comply with the state law we summoned a physician, who pronounced them very ill. We immediately wrote to a Christian Science practitioner, and the fever broke a few hours after the letter was received. In three days all symptoms had disappeared and the children were healed. We have also had severe cases of throat trouble cured in a very short time.

We are very grateful for these and for many other blessings which Christian Science has brought to our home.

Tennis Kern, Muncie, Ind.

I WISH to express my gratitude for what Christian Science has done for me and my little family. For several years past it has enabled us to keep well and to meet the ailments which sometimes present themselves in a family of small children. I wish especially to tell of the healing of my little son from the effects of an accident. He was climbing over a fence when he lost his balance, his eye striking on the sharp edge of a picket. His clothing caught on a picket and held him up, or the accident would have been more serious. As it was, there was swelling and discoloration above and below the eye, the eyeball becoming bloodshot and twisted, showing that some of the ligaments which hold the eye in position were injured. My husband and I treated him in Christian Science, and as we had met so many attacks of sickness for ourselves and the children, we did

not apprehend any trouble in meeting this one; but the eye did not seem to get any better. It had remained in this condition for about two weeks when a practitioner was called in for another member of the family. She had visited the house but once or twice when our little son said, "I am going to ask the lady to treat my eye." This she did upon being asked, and the next morning his eye was perfectly healed—all swelling had gone away, the discoloration had disappeared, and the eye had resumed its normal position.

For this, and many other demonstrations which we have had, I am deeply grateful to God, and to our dear Leader, Mrs. Eddy, for teaching us this truth which heals all our diseases.—*Mrs. Della Seybold, New Orleans, La.*

I FIRST heard definitely of Christian Science about twelve years ago. My father and sister were overheard discussing it, and I realized at once that it was the truth. I obtained a copy of the text-book from a friend, studied it, and became able to help myself. Finally the time came when I turned away from it through expecting others to do my work for me. From that day I gradually went down hill, and finally took to drinking, smoking, the use of profanity, and other bad habits. About the middle of March, 1907, I had become almost a mental and physical wreck, and in that condition went to a Christian Science practitioner. I was healed instantly of the liquor habit, insomuch that I have had no desire for intoxicants of any kind since. I had treatment for about five months at that time, and was also healed of a bowel trouble and pain in the back, the latter due to a crooked spine. I obtained relief from a stomach disorder, also headaches; both said to be hereditary. The latter have since been overcome, and I am gradually realizing better eyesight. Besides these physical benefits, the bad habits have been overcome.

While I am indeed appreciative of the freedom from physical bondage, it is the spiritual uplift for which I am most grateful,—the ability to look into and to demonstrate in a measure the power of infinite Love. I thank God that He gave to this age one able to reveal to us the Love and Truth which are Life, our dear Leader, and my desire is to follow her demonstration of the Christ-teaching.

Elmer F. Streeter, Hamilton, Ohio.

THE dearest experience that ever came into my earthly existence is the healing, through Christian Science, of a trouble from which I had suffered since childhood. I was said to have been born with defective vision. When I was a child I had pain in my eyes after reading, sometimes for days, so that I was obliged to give it up almost entirely. After I was grown I consulted oculists in several cities, but though I realized benefit for a short time, the trouble would always return.

It was in 1898 that I first heard of Christian Science, it having been brought to my notice by a kind friend who then resided in our village. She came one day to call upon me, and brought me a book to read which proved to be "No and Yes" by Mrs. Eddy. I told the lady that I could not read, that I had not been able to do so for years; but she insisted that I could. I did not believe that I could read, but after my friend had gone, to my great amazement I found I could do so without any pain in my eyes, which to me was perfectly wonderful. I was convinced that there was something in Christian Science that I had never found before, and experience proved it to be the truth. I then took Christian Science treatment, and in due time my eyes were healed. What a revelation this was to me!

Since that time I have never doubted the truth of Christian Science. Money could not pay for what Christian Science has done for me. I have had treatment for many other troubles, all of which have disappeared, and for this healing I am profoundly thankful to God, and also to the noble Discoverer and Founder of Christian Science.

Mary C. Sloan Woodward, Osborn, Ohio.

[Translated from the German]

IT is with a feeling of deepest gratitude for the blessings which have come to me through Christian Science that I wish to tell of my experiences. For months I suffered from melancholy and nervous exhaustion, and did not care to do anything, since whatever I started to do seemed a heavy task. I found no rest at night, and was unable to sleep. At times these attacks were very severe, and I was so exhausted that I was hardly able to manage my business. My dear family had much to suffer from this condition; I was not even kind to them.

About a year ago I heard of the benign influence of

Christian Science and of God's great love and goodness, through kind neighbors, who are Christian Scientists. They asked me to attend a service with them, which I gladly did. It became clear to me that God is Love, that He sends good only, whereas I had imagined my illness to be a punishment from Him. I attended the beautiful services regularly, and there heard only good and true things, which comforted me. I read the Bible, with the *Herold* and other Christian Science literature, and soon was shown where my great mistake lay. I learned to pray with the mind of a child. One week had hardly gone by when, after retiring for sleep and thanking my heavenly Father for all the good which He had done unto me during the day, I could sleep quietly till morning. Then I would say my morning prayer, and attend to my business with the comforting thought that God would be my help and guide. I performed my work with joy and pleasure, and decided to do only that which is good and right. The sense of great fear, the evil thoughts, and the mania of being persecuted, all disappeared.

My dear family and myself are thankful to God with all our heart; also to the revered Founder of Christian Science, Mrs. Eddy. I am happy in having found the way to Christian Science, by which I am experiencing great blessings, physically, spiritually, and also in a business way. I hope to attain to a higher understanding of the truth, and wish that all mankind might become acquainted with the teachings of Christian Science and be blessed thereby.

Heinrich Hein, Hannover, Germany.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

THE Master's parting command to his disciples, "Go ye into all the world, and preach the gospel to every creature," is commonly cited as unimpeachable authority for the establishment of missionary movements in all parts of the world. When, however, it is taken into consideration how great a proportion of the Master's own ministry to the children of men was given over to the healing of their bodily ills, coupled, as it is so often recorded, with the command, "Sin no more, lest a worse thing come unto thee," it is surely pardonable to ask, if, in all the ages since that divine command went forth, the whole gospel has been preached.

The question is one peculiarly productive of thought in view of the declarations that so closely follow, of the power that should attach to "them that believe." In the name of the Master they were to cast out evils and heal the sick, make whole in mind and body those who should appeal to them for relief from the ills of the flesh. The writer of this Gospel concludes with the significant statement that as the disciples went forth, preaching everywhere among the people, the Lord worked with them, confirming the preaching of the word "with signs following"—the promised signs which were to attend "them that believe."

Back in the days when the Master first sent his disciples forth "as sheep in the midst of wolves," his definition of the word they were to preach was simple and to the point: "The kingdom of heaven is at hand,"—the kingdom where all is harmony and happiness, is "within you." They were to preach, and put their preaching into practice by the healing of the sick and the casting out of evils,—helping their fellow-men to realize this kingdom within.

It is a fact never to be forgotten by Christian Scientists,

that it was in connection with her own healing from what had been pronounced a hopeless condition, that Mrs. Eddy made the wonderful discovery of the present efficacy of the Christ-healing, even as it was in the time of the apostles and the early Christians. Imbued with the true missionary spirit, she longed to share the priceless gift that had been vouchsafed her, and when through repeated demonstrations she had proved the truth of her discovery of the basic law by which the sick were healed long centuries since, and gave her discovery to the world, to scoff at or welcome as they elected, we sometimes fail to remember that she thereby inaugurated the greatest of all missionary movements, one whose beneficent ministrations to the suffering and sorrowing will never cease until this healing gospel has penetrated and permeated the uttermost parts of the earth.

From the first the importance of this healing work has been emphasized, for the time comes when mankind need to know, each for himself, that God is indeed "a very present help in trouble." Today the world marvels at the unparalleled spread of this beneficent gospel of healing, at the churches that sooner or later are organized wherever a few faithful ones are endeavoring to do the works of the Master as well as to exemplify in their daily living that simple yet all-comprehensive gospel of the kingdom of God among men, here and now, the sermon on the mount which Mrs. Eddy has said is "the essence" of Christian Science (Science and Health, p. 271).

And yet, after all, it is no marvel, but rather the working of an unchanging law of good. Like the "leaven, which a woman took, and hid in three measures of meal, until the whole was leavened," so wherever this whole gospel of the Master is preached, and the sick are healed and those who have been bound "lo, these many years," by the chains of evil habits, have their fetters stricken off, there the seed is sown that in due season springs up and brings forth an hundredfold. He who has been healed goes forth among his fellows a new creature, renewed in body and mind by the power of Truth to heal and to save, even to the uttermost. Men see the change that has been wrought, and soon another is inspired with the hope of release. So the good work goes on, in ever widening circles, and so it will continue to do while the truth is taught and lived in all its purity.

A tremendous responsibility rests upon Christian Scientists today, the loyal legion who have "enlisted to lessen evil, disease, and death" (*Ibid.*, p. 450), and it behooves us to look well to our trust. All about us are those who need most sorely this healing ministry, and it is our high behest that none shall seek in vain the truth that heals, remembering the Master's declaration, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So shall we fulfil the great commission, and so shall the time come when, as the Lord hath spoken, "they shall all know me, from the least of them unto the greatest of them;" when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

ARCHIBALD MCLELLAN.

THE thoughtful student of Christian Science will readily admit that one of the most important things in its teaching and practice is the distinction which it makes between science and superstition, under whatever guise the latter may present itself. It is true that some people unthinkingly assume that, because Christian Science heals the sick without the use of material means, it must therefore be some form of superstition; yet these same people would probably admit that Jesus healed the sick in this way. Their position in this respect shows, however, that they hold a superstitious concept of the Master's healing work and place it outside the realm of law; for, as soon as we admit that Jesus worked in accordance with law, we are forced to admit that the same law can be demonstrated by any one who has the needed understanding. This fact is dimly perceived by a good many who fail to see that in knowing God, Christ Jesus must have known His laws, and because of their failure to recognize this fact, they first doubt the Gospel records of healing, then deny them, thinking that thus they are getting rid of superstition, when in reality they are making a tremendous concession to it.

Right here it is of much interest to note Webster's definitions of this word superstition, namely: "Originally, a standing still over or by a thing; hence, amazement, wonder, dread; an excessive reverence for, or fear of, that which is unknown or mysterious." For nearly two thousand years mankind were thus "standing still," contemplating with

superstitious reverence the work of the world's great healer, but not taking a step toward its explanation as proof of the existence of a divine law which is of universal application; and this, too, in the face of St. Paul's declaration, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." In Science and Health (p. 99) we read: "Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin;" and again (p. 83), "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus."

In their study of the Scriptures, as well as of the phenomena of human existence, students of Christian Science look for the operation of law; and what is more, they find it everywhere. It is quite possible that in the dim light of early spiritual experience, some of the ancient prophets may not have understood the laws under which they were operating, but even this does not alter the fact of the law. In the account of the raising of the Shunammite woman's child there are distinct evidences of a remarkable spiritual understanding, as well as some traces of superstition, these due doubtless to the belief of the transcribers; but they cannot obscure the light of Truth to the one who understands the "demonstrable divine Principle" of the healing.

Here it is important to note that death was not admitted, either by the child's mother, by the prophet, or by his servant Gehazi. In the face of the most definite material evidence the mother said, respecting the child, "It is well"! When Gehazi failed to make the demonstration of life, he simply said, "The child is not awaked." The account which follows, of Elisha's physical contact with the seemingly dead child, is to the Christian Scientist mere superstition, which would have tended to prevent rather than assist the demonstration of spiritual law; therefore it can only be regarded as a gratuitous contribution on the part of some writer who failed to grasp the splendor of what Mrs. Eddy calls "the resuscitating law of Life" (*Ibid.*, p. 180). There can be no doubt that the prophet knew we must come to Life for life; not to mere matter, which at most is but a phenomenon of the carnal mind. As we read this wonderful story we are impressed with the "standing still" of mankind for long centuries in the presence of this glorious overcoming of the belief in death, yet it manifestly devolves upon every Chris-

tian man and woman to throw off superstition, and to understand and demonstrate God's spiritual law as contained in the Bible, especially as we have so many examples in the Gospels of the working out of this "law of Life" by Christ Jesus and his students.

Christian Scientists are deeply and truly thankful that in Science and Health and the other writings of their revered Leader they are taught how the sick were healed and death was overcome in the olden time; also how they may apply their own understanding of divine Principle to the problems of human experience and prove that the Master made no mistake when he said, "He that believeth on me, the works that I do shall he do also." Christian Science makes it very clear that superstition is not a product of spirituality, but of the grossest materiality, and is closely allied to the belief in magic, hypnotic control, and gods many, whereas true spirituality is based upon divine law and is inseparable from scientific understanding. Wherever superstition prevails, whether among men or nations, there is first a "standing still," then steady retrogression, until the divine demand for purity is lost sight of, and moral and physical uncleanness follow, with hatred, strife, fear, disease, and death as the externalized manifestations.

On the other hand, true spirituality never can be content with an "unknown God," but seeks each day to know God more intimately, and thus to love and trust Him because of the knowing. Then the law of progress is intuitively recognized and obeyed, so that neither religious nor medical superstition can hold the student in the darkness of a mental twilight. There is no hint of superstition in the Gospel record of Jesus' wonderful words and works, and it rests with us to demonstrate that none of it can cling to us in our efforts to be his faithful followers. It is the age of Science and of progress, not of "standing still;" and if we are alive to Truth we shall bring forth the fruits of Spirit, the "love, joy, peace, long-suffering, gentleness, goodness, faith," "against which," Paul says, "there is no law."

ANNIE M. KNOTT.

PROFESSED Christians of every shade of belief are altogether at-one in declaring that Christ Jesus is the world's greatest Exemplar, the authoritative guide in all matters of faith, of conduct, and of endeavor. There is

hardly a sermon or prayer heard in any Christian church that does not thus recognize him in some statement or phrase, and yet a comparison of the teaching and doings of the Master with the thought and works of most Christians cannot fail to disclose many and grievous contrasts, differences in point of view and in deed which indicate how much he has been and is honored by the lips alone.

Christ Jesus was our Wayshower in his unflinching loyalty to God and His demands; in his purity and unselfishness of life, and in his brotherliness, his truly democratic, caste-ignoring humanitarianism. More than this, he was our Wayshower in his concept of God and of man, in his estimate of and attitude toward evil and its claims, and in his entire reliance upon Spirit and spiritual power for the solution of the human problem, all of which gives point and pertinence to St. Paul's emphasis of the necessity of conformity to the Master as our model. To the Ephesians he said, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." Everywhere in his writings the great apostle presents the thought that, if they would advance safely and surely, his followers must place their feet in the footprints the Master left in the path of spiritual ascent, and that to be indifferent in their work and methods to the pattern he supplied, is to dishonor him and invite failure.

The consideration which, in all the years, professed Christians have given to creedal conformity, is manifest in the conflicts and divisions resulting from their inability to think alike respecting the exact meaning of Jesus' statements. The unnumbered strifes and sanguinary contentions recorded in the pages of religious history all tell of convictions respecting this matter which prompted ofttimes to the most heroic struggle and sacrifice, and yet nothing is more manifest from our present point of view than that in these long-time struggles for what has been deemed conformity, the great body of believers, since the era of "the early church," have been guilty of a mistake which harks back to that of the ritualistic Jews to whom Jesus said, "Woe unto you, . . . for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters."

A consensus of sober opinion in all the world today would certainly rebuke Christian profession for its insistent em-

phasis of the non-essentials, from which so much of strife and dismemberment has resulted. Hard business sense is at-one with spiritual perception in decrying the judgment that has so far lost a right sense of proportion, is so blind to real values, as to ignore the important while exalting the petty. Such an event results far more frequently, no doubt, from the ignorance of false education than from a premeditated effort to veil disloyalty to fundamentals of faith by that ostentatious devotion to trivialities which often wins a reputation as a paragon of piety. But, however explained, this habit has become no less lamentable in its effect than world-wide in its extent, and the chief distinction of Mrs. Eddy's life-work is the fact that it is directing Christian thought anew to the fundamental teaching and requirements of Christ Jesus' Christianity. Christian Science is emphasizing the gist of St. Paul's rebuke of Peter, when at Antioch he showed him the inconsistency and unworthiness of his course in turning away from the non-caste, democratic freedom of the gospel, and courting the favor of Judaizing Christians, by withdrawing from open fellowship with the Gentiles and consenting to the necessity of circumcision and other Mosaic formula.

Christian Science teaches that the Wayshower's way is the one right and effective way, and that we cannot ignore it without virtually renouncing him, and the significance of this contention will speedily appear to every thoughtful, open-minded Christian man. For twenty centuries Christian propaganda has been conducted in the interest of the world's redemption, with the result that as yet vast areas of population have been practically untouched by Christian appeal, while in so-called Christian countries a majority of the people, and especially of the poor, admit that they are without God and without hope. In the presence of this fact one can but inquire whether or not Christ Jesus anticipated it, and if so, why. It seems a most natural assumption that in teaching his disciples, and inaugurating the healing evangel which, despite all obstacles, made such wonderful progress in the first two centuries, he planned and intended that the way he had shown was to remain the way for all believers, in all time, and for the sufficient reason that his use of it stamped it as the one right and efficient way.

Let us suppose for a moment that this Christ-way of proving the practical, immediate, and all-saving value of

his concept of Truth had been followed not only in the first and second centuries but in all the others up to this twentieth; that the sick had been healed, the vicious reclaimed, the dead raised up, by a scientific application, at the hands of every Christian minister, of the truth which the Master said should forever make free. What would have been the religious status of the race today? It is impossible to consider this question without reaching the conviction that under such circumstances the present outlook for the world's redemption would have been wonderfully different.

The late congress of Christian workers in India, to consider the question of how to reach the Mohammedan peoples, emphasized the seriousness of the outlook. The heroic missionary efforts being put forth in many countries are not bringing a return that gives great assurance or even hope, while in so-called Christian lands the cohorts of materiality, the ignorant, the intemperate, the lustful, the doubting, and the indifferent, to say nothing of the vicious and anarchistic elements of society, are presenting a front which makes the bravest and truest Christian soldiers thoughtful, and the Christian world is looking as never before for the probable explanation of these things.

Christian Science points again to the Wayshower's way, and calls its every adherent to walk therein. It is declaring that it is never too late to be good. "The time for the reappearing of the divine healing," writes Mrs. Eddy, "is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing" (Science and Health, p. 55). Truly the "earnest expectation of the creature waiteth for the manifestation of the sons of God," for men and women, ministers of Christ, who are endued as were the ancient worthies with the power of Christian healing, and under the banner of Christian Science they are appearing; they have come to lift up the fallen, to win the ear of the obdurate, to touch the hearts of the hardened, and to fulfil the hope of the despairing by honoring in deed and in truth the Master's word and way.

JOHN B. WILLIS.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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CHRISTIAN SCIENCE: THE GOSPEL OF HEALING

A LECTURE DELIVERED BY CLARENCE C. EATON, C.S.B., OF THE BOARD OF LECTURESHIP, IN THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON, MASS., APRIL 20, 1911.

A LECTURE on Christian Science bears close resemblance to a sermon, and if I were to select a text of Scripture as a basis for an address of this character, I could not well select a more interesting or a more important one than that of Jesus' commission to his disciples, that their preaching should be with respect to the kingdom of God—the immediate presence of the power of good, and to be accompanied by the healing of the sick, the cleansing of the leper, the raising of the dead, the casting out of devils. The tenth chapter of Matthew's gospel is entirely devoted to the Master's instructions and admonitions in this respect, and the closing chapter of the same gospel adds to this specific commission the more general and universal one, namely, that his followers should teach all nations to observe all things whatsoever he had commanded them to do, thus plainly making it a Christian's duty to heal the sick and remove evils as well as preach the gospel.

The command of the Master is in substance an epitome of true Christian faith, doctrine, and practice. Moreover it is obvious that such a faith and practice can only rest secure on a firm foundation, to wit: the undeniable existence of one omnipotent, omnipresent, omniscient God—a

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God who constitutes and embraces all true being and whose presence and supremacy consciously inspire, protect, and govern as an immutable and unalterable law, every part and portion of the vast universe of ideas which He has created or revealed.

The Allness of God Inspires Love

Christian Science meets the requirement of preaching the absoluteness and the allness of God, good, by works or demonstration, rather than by words or arguments. It does not announce a new, strange, or irrational concept of God, but unfolds and declares a correct comprehension and a true and just understanding of His being, qualities, and law. To broaden the average individual's concept of God, there has been introduced into the teaching of Christian Science synonyms of God other than those ordinarily used, the terms Mind, Soul, Principle, Life, Truth, and Love; intelligence and substance are also employed as synonyms to aid further the student in his comprehension of God, as well as to indicate His nature, attributes, and qualities. These terms when rightly understood and applied in conjunction with the broadest and most profound concept which it is possible for us to grasp of omnipotence, omniscience, and omnipresence, serve to turn thought away from a circumscribed, limited, or humanized sense of Deity and direct it toward that impersonal, infinite, supreme, and absolute intelligence, consciousness, presence, and power designated as God.

When we include every attribute of goodness, justice, mercy, compassion, and tenderness which we would naturally associate with the term Father as applied to God, and at the same time exclude from our thought all sense of injustice, hatred, anger, vengeance, and changeableness, we are able to obtain and enjoy a more righteous and true sense of God as the one infinite, All.

A concept of God answering to this inspires love for and reverence of Him. Moreover, it quickens within us a spiritual consciousness, recuperative and redemptive in its operation, that will act as a silent power to lift us above the false and illegitimate beliefs of mortality, obliterate the undesirable moral or physical effects which these beliefs may have produced, and provide an adequate defense against the influence and action of all that is unlike God, good.

One infinitely good God and one infinitely perfect universe, including man, is what Christian Science declares and teaches. And it holds that it is just as important that we have a correct understanding regarding a perfect man as the manifestation of God, as it is that we have a true knowledge of a perfect God as the creator of man. If one or the other or both are excluded from our religious teaching and practice, then is our faith likely to be dead and our hope indeed vain.

To account for the absence of a more general belief in a religion embodying such postulates, we must ascertain how far and wide men have strayed on these questions, and what has led the world into the confusion and trouble in which it is involved. All that we find in Biblical history associated with the Jehovistic or humanized concept of Deity, we also find incorporated in the man-made doctrines of modern Christianity. It has resorted to the practice of clothing the divine with a human vesture. Failing to separate the true from the false, it delineates God as an anthropomorphic being—liable to wrath and vengeance, capricious, changeable; and implants in the hearts of men fear and hatred, rather than reverence and love of God.

Theology teaches that the men and women we behold on earth today are all that now remains of what was originally spiritual man. Almost universally the belief prevails that man, the crowning triumph of God's creation, has degenerated to the level of a beast—indeed, it is even declared that he is little else than a mere speck of dust on the desert of the universe.

The Two Records

Evidently this conception of man has obtained by reason of the confusion of the two separate and distinct accounts of the creation which appear in the Bible. A careful study of these records discloses the fact that they differ in many important respects, insomuch that the student is forced to recognize that in premise and conclusion they are positively antipodal, and cannot possibly be harmonized upon a single point. Thus the Scriptures under consideration indicate that in the day when God (Elohim) "created man in his own image," the Lord God is supposed to have "formed man of the dust of the ground" and made a woman out of a bone.

Though briefly stated, the first chapter of Genesis contains a complete record of the spiritual and true creation, a record pronounced by most authorities on Biblical questions as absolutely scientific in all respects. Therein we read that God created man in His image and likeness, gave him dominion over the earth and whatever moveth thereon, provided for the constant care and maintenance of His creation; and the record states, moreover, that "God saw every thing that he had made, and, behold, it was very good."

The teaching of Christian Science places especial emphasis upon this record as authentic and true, and declares that it forms the basis of all true existence. God being admittedly supreme and unchanging good, Christian Science argues that as He is the only cause, His creation in effect must ever continue to be representative of the divine character, of which it can only be a correct and legitimate expression so long as it remains perfect. The Bible fortunately does not teach that provision was made necessary or possible for the change, contamination, failure, or termination of the perfect handiwork of God, and we note that the reading does not involve God's image in any discord or imperfection whatever.

In the second and subsequent chapters of Genesis our attention is directed to a record in marked contrast to the one just referred to. This account states that the Lord God formed man of the dust of the ground, but not in the image or likeness of anything in particular, nor was there accorded to him dominion over anything. Later this man appears to have acquired the name of Adam. Then it is said that out of the ground the Lord God caused the products natural thereto to grow and also formed the beasts of the field of the same material, namely the ground. Continuing, we note that in order to provide a suitable companion and helpmeet for the man, the Lord God caused a deep sleep to fall upon Adam, and, acting in the capacity of a surgeon, he removed a rib from Adam's side and immediately transformed it into a woman, to the delight of the man.

What might be designated as a brief honeymoon is followed by temptation, disobedience, fear, shame, and condemnation, accompanied by punishment imposed by the Lord God upon this man and his wife. And this is followed by the remarkable experience of their existence, culminating in sorrow and suffering for the woman and the repudiation

and decree of annihilation pronounced upon the man. The language which the Lord God is supposed to have addressed to the latter is, "Dust thou art, and unto dust shalt thou return."

The Dust Man

Manifestly, this is an attempt to account for the origin of a material man, as well as the story of the dismal failure and ending thereof. The extraordinary inconsistencies which have been introduced in this record are in themselves sufficient to warrant us in regarding it as an allegory. By a strange process of perversion and substitution it is observed that the chronicle of the Adamic creation or dust type of man, has almost wholly superseded in our lives that of the spiritual or God-made man. Indeed, the incidents narrated have formed the basis of a multitude of religious beliefs or systems. Modern Christianity or scholastic theology is based wholly upon the belief in the verity of this history, and it has accordingly devised what it regards as an efficacious plan whereby this mortal or dust man is to be restored, rejuvenated, and transformed into a spiritual being, regardless of the teaching of the Bible to the effect that mortality must be destroyed in order that immortality may be brought to light. Jesus declared that "the flesh profiteth nothing," and Paul declared that "flesh and blood cannot inherit the kingdom of God."

Speaking in a general way, nothing at present embodied in the teaching of scholastic theology provides for the healing of the sick. Ignoring the command of Jesus to heal by spiritual means, theology leaves this question entirely to the medical profession.

In this connection it is interesting and instructive to note that theology and *materia medica* have a common ground of meeting, and it is that of the verity of the matter man. Strangely enough, neither seems to appreciate the predicament in which both are thereby placed. The absurdity of the situation under consideration is heightened when regarded from the standpoint of the last analysis of mankind which both of these so-called humanitarian agencies accept. Naturalists tell us that the molecule of life with which this dust man is supposed to be generously provided, is composed of six elements, namely: carbon, hydrogen, oxygen, nitrogen, phosphorus, and sulphur. The only one whom materialists agree is competent to deal with the

changes in the composition and constitution of this molecule and determine its status, is known as a chemist. In the dilemma of sickness, then, theology and *materia medica* submit the man whom they would save or heal to the analytical processes of the chemist, and both agree they must abide by his dictum in determining the issues of life.

The Materialist's Dilemma

Failing to distinguish the real from the unreal and to discern the spiritual or true man, we find both theology and *materia medica* strenuously endeavoring to save or heal the soul or body of a being whom the chemist avers is constituted wholly of water and "inorganic salts," in the ratio of eighty-five per cent of the one and fifteen per cent of the other. And hence it is either a hopeless condition of congestion or inflammation, disarrangement or contamination of this water and salts, that compels the doctor or theologian to agree that a dust man or a bone woman must submit to an ignominious death, and take chances in the unknown and indefinite future of being eternally saved or perpetually lost!

Obviously, if sinning, mortal man is a composite of water and salts, theology's plan of salvation is doomed to failure. Of the practice of *materia medica* we need only reiterate that it has long been considered experimental, and this we fully appreciate when the difficulties which confront the physician are realized.

Ill-advised Criticism

The criticism is sometimes made that certain reported cases of healing are unauthentic because Scientists are not physicians and hence are incapable of diagnosing diseases and determining the actual malady from which the patient has recovered. This criticism is ill-advised, since the chief source of the physician's embarrassment lies in the uncertainty of this diagnosis, and he is further baffled by the fact that the process for successfully extracting pain or disease from a compound of water and salts has not yet been discovered.

The dust man is the the world's veritable sin and disease-burdened man, its criminal, its outlaw, and yet its prospective saint. This is the man whom well-meaning men would save or heal, remand to the whipping-post, incarce-

rate in dungeons, send to the scaffold! Who is the sinner? What needs salvation? What becomes sick? What is being scourged and spit upon? What is fit only for "treason, strategems and spoils"? What is this vagabond; this "monster with hideous mien"? Whom does the court or executioner address thus: "And may the Lord have mercy on your soul"? Finally, what is crucified or murdered and what dies? Physician, clergyman, lawyer, judge, coroner—the peers and vassals of mortality—solemnly answer upon oath and according to the best of their knowledge and belief: "It is a compound of eighty-five per cent water and fifteen per cent inorganic salts"!

In the light of the chemist's analysis we are really spared the pains of engaging in a controversy over the question of the reality or the unreality of matter. The more advanced philosophers agree that everything now in evidence and commonly called matter is but thought embodied or externalized—something which we ourselves have constructed more or less imperfectly. Matter, when left to the tender mercies of its "next friends," theology and *materia medica,* takes its place in the open grave of all mortality, "uncoffined and unknelled," with this simple though expressive epitaph to mark its last resting-place: "Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return"!

Trusting Christian Science

As the knowledge of the faulty and inadequate service rendered mankind by *materia medica* is becoming more wide-spread, need we longer wonder why some people prefer to entrust themselves and their children to the practitioners of Christian Science instead of physicians? And shall the rights and privileges of individuals to exercise their choice in this direction be denied or abridged? Is it, indeed, a menace to the peace and welfare of the world that Christian Scientists, through inaudible rather than audible prayer, have healed thousands upon thousands of hopelessly sick people and restored the inebriate and the mentally deranged?

And yet, in the face of such philanthropy as this, we of the enlightened twentieth century witness the extraordinary spectacle of the representatives of certain medical schools, in a land whose constitution and government pledges and guarantees its subjects religious freedom,

seeking to influence and intimidate legislatures and courts to enact and adjudge it unlawful for you or me to avail ourselves of that prayer of understanding and faith which we are promised shall "save the sick"!

Because the nature of God is so little understood, mankind believes that He gives or withholds as His judgment or pleasure may dictate. Hence there has been instituted the custom of petitioning, supplicating, beseeching Deity to bestow various favors upon the suppliant, and this is called prayer. Christian Scientists are willing to take Jesus at his word and not tease God for what is needful, for the Master said: "Your heavenly Father knoweth that ye have need of these things." Possibly this is why Christian Scientists have been denominated a prayerless people. Perhaps this criticism can best be answered by the thousands who have confessed that while they were trying to live in consonance with the requisites of theology, their prayers were never answered.

They now witness that they never knew how to pray until they read and studied the chapter on Prayer written by Mrs. Eddy and given first place in the text-book of Christian Science. Christian Scientists recognize that associated with every prayer or sincere desire for the manifestation of God's presence and power there should be positive faith, conviction, and knowledge that the prayer is consistent with our relation to God. Such an attitude merits and provides for an answer to prayer in accordance with the Scripture: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them;" also, "And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." Jesus evidently taught that the nature of prayer should be confirmative rather than supplicative, and accordingly we believe that a comprehensive realization of God's allness and the great truth that His law is everywhere and at this very moment operating to destroy the discordant conditions of human experience, is the correct basis of prayer.

For those who honestly disbelieve in and discredit the works of a scientific Christianity we can afford to entertain much charity. It should be remembered that the world of today has had little training and instruction along the line of a faith that is not dead, and hence scarcely any

opportunity of knowing and judging from works and fruits what true religion is. Immersed in the mesmerism of false theology it seems unable as yet to recognize and comprehend the naturalness of the works of truth and righteousness. For those who are thus entangled and hence not familiar with the signs which "shall follow them that believe," we patiently hope and wait, even though their ignorance is without excuse. But Christian Science in exemplifying the religion of Christ Jesus is confronted by the darkness which cannot comprehend the light.

A Divine Sovereign

It has been argued and urged that each and all of us are included and involved in the Adamic or material belief of man. Christian Science protests that we are subjects of a divine sovereign and that mortality affects us only to the extent that we ignorantly or intentionally believe in and submit to its theories and practices. Material sense has long imposed its tyrannical beliefs, customs, and laws upon the world and intimidated nations with its plan of mutual murder and subsistence. In example and precept its substitution of the moral for the spiritual man has been indiscriminately foisted upon succeeding generations for many ages, and the suffering, misery, and desolation which have followed in its wake are ample proof of the iniquity of that practice and responsible for the decline of spirituality and the consequent presence of a wide-spread hatred of good. But a righteous revolt has come which shall shake mortality to its very foundation and utterly destroy it.

This reformation accomplished, we shall behold the real man, the divine offspring or spiritual idea, who is more than a statesman, patriot, or priest; more than a chemist, an astronomer, a mathematician or musician; more than a servant, merchant or mechanic, a physician, lawyer, philosopher, teacher, or poet. He is the image, likeness, reflection of the All-good and is endowed by his creator with inalienable and unalterable dominion over earth and sky. In his kingdom are no vassals, no peers; no strikes, no lockouts, no bars of condemnation, no courts of appeal. There is naught to condemn, to appeal to or from, since infinite good is supreme! The healing of the sick or cleansing of thought by means of the truth or spiritual understanding,

is as possible of accomplishment today as at any time in the world's history. Ministering to the sufferings of mankind is the most legitimate evidence and expression of true Christianity of which we can possibly conceive, and is inevitable because it is in fulfilment of prophecy.

The Christian Scientist does not see in his patient what the physician or chemist sees in mortal man, therefore he makes no attempt to heal water and salts. To the Scientist sickness is a mental presentation, a defective state of thought —a mental picture in the consciousness of the patient. God, who made everything good and without whom, as St. John says, "was not any thing made that was made," is not the author of such thought disturbances as produce sickness and they are wholly unknown to Him; hence their source is illegitimate in all respects. It has been discovered that God's law rightly understood will antidote every phase of error or discord which might take possession of the human mind. Indeed Christian Science has repeatedly demonstrated this grand verity, and has established the great truth that all that is necessary for the expulsion of sin and disease from human experience and for the accomplishment of humanity's complete liberation or evangelization, is here and now.

The Higher Law of Mind

Christian Science proves that the false material laws which by common belief and consent operate through fear, ignorance, and superstition to incapacitate mortals and cause invalidism, are rendered null and void by the higher law of Mind. The individual knowledge of this and its application metaphysically effect the eradication of the discordant conditions which may be held in thought or externalized on the body. There is nothing mysterious or miraculous about this *modus operandi,* since an infinite and irrevocable law provides for reconstruction, restoration, recovery, or redemption in accordance with the supreme wisdom and power of the Principle which established the law.

In this connection it may be said that the changes wrought in consciousness and which result in the healing of the sick, according to the practice of Christian Science, are in no sense due to the use of hypnotism or suggestive therapeutics. The latter is in a class by itself and is a remnant of the condemned necromancy or occult practices of the past which

the critics and enemies of Jesus failed to convict him of when they were testifying falsely against him. The domination of a submissive mentality or consciousness by an imperative one is recognized as a dangerous practice, the maximum of results therefrom being evil rather than good. Moreover, the practice is unchristian, because contrary to the teaching of Jesus, who denounced and repudiated such healing methods as equivalent to casting out devils by the prince of devils.

When directing attention to that portion of Jesus' command which relates to the raising of the dead, many who believe in its literal application might desire that we shall go to the cemetery and conduct a series of experiments. But, according to the materialists, all that we ever place in a cemetery is the water and "inorganic salts" which the human body is said to be composed of! Would you think it profitable to labor merely for the resuscitation of that? But what of the loved ones with whom we associated and who have passed from our presence, where are they? They were never more or less than consciousness, and Christian Science teaches, as does common sense, that consciousness never found a resting-place beneath six feet of earth! Through its release from a measure of sense-bondage, consciousness must instantly experience in a degree something of the true resurrection—the ascension of thought to perceive the immortality of life. Scripture refers to death as an enemy, not a friend. Jesus gave it no place, and met and conquered it because he regarded it as a phase of error, the outcome of materiality. In the truest sense what is meant by death is characterized by Paul as carnal-mindedness. "To be carnally minded is death." This he said of the nature of that mind or consciousness which is grossly material—the sum total of all carnality or that which is exactly opposed to spirituality. He also said, "To be spiritually minded is life and peace." This agrees with Jesus' concept of life, for he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Eternal Life

Spiritual-mindedness or understanding, then, Jesus considered as synonymous of eternal life, and he came to impart this understanding to others, in order, as he said,

"that they might have life, and that they might have it more abundantly." Thus if a knowledge or understanding of God, good, constitutes eternal life, then surely the absence of this true knowledge might well be designated as death.

The Mind, consciousness, or intelligence which enabled him to do the works that he did, Jesus characterized as God, or the Father. Paul urged that we should have the Mind "which was also in Christ Jesus." Hence it is that Christian Science speaks to a slumbering sense with the view of illuminating it or educating it out of itself—resurrecting it, as it were—and says: "Awake thou that sleepest, . . . and Christ shall give thee light;" and, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." We may well spend every moment in rejoicing that through Christian Science we have learned something at least of the eternal verity of life and the unreality of death.

In Jesus' time diseases and afflictions were commonly regarded as due to the presence of evil, frequently spoken of as evil spirits or devils; hence the command to cast these out. His ministry disclosed the fact of the intimate association of evil or devil with all manner of discords, and we note that he overcame it and cast it out and released the afflicted ones. On certain occasions evil seemed to recognize in him its master and with fear and trembling it shrank from his very presence.

Contrary to the teaching and practice of Christ Jesus, we find, as some one has said, the "whole superstructure of modern Christianity built upon the belief in a definite evil being who brought about the fall of man." If, then, the existence of modern Christianity is contingent upon the belief in evil or devil as a verity, a power, logically the destruction of evil would mean the demolition of modern Christianity. Then, pray, how shall we reconcile the teaching of the latter with what the Master said and did, since he is supposed to have founded true Christianity? Scripture says, "The Son of God was manifested, that he might destroy the works of the devil," and also "him that had the power of death, that is, the devil."

Evil Exposed

Christ Jesus' analysis of evil or devil discloses the fact that he perceived that it was not real, for he characterized

it as a falsity and without the shadow of truth. Jesus stripped the disguise from evil or devil and exposed it as a lie from the beginning, and taught that it must be cast out. The conclusion is inevitable that the phenomena of evil are to be accounted for by the presence in human consciousness of the belief in and fear of it, and it finds expression only in the utterances and deeds of those enslaved by it. Thus, so long as evil as a lie can successfully deceive us, it will use us as a tool and make us its victims. Exposed as a lie, it falls a coward at our feet.

The remarkable and improved changes wrought in the temperament, character, and deeds of men by Christian Science are the direct result of the casting out of evils or devils. This evidence of our obedience to the Master's command is attracting more attention today, perhaps, than physical healing. The latter is merely an incidental experience on the way to the ultimate of reformation and transformation. The most precious gifts of Christian Science are to be designated as peace, joy, contentment, satisfaction —experiences and conditions which are essential and which can become ours only through the casting out of evils and the acquirement of enlarged spiritual understanding. By a proper application of scientific and demonstrable knowledge of spiritual truth, errors in belief which throng one's consciousness are cast out, dissolved and dissipated, as naturally, scientifically, and inevitably as light destroys darkness. Usually the first errors to yield in one's mentality are those which have found expression in physical infirmities, but this is not the goal which Christian Science urges us to seek. We should strive for and win a consciousness thoroughly purged of evil, and so we press forward, as Mrs. Eddy has so aptly put it, "until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory" (Science and Health, p. 323).

Jesus' Healing Method

In criticism of Jesus his enemies said, "He hath a devil, and is mad; why hear ye him?" Others said: "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" It has been said of Christian Science that it is of the devil. God forbid that any one should believe that evil or the devil has healed blindness, tuberculosis, tumors, cancers, paralysis, and myriads of other

so-called incurable diseases! And yet hundreds of authentic cases of just such healing as this stand to the credit of the practice of Christian Science. Christ Jesus practised on the same type of man that practitioners of other systems did, and he healed his patients of both sin and disease by one and the same metaphysical process—the operation of the knowledge of Truth. His analysis of causation radically differed from the materialists. He was concerned neither about what a man's body was composed of, nor about the nature or character of his disease. Respiration, temperature, coated tongue, the pulse beat, etc., did not mean anything to him. He never asked about the food a man had been eating or drinking, or even the air he had been breathing; indeed, he said, "Take no thought for the body." All this we can understand, if we will. If Jesus ever accepted the chemist's analysis of a man's body, he naturally would have accepted the same authority's analysis of the food which the man consumed. Then good, ordinary common sense would have assured him that the commonplace act of adding the water and "inorganic salts," said to be contained in food to the same elements found in the human body, could not possibly cause indigestion.

Observing students have not allowed the fact to escape their attention, that Jesus did take cognizance of the thoughts and deeds of men. He noted that primarily it was evil thinking which defiled men. We read that on one occasion he said: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . . those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man." His analysis disclosed causation as mental rather than physical, hence he healed the people by the power of his understanding, and he enlightened them,—quickened their comprehension and stimulated mental energy and activity. He took advantage of the simplicity of the faith of his hearers and leavened it with understanding, so that it could remove mountains of error. He was a recognized authority upon all questions, and he astonished every one with his learning and wisdom and the patience and love which he displayed when dealing with their ignorance and misery. It was conceded that he "went about doing good."

Jesus taught men how to pray, and showed them how by right thinking and good behavior they could rid themselves of evil desires, habits, effects, and influences. Moreover, he insisted that they should be actuated by the same Mind or consciousness which possessed and impelled him, and which he designated as his Father and their Father, so that they would be enabled to do for others exactly as he had done for them. Jesus disclaimed credit for the great works which were wrought through him, for he modestly said, "I can of mine own self do nothing." "But the Father that dwelleth in me, he doeth the works."

Jesus' Promises Fulfilled

For sixteen centuries mental therapeutics as instituted by the Master remained dormant, but in these latter days Christian Science represents the restoration and reestablishment of its practice. Less than fifty years ago only one person on earth realized what Christian Science in this respect means to the world. Today many thousands are vividly conscious that it is wholly due to its teaching and practice that they are alive and able to say they are well and happy.

If in less than half a century, much of which time was necessarily spent in overcoming the prejudices of mortals and dealing with the many problems incident to the formative period of all earthly undertakings; if during these trying years of the reestablishment of a religious practice which had been entirely neglected and in disuse for upward of sixteen hundred years; if notwithstanding the almost universal and persistent practice of ignoring God as the healer of the sick and seeking material means for relief and healing, no matter how utterly inadequate or futile,—if in the face of all this Christian Science has adequately proved equal to the task of releasing from the bonds of sin, suffering, and disease hundreds of thousands of people, then we are surely justified in saying there has come to the realization of this people the fulfilment of Jesus' prophecy: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The Aim of Christian Science

In the ministry of Christian Science the endeavor is to exemplify all that is possible for the human to comprehend and express of true charity, even that concept of genuine charity which Paul has so comprehensively embodied in the thirteenth chapter of first Corinthians. The benefactions of Christian Science extend to all classes, without distinction as to nationality, rank, or caste; and included in the scope of its teaching and practice the investigator will find a remedy for every undesirable condition to which mankind are subjected. In association, fellowship, and conduct Christian Science urges men to a strict observance of the golden rule, and that new commandment which the Master gave and which forms the basis of true brotherhood: "That ye love one another; as I have loved you."

The promises of Christian Science are to be found in the Scriptures, as well as in the literature especially devoted to its teaching and practice. As these promises must all be fulfilled, the mission of Christian Science will not be completed until the "earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Christian Science not an Experiment

Christian Science can no longer be considered an experiment, and while among the skeptics and unbelieving there are those who appear to be expecting its early demise and a stampeding of its adherents, observing ones behold it steadily moving onward and adding daily to its standard "such as would be saved." This is because it is not founded upon human personality, but rather upon Principle, which assures its permanence. It is recognized that the impersonal spiritual realization which gave Christian Science to the world is still here, teaching and admonishing us in all truth and righteousness; and naught can destroy, remove, or succeed it.

The world is wholly incapable of conceiving of the scope and character of the task committed to Mrs. Eddy as the Discoverer and Founder of Christian Science. Even those whose lives have been touched and transformed by the healing influence of her love and work, confess their inability to comprehend its significance. Certain it is that her life of spiritual devoutness, self-sacrifice, and sweet

simplicity; her loving loyalty to God, the purity of her thought and purpose, and her consecrated faithfulness to the exalted ministry to which she was providentially called, has culminated in a movement which has as its ultimate the release of the human mind from its iniquitous bondage to sin and disease and the abolition of the despotic tyranny of false belief. Blessings of this nature cannot well be confined to a single race or generation, but must extend to all nations and all times.

Thank God, the mission of Mary Baker Eddy has not been in vain! There is a vast multitude of people in this generation who momentarily give thanks that it was through her discernment, courage, and unswerving fidelity that their tears have been dried and their pain banished. Nor is that all; for not half can ever be told. She has made clear and plain the way whereby all are to be redeemed according to the plan and purpose of an infinitely good God and through the salvation of the indwelling Christ. If ever a people had occasion to hold in loving and tender memory the life of a noble, just, pure, and upright woman, it has it now. I am sure that all who are conscious of this will agree that to her there is due the full significance of these words of the great apostle: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

ELIZABETH FRY drew up for her own guidance the following rules:

Never lose any time. I do not think that lost which is spent in amusement or recreation every day; but always be in the habit of being employed.

Never err the least in truth.

Never say an ill thing of a person when thou canst say a good thing of him. Not only speak charitably, but feel so.

Never be irritable or unkind to anybody.

Never indulge thyself in luxuries that are not necessary.

Do all things with consideration, and, when thy path to act right is difficult, put confidence in that power alone which is able to assist thee, and exert thine own powers as far as they go.—*Churchman.*

THE PREVENTION OF ACCIDENT

M. G. KAINS, M.S.

STUDENTS of Christian Science soon discover that through its teaching not only are ills of every sort overcome, but what is equally important, that discords of every sort can be prevented by the understanding of divine Truth. They find in the Scriptures as scientifically explained, practical rules for the working out of their personal problems, as well as assurances of safety and security at all times and under all circumstances,—as, for instance: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

In spite of these assurances, however, we find that in every realm of endeavor people are predisposed to count on unfortunate things as sure to happen, and therefore to be expected at all times. The universality of this mental attitude renders it wise under present conditions of thought for the state to regulate conditions pertaining to accident and to care for those who have suffered therefrom. In assenting to the asserted probability of accident from the mortal point of view, Christian Scientists do not intend to convey the idea that an accident is not the result of a definite cause, since the first questions asked are invariably with respect to the reason for the occurrence, whether this be a child's tumble or the most serious of calamities. All that these people intend to imply is that accidents are the result of no one's direct intentions. They are clear-minded enough to admit that nature exhibits no accidents; all the phenomena in her realm are explained as the result of "laws" of various kinds. They are effects of causes. Just so in human experience men seek to explain accidents, and to place the responsibility where it belongs.

This placing of responsibility is an exceedingly important thing; but from a human standpoint it is very unsatisfactory, because the study of the cause must necessarily follow the effect, and except as this study leads to the prevention of future mishaps it is of no special use. It is no use to lay the blame on a train despatcher for giving a wrong signal, or to punish an engineer for mistaking a correct one. The cause lies deeper than the carelessness

of either despatcher or engineer. It lies in the character of thought that has no business to be occupying the attention of one or the other. Thought does not appear upon the surface; indeed, lack of thought is often claimed, but wrong thought is always present as the cause of accidents. For this reason only such men as can keep their wits about them are wanted in positions of responsibility; and, to the great credit of railways, steamship companies, and large manufacturing establishments, be it said that the emphasis these have laid upon clear-headedness has not only tended to promote the worthy, and set in activity a compelling force for the safeguarding of life and property, but it has tended to develop a higher standard of temperance and morality among employees.

In spite of all this safeguarding, however, there is the latent conviction that accidents must be counted upon, and so people take out accident insurance policies! From the standpoint of an investment, perhaps in this respect "the children of this world are in their generation wiser than the children of light;" for when one feels sure of results, he looks forward to calamity with comparative calmness as well as confidence, and when the worst comes, there is the soothing reflection that he was prepared.

Christian Science has no quarrel with these people; or for that matter with any one. Its mission is not to fight, but to educate. It accepts the popular statements that nothing merely happens; that there is no such thing as chance; that all phenomena are but effects, manifestations, proofs of causes understood or not. It digs below the surface and shows the causes of accident to be mental, the result of wrong thinking of some kind. One had given way to thoughts of hate, and failed to notice where he was walking until too late to save himself from an injury; another was deceived by a belief of satisfaction in drink, and became confused, with untoward results to himself and perhaps others; a third was brooding over some injustice, actual or fancied, when the accident "happened," and so on. Always there is a mental cause—an accident cannot just happen. Moreover, the cause is invariably due to the erroneous basis upon which some person's thinking has been done. Had the man who was hating known that in the gratification of his passion he was depriving himself of an opportunity to do himself good, he would not have yielded to the tempta-

tion to think wrongly even for a moment; and this is true, in more or less striking ways, of every other case.

All accidents are the result, direct or indirect, of erroneous thinking. There is no provision in God's law or God's universe for accident. Surely the Bible should be authority here! If Cruden's concordance is correct, the word accident does not occur in either the Old Testament, the New Testament, or the Apocrypha! Christian Science not only accepts Biblical authority, it not only lays emphasis upon the lack of provision for accident in God's domain, but it declares with logical proof that "under divine Providence there can be no accidents, since there is no room for imperfection in perfection" (Science and Health, p. 424). To expect accidents, therefore, is in a sense to declare that we do not place ourselves under the government of God, or that God is not managing His universe properly. To seize the first horn of this dilemma is to deny ourselves the assurances of divine protection; while to seize the last and assert that God is not managing His universe properly is to confront another dilemma, for we must conclude either that God is incompetent or that He deliberately plans disaster—"for some inscrutable purpose."

Which of these horns is the more pleasant to impale oneself upon? No student of the Bible will be likely to assert that God is incompetent, so this horn need not interest us; but a great many people have been taught to believe in the inscrutable ways of Providence, and to submit to calamity as sent by God to teach humanity needful lessons. No one, however, has yet discovered any such lessons that cannot be shot full of holes by common sense. We read that "God saw every thing that he had made, and, behold, it was very good." Does it appear reasonable that, after having made a "very good" universe, God should deliberately destroy any part of it? Would any human being, having made a good machine, a work of art, a building, in fact anything, destroy or deface his work for any reason, scrutable or inscrutable? The assumption that he would is puerile! The acceptance of either horn of these dilemmas leads to absurd conclusions.

Passage after passage in the Bible shows by inference that "accident" results from disobedience of God's law. Instead of trusting God implicitly, Job believed in some

other power, and the thing which he "greatly feared" came upon him. Like Job we experience the things which we greatly fear. St. Paul explains this statement when he says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." In other words, when we disregard the perfection of God's universe and assert that accidents are inescapable, we will not be able to escape them; we make laws for ourselves and obey them! On the other hand, when we realize that God's kingdom "is from everlasting to everlasting," and that man is an integral part of that kingdom, we shall be impelled to obey this law of perfection, and thus enter into and maintain an existence which is without accident. To prepare for accident is, in a sense, to invite accident; but to know that accident has no function in God's universe is to carry the only real insurance against accident. On this point Mrs. Eddy is very explicit. She says, "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony" (*Ibid.*, p. 424).

Christian Scientists do not claim that they have proved the truth of this statement to such an extent that they are now wholly immune to what are called accidents; but they can and do claim that in their individual experiences the character, frequency, and seriousness of accidents have greatly lessened, and with their increase of understanding that God wisely rules His universe, not by antagonistic laws nor by a fast and loose policy, they are beginning to lay off the ways of thinking that lead to mischances. In proportion as their faith in God grows, they cease to look for trouble; and as a pleasant result, trouble becomes more and more a stranger to them. There is a wide difference between providing for accidents on the assumption of their inevitability, and providing against them by that clearness of mental and spiritual perception which enables one to appropriate the promise, "There shall no evil befall thee."

We never know the true value of friends. While they live we are too sensible of their faults; when we have lost them we see only their virtues.—*Hare.*

THE WALLS OF JERICHO

MARY I. MESECHRE

THE Scriptures narrate many incidents analogous to our experiences in the journey from sense to Soul, and often are heavy burdens lifted, countless problems rendered less obscure by even a slight understanding of the lessons learned by the earnest student. The writer has recently been greatly helped by the account of the children of Israel before Jericho, and has noted some of the lessons drawn, hoping to aid others thereby. All are familiar with the story,—how at the moment of entrance to the land of promise their former leader, Moses, passed from them, and further progress was commanded under a new and untried leader, Joshua; how at the outset the formidable walls of Jericho confronted them, and they were bidden to its conquest; how each further step was divinely and definitely directed, and unfaltering obedience was accorded; and finally, how the complete overthrow of the city followed the claim of victory and praise for its accomplishment.

Every student of Christian Science duplicates the experiences of the children of Israel. All of us have our period of wilderness wandering, our glimpse of the eternal law of God, our timid drawing back from offered opportunity to "possess the land," our unwise attempts to force our way into the land of promise; at some stage of our journey we rely more or less completely upon some human leader,—friend, practitioner, or teacher,—until by divine authority such a sense of dependence is withdrawn and we go forward, fearing and trembling lest our own untried understanding of divine Principle fail us. Even the marvelous demonstration at the brink of Jordan, where the waters, touched by the feet of the priests bearing the ark of the covenant, receded and all went over dry shod (which is repeated whenever the pure understanding of God's presence touches the waves of mortal mind and rolls them back harmless before the onward march of Truth) did not, nor does it now, always seem to afford sufficient proof of God's omnipresence and omnipotence before the frowning battlements of Jericho. In their admitted helplessness the children of Israel looked to Joshua for advice

and succor, and our divinely appointed Leader has counseled us that our first resource should be reliance upon divine Principle.

How often at the outset of our following, when we have for the first time acknowledged divine Principle as our sole guide, does a test come to us such as came long ago to Israel. Let us see how sturdily the problem was faced. The story tells us they were encamped in the plains of Jericho, evidently in full view of the city, and we learn that this encampment was maintained and strict order and system were observed during all the period of waiting for the city to surrender. Often when a problem confronts us, if it be one of such seeming magnitude as to require the exercise of continued patience, and more especially one which is constantly presented to our thought, do we yield to temptation, become impatient and confused, and thus break camp, forsaking the orderly marshaling of our thoughts and depriving ourselves of that repose and restful confidence which betokens full trust in divine guidance. Not to be routed by the appearance of error, but to know that God is the only real power, that He will disclose His power in outward manifestation at the right moment and in the proper manner, is to ally one's self with Him in imperishable covenant, and to render constantly available that "operation of God" which recognizes no obstacle to progress and admits no impediment to success.

This divine order not only maintained the camp, but indicated every step necessary to the conquest of Jericho. Daily were they to march once about the city,—the armed men first, then the priests with trumpets, bearing the ark of the Lord, followed by all the people. The real leader of the hosts was God, the ark was His visible sign; therefore in the line of march all attention centered upon the symbol of the divine presence, the priestly trumpets were continually sounded, and no other utterance was permitted. The armed men who preceded the ark were thus constituted its vanguard instead of a force arrayed against an enemy. Absolutely no attempt was made to approach the city, to enter its gates, or to scale its ramparts. The sole requirement was that all the people, in an appointed order, should once daily march about the city, and should then return into camp and lodge there.

Our problem is to be approached in the same way. The

foe may appear gigantic and formidable, the stronghold quite impregnable, but no matter how hopeless of solution the difficulty may seem, we can once daily compass it with the sign of God's presence. Centering all our thoughts upon God,—placing as the leader of our mental hosts our highest concept of Him, giving alone to our purest thoughts the power of utterance and the privilege of close attendance upon this leader and making all else in our mentality subordinate thereto, the armed or prepared thought (an active, confident, and obedient mental attitude) constituting the vanguard, and all else the rereward, we shall compass unhesitatingly every difficulty that would hinder our advance into the land of promise, thereby "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

This daily journey was brief, since on the seventh day it was seven times repeated, but with each issuing forth of the hosts the same absolute adherence to the appointed order was observed. No opportunity for obedience is ever so insignificant as to excuse the slightest deviation from God's law, and we need be on guard constantly that all our thoughts be included in this daily march, that there be no loiterers, that no one stray heedlessly away or remain idly in the camp. Our earnest desire must not be permitted to become belligerent, and so rush forth alone as an armed force, but it must serve as guard to our pure thoughts, which herald our highest concept of God, the true leader of our hosts. And finally, when the prescribed daily duty is completed, we are to return into camp and lodge there. No time is to be spent in watching Jericho for possible breaches in its walls, no scouting nor parleying is permissible, and above all, the enemy is not to be invited into the camp through constant thinking or talking of evil as present or powerful, since to him that "ordereth his conversation aright" will be shown the salvation of God in the complete destruction of every foe.

Six days this order to compass the walls was to be observed. Repetition of actions or words sometimes grows a trifle irksome; it is tiresome and monotonous to go over the same ground again and again; we are apt to feel indifferent, and our work is done mechanically. We long for a change, we want to digress a little from the appointed way, to miss

a day now and then, to take a different direction or a more roundabout walk or a shorter path. But when we acknowledge God as leader we are in honor bound to do His bidding, and His method of procedure never changes, for although He knoweth "the end from the beginning," with Him "is no variableness, neither shadow of turning." This daily march is part of the discipline meted out to each true child of God, and loving obedience murmurs not against the Father's will.

Again, we are prone to fret at what seems to savor of inactivity, to lament the time spent in camp, to rebel against enjoined silence, forgetful that, as Isaiah says, "in returning and rest shall ye be saved; in quietness and in confidence shall be your strength." No wise general keeps his men on the march continually; he sees that they have proper rest and are supplied with the best food and shelter procurable, thus conserving their strength and energy that it may be available and reliable in time of need. Why can we not see that fretfulness and worry and criticism and rebellion but deplete our strength and render us less able to face our problems, besides being positive contradictions of God's omnipotence and ever-presence? Quite as disobedient is it to go into camp and then keep darting out every little while to survey anxiously the walls of Jericho; this is merely doubt in another guise. The order that we go into camp provides also that we lodge there, in full trust not only that God will lead us forth at the right moment, but that He will supply all things needful during the waiting time.

Quite as important is it to be alert and watchful that we be not taken by a more subtle temptation. When for a time we seem limited to a certain amount of work, the daily march, we sometimes feel disinclined to do more, and are even aggrieved when further effort is demanded, and this especially if we have grown to prize the sense of ease to which a quiet sojourn in camp has accustomed us. This, however, is requisite to the completion of our conquest, and every sacrifice must be made; all ideas of the work we can and should do, often based entirely upon what we have done or want to do, must be discarded, and we must acknowledge and accept gladly and readily every increased demand upon us, though it require that we rise "early about the dawning of the day," for this seventh day is to witness the overthrow of Jericho.

But this increase in work in no wise renders implicit obedience less imperative; we are still but followers, though we may need to watch carefully lest a sense of self-importance tempt us to assume leadership and thus involve the entire host in confusion. In the appointed order, for seven successive times, are we this day to march about the city. No laggard thoughts of weariness or monotony must be allowed to disaffect the hosts; none must be permitted to glance longingly toward the deserted camp and so lose step in the ranks; there must be no hurrying to get the march over quickly, for "he that believeth shall not make haste;" but with every thought steadfastly directed toward the covenant sign—the highest concept of God—press forward until all have compassed the walls full seven times; then, as with one voice, praise God! Only fear and doubt are silent in the face of promised victory, and these belong not to the Lord's hosts; so each thought shall utter praise, because is seen "the salvation of the Lord which he will show to you to day."

When the children of Israel had compassed the walls of Jericho for the seventh time on the seventh day, they saw no change. The walls still stood. Their seven days' marching seemed all to no purpose. Not until was heard their united shout of praise to God because He had given them the city, did unmistakable evidence of victory appear,—"the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." There was no looking around to find the easiest place to get into the city, no curiosity about what some one else was doing; each was so intent upon his own share in that wonderful accomplishment that no time was left for anything but going "straight before him;" there was no interference with another's duty, no neglect of one's own, "and they took the city."

What then completed the downfall of Jericho? Not alone the daily march for six days, nor the seven-times-repeated compass of the walls on the seventh day; not the quiet sojourn in camp nor the daily issuing forth, nor yet the early rising on the seventh morning; not the silence of the people during the march, nor the continual trumpeting of the priests. All these served to train the people in such habits of obedience that when they were bidden to shout, for the Lord had given them the city, such was their confidence in

God that they unhesitatingly praised Him for victory, despite all appearance to the contrary. It was the spirit of obedience which entered into all their doings, and which stimulated this sustained note of praise and thanksgiving that effected the overthrow of Jericho. All else would have availed nothing, lacking this!

We may face a problem which bars our further progress; we may marshal our warriors, we may robe our priests in pure garments and send them forth with sound of trumpet and bearing the covenant sign to lead our hosts to victory; daily we may march about the city and return to camp, on the seventh day we may rise early and compass the walls seven times, and then—silence. Even the trumpet gives forth an uncertain sound, and we retreat dismayed. The walls stand unscathed; where we hoped for victory we see only defeat. And why? We failed to praise! Not one iota of the divine decree can be disregarded if we are to be victorious, and praise to God is the signal for complete triumph. Only when all the people shouted in accord with the trumpet blast did the walls of Jericho crumble and totter to their fall. Only as we, in utter disregard of all sense testimony, claim victory and voice gratitude therefor, can we receive the full reward for obedience, for not until then is obedience complete. The appearance of the walls was but circumstantial; the evidence of God's word was conclusive, and its acceptance enables us to declare, as did Jesus, "Father, I thank thee that thou hast heard me."

One lesson more. When the children of Israel entered Jericho they were commanded to destroy utterly the city, with all its idolatry, and a curse was pronounced upon whomsoever should again build Jericho. There is a tendency when one has seen a signal victory over error, to mark the place and refer to it frequently. The destruction of the error may apparently be practically complete, no least expression may remain, yet from some thought-picture unwittingly retained may arise the ruined walls of Jericho, to seem a barrier even more formidable than when its ramparts first frowned against our entrance to the promised land. In the overcoming of each difficulty the destruction of the error is to be so complete as to cause "all their memory to perish," for "the Lord alone shall be exalted in that day," and as our Leader says (Science and Health, p. 276), "real consciousness is cognizant only of the things of God."

THE PERFECT REVEALER

J. MORLEY WYARD

ST. PAUL, one of the subtlest masters of philosophy, fearlessly challenges the thinkers of all times in his declaration, "The world by wisdom knew not God;" and the condition of mind necessary on the part of the man who would find God inheres in his further statement: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

By any and all means, all fashions and processes, men have ever been seeking God. Much of the effort, praiseworthy in its intent, has been and is crude and ineffectual. By blood and sacrifice, through toil and weariness, at cost and pain, the human race, oppressed with the conviction of something terribly wrong, and impelled by the pressure of tremendous need, has been urging this all-important quest. It has been burdened with a sense of inability to remedy its own evil case, to counteract the crushing consciousness of manifest alienation from God, burdened with the uncertainty of knowing where God might be found and how to approach Him; burdened with the seeming impossibility of knowing whether the prayer were heard if offered, and if heard whether it would be answered. So far as concerns humanity in its entirety, defeat and failure in this search would seem to be more conspicuous than success.

But all this while the great God has Himself been seeking the seekers; has indeed been more in earnest in making Himself known to them than they have ever been to find Him; always proportioning and adapting the measure and fulness of His revelation to the capacities and necessities of those to whom the revelation is addressed. The first volume of the revelation of God was unquestionably the book of creation, the creation which was not carnal nor material, but spiritual. It was intended to be legible and comprehensible and accessible. The power and majesty and strength and glory of God were written in the effulgence of the heavens, in the stateliness of the hills, in the mighty mobility of the sea, in all the varying beauty of the earth. The man of God's creating could but have been all-glorious without and within, he must have possessed the reverent spirit of the poet and the seer, combined with the ingenu-

ousness and teachability of the child. Walking with God day by day, the love and care and mercy and grace and goodness and oversight and direction of the divine governor were to him clear as the azure of the noonday firmament.

Through the beautiful new spiritual world, the sinless man who images his Maker walked and still walks by sight and not by faith. No interpreter is needed to simplify or to translate to him the content of that book, God's manifestation, which is the untarnished mirror reflecting the infinite glory. Being "pure in heart," his vision is obscured by no dimness or distortion. Because with supreme delight he wills to do the will of God, he understands the teaching of the spiritual creation. Possessing the friendship of the creative Mind, he is filled with all wisdom and knowledge and understanding, and is instructed in the divine ways. He is in the spirit-likeness of his Maker, and his native intuition is superior to all the laborious processes of induction.

But to this concept of man in the likeness of his Maker the man of material sense presents the greatest contrast. With him instinct and sense are out of accord with the unfolding of nature, the distance between him and God seems infinite. In explanation of this mortal man and his circumstances, St. Paul says, "Sin entered into the world, and death by sin." But in Christ the purpose of God is declared to be the establishment of His kingdom on earth as in heaven, the reappearance of the perfect man in whom and through whom the manifestation of God is forever full and perfect. The historic unfoldment to human sense of this redemptive plan has been seen in the calling of an individual, the election of a family, the segregation of a tribe, the building of a nation who were to be specifically and directly "the people of God,"—"a chosen generation, a royal priesthood, an holy nation, a peculiar people," who were to "shew forth the praises" of Him who had called them into His marvelous light, out of the darkness of error which has pervaded all the nations, and who were to become, as Ahasuerus says, "a school of the knowledge of God and of the spiritual life for the whole world."

These despised Hebrews, with no specific bent toward science or commerce or art or war or philosophy or law, in their day and generation possessed the one unique characteristic of an abounding religious sensibility. In spite of the many lapses, of some, into gross idolatry and shameful

sin, God was a settled fact in their experience, and argument for His existence was superfluous. He had manifested Himself to them and they knew Him. The foundation of their religion was their faith in one God—a supreme distinction in a world of polytheistic idolatries. The foundation of their state was the moral law given by God—again a supreme distinction in a world ruled by despotism and force. Their God was the only one possessing holiness of character, loving good and hating evil, and demanding that His people be like Himself—this being the supreme distinction; for all other gods of all other peoples were simply like the men who apotheosized them. But, as interpreted by a guilty conscience, the righteousness of God awed and appalled them, and they had yet to learn that His righteousness was the righteousness of infinite Love, rather than the righteousness of retributive justice.

Through the slow process of the centuries, the written word was formulated, as "men of God spake as they were moved by the Holy Ghost." In all the varied contributions of the various writers who have given us law and psalm and prophecy and epistle and gospel, this is the essential content of the revelation, that God was of constant, tender, and illimitable love, as well as a God of creating and perpetuating power, who would reveal Himself to all who offered the sacrifice of "a broken and a contrite heart," and who would do justly, love kindness, and walk humbly with Him. One magnificent period, conspicuous for its eloquent brevity as for its pregnant fulness, suffices for the record of the creation of the visible universe. All the thirty-nine books of the Old Testament are occupied chiefly with the elaboration of remarkably concurrent views of the progressive manifestation of the being and character and thought of God. Such chronicles of the long-time past as are available outside of ancient Hebrew literature are all destitute of this comprehensive and potential revelation. Whether known as Baal or Osiris, as Astarte or Isis, as Bel-Marduk or Ahura-Mazda, the best of the world-deities only signified the reproductive powers of nature and the worst of them the pantheon of human lusts.

These Hebrew seers of the unseen were for the most part plain people, shepherds and herdsmen, rough soldiers or children of captivity, formal ritualists, temple officials, household servants, with only here and there among them a

royal leader or a recognized scholar; but their literary remains, the tenderness and pathos, the sweetness and charm, the rhythm and flow of their message, have passed into the literature of all Bible peoples; and the later races have grown clean and wise and strong and commanding as they have appropriated and assimilated the gracious revealings of this understanding of the one true God. Because they had clearer ideas of the creating Mind than had been reached by any other tribe or nation, they had also a more perfect appreciation of the things that He had made, and in the most devotional spirit they could look up through nature to nature's God. Baal might be musing, or gone aside, or on a journey, or peradventure sleeping, indifferent, erratic, unreliable, undivine; but, though they were not always true to Him, they knew that "the Eternal," their God, was alive, awake, alert, responsible for the safe-keeping of the world and manifesting parental and perpetual interest in His own peculiar people. This was the dominant strain in their singing, the diapason of their purest life, the undercurrent of their sanest and truest moods, the supreme motif of their prophecy, the very genius and inspiration of their laws.

In all the ages of the past, though much was mysterious and inscrutable, there were very gracious revelations of the being of God, of His plans and purposes with regard to the human family, and of His manner of working in His world. Granted the existence of a creator, and the existence on the earth of intelligent beings capable of apprehending Him in some degree, it follows as a matter of course that there must be intelligible and sufficient communication between the creator and the creature. It is rational and simple to believe that in the childhood of the world the manifestation of the theophanies, the partial unveiling of the divinity to the physical vision of the fathers of the race, was the best mode, possibly the only one, through which they could have grasped a commensurate idea of the being of God. Presences and voices, divine and angelic, dreams and visions, sleeping or waking, were needed to implant deeply and ineradicably in the human heart the sense of the actuality of God.

Moses "talked" with God before the incandescent thornbush, and received his commission as the leader of the chosen people. From one of the deep clefts of Horeb he beheld the terrific pageant of the glory of the Lord. On

Sinai he was summoned to the awe-inspiring interview which has so powerfully affected the whole human family. And from the heights of lonely Nebo he looked out upon the wide-strewn panorama of the longed-for land of promise, entrance to which was irrevocably denied him. Elijah, also on the mount of God, witnessed the wind-storm and the earthquake and the fire, and heard the "still small voice" which overbore all the rude clamor of nature manifestations that echoed about him. Ezekiel, in exile on the far-away banks of the royal canal of Nebuchadnezzar, saw poor, broken, buried Israel awakening to its resurrection and returning from its long Mesopotamian captivity to the prayed-for home land, to a new city with new waters of life, and to a new temple filled with the glory of God. Daniel, superlatively honored, though held in captivity, "in the night visions" in the royal palaces of Babylon and Susa, beheld the Ancient of Days in his majesty, the Son of Man coming before him encompassed with the clouds of heaven and endowed with dominion and glory and a kingdom, an everlasting dominion and a kingdom that shall not be destroyed. Later, John the beloved, intimate friend of his Lord and Master, expatriated to lone and barren Patmos for "the word of God, and of the testimony of Jesus Christ," when in the spirit on the Lord's day, heard voices and saw "one like unto the Son of man," and was the recorder of messages that have thrilled the hearts of God's people in all subsequent ages.

Christ Jesus came to make manifest to men the kingdom of God in the earth; to make possible and actual a new discovery of God as the divine Father; making possible also a new discovery of man, of humanity as it is in Christ Jesus; and through these discoveries to bring in a new age of measureless golden opportunity to the whole human family. This kingdom was to be, not now a restricted theocracy, confined within the narrow limits of a family, a tribe, a commonwealth, but a broad, expansive, world-wide kingdom, in which all the families of the earth should be blessed. It was to be not a carnal kingdom, not a kingdom of force, not a kingdom of absolutism, where only strength and law were supreme, not a kingdom of conscripted and unwilling subjects; but a kingdom of truth, humility, love, and righteousness, enthroned in the hearts of men through a proper understanding of their real rela-

tionship to God. With a distinction that is absolute, this kingdom is further differentiated from all other kingdoms or principalities or powers, inasmuch as every member of it not only in his own person aims to glorify his Lord, but is privileged measurably to do Christ's work, he is endowed with the divine purpose and the divine potentiality to help other men to become Christlike and good.

The incarnation was possible because the Christ-idea is capable of attaining to perfect sovereignty over human conditions. The Christ, the divine Word, thus took upon himself the likeness of men. New Testament history is based upon the supreme fact that the Son of God became a partaker in our human nature, the logical sequence of all previous manifestations and revelations. The spoken word, the written word, communicated clearer tidings from the far-off kingdom, and conveyed more emphatically the assurance that love was indeed the essential element of, and the controlling factor in, the law which ruled the world. But to satisfy completely the universal longing to know God, it was needed that men should see the divine idea under homely circumstance, in familiar ways, the routine of daily life.

The Lord Jesus Christ came to bring to aspiring men an undimmed sense of the spiritual universe, to demonstrate that our dominion over the material and visible world is operative in so far as we have the understanding to claim our rightful inheritance. Hitherto, God had been conceived of as creator and preserver and governor of the world and judge of man. Christ Jesus came to reveal God as "our Father," the Father of all who believe on Him. He came to assure us all that, because of this nearer presence, because of our more clearly understood relation, we may all come to God without the intervention of priest or temple, altar or sacrifice.

He was not simply a messenger, though he brought an unprecedented message. He was not simply a teacher, though his doctrine transcended that of all other teachers. He worked with God and for God in giving us the concrete and vivid demonstration of what the Father can and will do for the world's redemption, for the establishment of His kingdom, bringing eternal life to all who will receive it. In the synagogue of his own native village, on a certain Sabbath day, Jesus took a roll of the prophecy of Isaiah,

and read therefrom: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And when he had closed the roll and delivered it to the minister, and the eyes of all the synagogue were fastened upon him, he began to say unto them, "This day is this Scripture fulfilled in your ears." And in that hour the Christ Science was born, to be developed in these latter days and preached unto all men and to the uttermost parts of the earth.

He was called Jesus, which means Saviour, and Immanuel, which is interpreted "God with us." He "came not to be ministered unto, but to minister, and to give his life a ransom for many." He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. . . . and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." He said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "If ye have faith, and doubt not, . . . all things, whatsoever ye shall ask in prayer, believing, ye shall receive." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "And, lo, I am with you alway, even unto the end of the world."

Herein is the warrant for the larger later-day interpretation of the Scripture teaching which Mrs. Eddy brought to men, which she named Christian Science, and which she has so wonderfully elaborated in "Science and Health with Key to the Scriptures," demonstrating the lost art of physical healing to be a spiritual process, which places it

where alone it belongs, in the Christian church, and which proves the divinity of Christ, the glorious Wayshower. There is no statute of limitations to the words of Christ Jesus. They belong to the whole realm of yesterday, today, and forever. Where the conditions are fulfilled, where men seek first the things of the spiritual life, where men believe and doubt not, where men do all things because they love, and because they love to do them, where men abide in Christ, so that there is repeated in them the transcendent mystery and wonder of the incarnation, our Father-Mother God brings into every such hallowed temple a love that surpasses all knowledge, a peace that excels all understanding, and a joy that is gloriously superior to all gifts of speech.

AN artist desired to make a copy of an exceedingly rare vase, but for some reason his copy bore but slight resemblance to the original. He exhibited his reproduction to a class of pupils, who copied it faithfully, fully believing that they had true copies of the original. We suffer a kindred disability in our effort to apprehend man. All our ideas and concepts of him have been gathered from a false source, from evidence obtained from the material senses, from an imperfect model, a concept that has but little resemblance to the real man. As we read the Scriptures in the light of Christian Science, and gain the understanding that the spiritual is the real and true, that the "carnal mind" cannot know anything of God, that the material senses cannot give reliable evidence of spiritual reality, we begin to see that we have been copying from a wrong model. Our beloved Leader says (Science and Health, p. 264), "Mortals must look beyond fading, finite forms, if they would gain the true sense of things." On the same page she says, "The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, when the mental picture is spiritual and eternal." This may remind us of Paul's words, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Elmer A. Wolfe.

"FORGIVING ONE ANOTHER"

STOKES ANTHONY BENNETT

FORGIVENESS tries the worth of men and women, passes judgment upon their motives and acts, and determines their happiness. As a great need in a needy world, forgiveness stands prepared to aid in annihilating the pains and pangs of mortal kind and in establishing that God-given freedom which is the true heritage of all people. Respecting neither person nor circumstance, it knocks at the door of each troubled heart and, if admitted, brings into experience a relief which words cannot describe, a peace too wonderful for human understanding.

To forgive is to love, and to love is to be Christlike. To be Christlike is to know that material beliefs are unreal, unholy, and that salvation means the adoption and free reign of spiritual understanding; it means looking for good and only good seven times a day, seven days a week, yea, "seventy times seven,"—always. To be Christlike demands a tireless resistance of evil, an unshaken faith in and firm reliance upon God, and a patience which ultimates in perfect work. It demands that individuals begin to demonstrate Christian Science, to establish advancement upon understanding, upon activity, and that they press forward, allowing neither doubt, distrust, nor fear of failure to enter their thoughts and hinder their progress in the great journey from sense to Soul.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." What a splendid opportunity there is, if one is equipped to obey this apostolic injunction! What a splendid chance to play a most important part on the stage of daily experience! To be unassuming, merciful, and kind; never to talk about the false manifestations of mortal mind; to erase them as much as possible from memory; to look upon a so-called offending brother with the charity which liberates and reforms,—this is to respond quickly and well to the summons, "Ye which are spiritual, restore such an one in the spirit of meekness." Thus it is that one begins to do as he would be done by, to live and let live, and to love his neighbor as himself. Thus it is that honesty, sincerity, and uprightness disclose them-

selves as the watch-towers of character, from which all well-meaning and energetic persons are bidden carefully to consider and examine themselves; bidden to learn the secret of true progress and success, which says, "Physician, heal thyself"—"lest thou also be tempted."

To labor to dislodge the beam that is in one's own eye before any attempt is made to cast out the mote from a brother's eye, is genuine consistency. To strive to rid one's own consciousness of the belief in evil ere a neighbor's beliefs are in the least attacked, is a rule in Christian Science. To look upon, discuss, and remember the fault of another only long enough to aid, very quietly and tenderly, in its destruction, at the same time separating error from one's concept of man, is the way to go about doing good. To be forgiven in the sight of our fellows, to have a clear conscience and a pure heart, is the prime requisite in all right thinking and acting. Manifesting a strong desire to throw off our own sinful burdens, and following out this desire in a practical way, enables us to help our brothers and sisters throw off their burdens and be free; enables us to accept unhesitatingly the admonition of our Leader, "Learn what in thine own mentality is unlike 'the anointed,' and cast it out; then thou wilt discern the error in thy patient's mind . . . and remove it, and rest like the dove from the deluge" (Miscellaneous Writings, p. 355). Thus we learn to dethrone mortal mind more and more by relegating its shortcomings to oblivion,—their natural state of nothingness,—and to forgive as we would be forgiven.

The Scriptures teach that if we do not forgive men their trespasses, God will not forgive us. Here is conclusive proof that forgiveness is brotherliness, bringing to view the fatherhood of God. Calmly, yet pointedly, come the words of the apostle, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" He that forgiveth not his brother, who is in his very midst, how can he even expect God to forgive him? How can he pray, "Forgive us our debts, as we forgive our debtors"? Absorbed in his own selfishness, how can he detect the real needs of others and be equipped to do his part in supplying them? Standing in his own light, how can he aid in dispelling the darkness and gloom about his neighbors? Spending his hours in looking for the misdeeds of his fellows and in making so-called enemies instead of friends,

how can he take time to look after himself, time to lay the axe at the root of the error which to his mortal sense of things has become so pronounced? Such a one is his own worst enemy, and he can never delight in the redemptive spirit of love and forgiveness until he awakes, turns the search-light of truth upon his own conduct, and begins to conquer self; until he understands that the only enemy one can have is his own belief in a power apart from God, good.

He who forgives sets his mental home in order, receiving just those guests whom he has invited and is expecting,—a large and happy company of noble, helpful thoughts. All others, because of their unfitness to mingle in respectable society, are excluded from his premises and are forgotten. He who forgives perceives the fleeting nature of error and the abiding reality of good. Recognizing the awful deception of thoughts of ill and words of woe, he well understands that no individual can injure another unless the latter adopts the former's methods,—thinking his thoughts and voicing his words after him. With Emerson he can declare, "The power men possess to annoy me, I give them."

At this juncture, let us stop and think of her who has made plain the paths of men by her devotion to right, her boundless love, and her daily forgiveness, Mary Baker Eddy; and let us as Christian Scientists keep our solemn promise and do our duty by living as best we can the life she commended, thereby paying her the highest of all tributes. As we have seen her pushing upward and onward, proclaiming freedom for the whole race, loving her enemies and doing good to them that sought to persecute her, let us prove ourselves worthy followers by emulating her Christly example. As we come before the divine Principle that has made her the Leader of our cause, and that has so wonderfully sustained her, let us drink in the transforming spirit of Christian Science by practising the golden rule and by daring to stand unflinchingly for its requirements, exacting though they may be, thus revealing our God-given ability, usefulness, and dominion.

"Thou hast no enemies" (Miscellaneous Writings, p. 9), is a dictum of Christian Science to which strictest allegiance is demanded. Having for its chief corner-stone the first commandment of the Decalogue and the one which "is like unto it," Christian Science classes as illusion all that would

tend to come between individuals and make them enemies. Proving by daily works that God is good and loving and that there is none besides Him; proving that the universe, including man, is His creation and must therefore be an expression, a reflection, of goodness and love, Christian Science would have us know that since there is but one Mind, God, there can be in reality but one real kind of thinking—God's kind; that since there is but one basis of action, right thought, there can be but one kind of deeds—good deeds. This, then, interdicts the possibility of minds many and of ideas divided against themselves; interdicts the accomplishment of any works save those declared by the great Teacher,—"the works that I do." The turbulent waters of envy, rivalry, and hate cannot carry men and women adrift and submerge them in a sea of pain and sorrow if the tabernacle of their consciousness is the outgrowth of these "works," is built upon the rock of ages,—Life, Truth, and Love. The tempests may roar and rage, the billows may dash and beat against "that house;" but it falls not, for it is "founded upon a rock."

Thought-power is naught unless based upon good. Deeds die in the doing, unless sustained by Principle. Time spent upon the broad and alluring highways of evil is worse than wasted, for it befools the traveler, taking him on hard journeys with no refreshment and rest, and with no destination where he may find a satisfactory realization of his hopes and aims. It is only when God-appointed that toil yields a sure and lasting reward. It is only when upheld by Truth that determination is righteous, for, in the language of Amiel, "to will what God wills is the only science that can give us peace."

In a word, forgiving is giving for others; and how joyous it is to give! How much more blessed than to receive! Some one has well said that there is a manner of forgiveness so divine we are ready to embrace the offender for having called it forth. Surely, then, this giving, as well as all other genuine giving, should be the dominant factor in the habits of men, for in its wake is left an apprehension of that which helps the world onward, which makes life richer, nobler, and more grandly worth while. Whispering the hallowed, comforting assurances to heavy hearts, and lifting them above the cold, unfruitful things of the world, forgiveness admonishes mortals to be up and doing, to put

off the old man and put on the new; to hasten the coming of the kingdom of heaven on earth,—the kingdom of gentleness, long-suffering, kindliness, peace, and good will.

Christian Science summons its every student to the altar of forgiveness, there to humble himself and win his own pardon. It bids him forget the past with its legion of wrongs, and live wholly in the unbounded opportunities which are at hand. In dynamic terms it asserts that the past is dead, that the future is unborn, and that the present is the only living thing. It bids, too, that he accept the cleansing cup of self-sacrifice, take up the cross, and follow him who said, "Forgive, and ye shall be forgiven."

Humility, Mrs. Eddy says, is "the genius of Christian Science. One can never go up, until one has gone down in his own esteem. Humility is lens and prism to the understanding of Mind-healing" (Miscellaneous Writings, p. 356). It is the constant, faithful companion of forgiveness, which always interprets aright the law of judgment and justice; the guardian of ambition and accomplishment, the giver of real freedom and contentment; therefore, he who is wise will walk humbly with his God and will submit gladly to the chastening which such an attitude affords. He will part from self at every turn and will seek the straight and narrow way which leads to the heights of victory and success. Then, as he joys in beautiful and steady progress, he will be able to say with Martin Tupper,—

Son, happy art thou that wisdom hath led thee hitherward; . . .
Behold her, the shepherdess who bringeth back the wanderers to God;
And for her modest herald she is named Humility.

As a messenger of divine Love, humility comes with healing balm to waiting and ready hearts. Leading into the very presence of God and His glory, humility makes us at home in heaven. Here and now it restoreth our souls,—"bringeth back the wanderers to God,"—and as obedient, trustful children we receive "the Spirit of adoption, whereby we cry, Abba, Father." Then comes the sweetest of all benedictions, "Well done;" "thy sins are forgiven."

If thou art grateful, friend,
Lose not thy gratitude in words,
But in some quiet act of hidden good,
Attest thyself to God.

Wm. W. Porter.

MATERIAL EVIDENCE

H. W. MORROW

IN "Unity of Good" (p. 11) we read: "He [Jesus] heeded not the taunt, 'That withered hand looks very real and feels very real;' but he cut off this vain boasting and destroyed human pride by taking away the material evidence." To the materialist, material evidence is the only evidence; all else is to him inconclusive, unconvincing, nonexistent. If he can see a thing with his own eyes, he will believe; otherwise, not. Jesus recognized this tendency, and gave to skeptical humanity as well as to the suffering the kind of evidence they could understand.

It is inconceivable that to Jesus himself the prints of the nails in his hands and the spear wound in his side were evidence of a very high order; but he knew that Thomas was not moving on his own high plane, and it was to Thomas, not to himself, that his argument was directed. Nor is this the only time he chose to recognize the limitations of human thought. Knowing that he was addressing the materially minded, or those who believed they needed a physician,—they who were sick,—he gave material evidence along with his spiritual teaching, something they could see, feel, or handle. When he wished to change a belief, to replace error with the truth of being, he took away the material evidence upon which the belief was founded and gave other evidence in its stead; namely, the seeing instead of the sightless eye, the whole instead of the withered hand, the strong instead of the weak ankle bones. In this he followed the example of the prophets of old and set a high example for every Christian Science practitioner.

To the average Christian Scientist there is nothing more embarrassing than the necessity for explanation of apparent failures to heal. "Why did Mrs. A die? Why must Mrs. B wear glasses? Why doesn't Mr. C walk better?" It is all clear enough to the Scientist, but how make it clear to the questioner who is not a Scientist or only a beginner? How beautiful it would be if we could meet the issue always as Jesus did,—if we could all live so absolutely in accordance with eternal law as to be able, in every case and instantly, to remove all signs of injury or disease! Having said this, we can but perceive that in a sense it is a contradiction

in terms. If we all but lived close to God, there would speedily be no ills to remove, and no need of practitioners.

But that perfect day is not yet realized, and so long as some of us continue to break law, there will be need of other wiser ones to show us the unwisdom of such doings and help us rid ourselves of their effects,—after material efforts have been abandoned. The hope of the Christian Scientist is based upon the indisputable fact that he is looking in the direction of perfection, not that he has already arrived; and that he is traveling the way he is looking. In this attempt the practitioner can do no better than to copy the methods of his great Exemplar. The sick, the materially minded, come to him to have him take away the material evidence of disease, and he will be successful in just about the ratio in which he can do so. When a patient has a cough and goes to a practitioner, it is to get rid of the cough, because a cough is not in accordance with the agreed conditions of health. If he has a withered hand, he wishes it restored like the other; if an unruly stomach, he desires it made obedient to his wishes, the sallow hue of his skin changed, his eye brightened, his step quickened, the roundness and soundness of flesh restored.

Whatever may have been the thought of Jesus concerning these demands, he deemed it wise to comply with them in a great many instances. We have no way of knowing how often he refused to heal, for the record is silent. With his clear perception, he must have seen the hypocrisy and selfishness back of many a request and refused it, but these cases were not recorded in detail. When he did attempt healing, however, he did not stop short of evidence that could be understood by all. It was often the materially minded who needed healing, and he gave them the only kind of evidence they could understand at that time. So must the present-day practitioner, or be embarrassed at every turn by his failure to do so.

Spiritual evidence means nothing to the great mass of people, till spiritual sense is gained. In the sixth chapter of Mark we read: "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief." In the thirteenth chapter of Matthew the record reads differently: "And he did not many mighty works there because of their unbelief." Their unworthiness, irresponsiveness to

Truth, was the one handicap to his ministry. Undoubtedly these are but two accounts of the same thing, and the difference simply records the degrees of spirituality of the two writers. The earnest Christian Scientist, he who is seeking positive results, not excuses, will turn much more often to the latter for inspiration. It may be soothing to our egotism to believe that even the power of Jesus could be balked by opposition and unbelief, but it is not stimulating to our hope. All things are possible with God, and one who is absent from or against God much of the time is a very poor Christian Scientist. With God, disbelief and unbelief can be and will be changed into belief, and belief into knowledge and power that will not be denied.

This being true,—and it surely is of the very essence of Mrs. Eddy's teachings on the subject,—if at any time we are driven to embarrassing explanations as to why we fail to remove the material evidence of discord and disease, we should first of all look to the condition of our own thought. When besought by his disciples to give them a reason why they could not cast the devils out, Jesus said, "Because of your unbelief;" not because of any outside adverse circumstances. Personal ambition, selfishness, love of gain, of power, of leadership, are so subtle, so insidious, so hypocritically deceptive, that no one of us is safe except through constant watchfulness.

Physical healing is not the only, not even the most important, difference between Christian Science and orthodox Christianity, but it is the difference most apparent and most likely to be attractive to the general public. Most people are glad to see a sick friend made well, a crippled child made straight and strong, a sick wife relieved of cough and fever and sleepless nights and days of weakness, or a rheumatic husband relieved of his pain and crutches. They may not understand the method, may quibble at it and deny it, but most will accept the result with joy if not with gratitude. Let us give them the result, and trust to the gratitude and understanding coming after, as they surely will. When a sick person comes to Christian Science for help, he admits in effect that he is all wrong, that he has not sufficient knowledge, that he is full of fear, that he is unable to work out his own salvation from fear and trembling; and if we as Christian Scientists have enough love and knowledge of God we will help him rid himself

of all these, remove the material evidence of all discord, and thus save ourselves the trouble of explaining to him and to his friends, for such explanations never satisfy and only confirm skepticism.

Why should not this be said? If there is anything in the whole universe that requires an absolutely fearless facing of the facts and an absolutely faithful adherence to truth, it is this matter of healing the sick through knowledge of the truth. It is one thing and entirely proper for us as Christian Scientists to ask that we be not measured by a standard applied to no others; that we be not held to perfection when no other healer is, but it is another and quite a different thing for us to excuse ourselves and rest content with anything short of perfection.

If I would reach perfection, I must know where perfection lies, so that I may strive to advance always in the right direction. It will do no good for me to climb to the first step of the ladder and then convey the impression that I am content, satisfied with my achievement, when in fact there are a thousand steps above me in full view of every one. Neither have I any right to assert that I have learned perfectly how to bring and hold myself and others into the way where God's law of good will overcome all that should be overcome, so long as a single case of sickness or discord of any kind has been brought to me and gone away unrelieved.

Surely there may be reasons outside the practitioner why healing is not accomplished. It is so taught in the Bible and it is so taught in Science and Health; but unless I have totally misread both books, it is also taught that a faithful adherence to the teachings will enable the practitioner to recognize for the patient every would-be hindrance, be it fear, hatred, jealousy, personal ambition, belief in the power of matter, or what not, and show them up for the frauds and cheats they are. Every false belief will be glad to hide from the truth when the truth is known, and with them, every time, will go the material evidence and the necessity for explanation or excuse.

WE rise again! Nor need we wait to hear
Some judgment trumpet sound in high commanding;
We rise whenever love has conquered fear,—
Whenever faith gives place to understanding.

Warwick James Price.

TESTIMONIES FROM THE FIELD

THE recent reading of some critical comments respecting Christian Science and its Leader has caused the present writer to question himself: Would it be possible for you to forsake the cause of Christian Science, or to fall away from trying to live its precepts? And if falling away, where would you fall? Do you merely believe in this Science of being, or do you truly understand it? If the unity of God and His creation, man and the universe, is understood, how could you depart from this certain knowledge of so great salvation? If the above-mentioned editorial critic could have had the present writer's experience, surely his unwarranted opinions would never have been penned.

In July, 1905, I found myself in a southern city, in that extremity of mind and body which has been described as God's opportunity. For many months I had been observing the marvelous change in character and life of a friend who had been lifted from the gutter by Christian Science, but up to this time I had managed to evade the ever-recurring desire to allow Christian Science to prove its claim to heal and regenerate. There had been no conscious desire to seek God, only the selfish longing to escape the penalty of sin. In this condition I grew worse physically and more desperate mentally and morally, until, when I reached that quiet old city in my travels, I felt that the crisis had come. It was the old story over again of the prodigal son and his awakening. On Sunday morning I recalled a loving letter from my friend, who wrote so convincingly of the change in his life that I suddenly determined to attend the Christian Science church that day.

I can never forget the quiet beauty of that simple service, nor the desire which came to me that morning to know more of this philosophy. So interested did I become that I went next day to the reading-room and ordered a copy of Mrs. Eddy's book, "Science and Health with Key to the Scriptures." Many times I had expressed a desire to have this book, but never had felt able to make the purchase, although I had daily expended from one to three dollars for cigars. The book was sent to my room at the hotel, and coming in that night after a day of dissipation, which

had left me in a state of intoxication, I sat down, opened the book, and was astonished to note that, while with respect to other things my vision was double, I could see clearly to read. And the first sentence I read sobered me. It was this: "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii.).

That night I gave up the fight; that night I learned what it is to come face to face with the knowledge that of my own self I could do nothing. I have since learned that no one ever really needs anything but to lean "on the sustaining infinite;" to have the consciousness which came with redoubled force to the psalmist, that "power belongeth unto God." Oh, the blessedness of that hour when to the heavy laden heart came a measure of the peace that passes all human understanding, for healing came and the beginning of the new birth. Awed and uplifted I retired, slept peacefully, and arose with a song in my heart that has never ceased.

From this point began the absorbing study of the wondrous truth of Christian Science; and as it proceeded earnestly and prayerfully, I found the old shackles slipping one by one from my limbs. My eyes were healed; I found myself possessed of a stomach that ceased to rebel, that no longer reminded me by day of the folly of nights of abuse; the tobacco habit was destroyed, going out so utterly that it no longer affected me, either to attract or to repel. I was healed of the drink habit, of the curse of gambling, which had been a mania with me. Then, as I grasped the Science of the change in myself, there came the desire to search the Bible, going deep into the things of God. Thus there has come to me, through these five and a half years of study, some little understanding of the Christ that makes free.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." These words of the apostle express the new creature who is in bondage to no man; and there is no falling from God's grace. Such repentance, or change of mind, is in the very fiber of human sense. The aspiring man who is acquiring that Mind "which was also in Christ Jesus" cannot undergo retrogression; God is with him, and before him; there is only and ever the open road which leads upward and onward.

J. M. Tutt, M.D., Kansas City, Mo.

BEFORE I knew anything about Christian Science, I was an invalid; in fact, had been all my life. When I reached the age of fourteen I became very weak, and found myself bedfast. Many doctors were called to lift me out of this awful sickness, for I was suffering continually and most of the time very severely. After being under their treatment for fifteen years, taking much medicine, some giving me a little relief at times, though a few said I could never get well, I became so discouraged that whenever I would hear of any one's passing on I would wish it had been I, for I felt I was not only a burden to myself but more so to other people. I was without hope and without God in the world, except that I remembered the name of one good physician in a near-by city, and I promised myself to call on him as soon as I was able to do so.

This kind doctor examined me and said he could do nothing for me; but, thank God, he did much indeed for me, for he asked me to try Christian Science and gave me the address of a practitioner. My sister and I then hastened to the office of the practitioner, and never can I forget that happy day. Such love and kindness had never been shown to me before, and I felt at once that at last I had found something good. After the first treatment all worry and fear were gone entirely. That was in March, 1907, and from that time I continued to improve. I did not return to my home in the country immediately, but found a good home with friends who were living Christian Science. It was there, for the first time in my life, that I could eat and sleep without pain. A few weeks' treatment completed my healing. I have great respect for the kind physicians who did their best to relieve my sufferings, but Christian Science has lifted me out from a world of sickness and sadness into one of almost perfect health and gladness. Is it any wonder that I love God better than ever before? Is it any wonder that I love the good and greatly to be loved Mrs. Eddy, who has given back to the world that which it had lost,—that "pearl of great price,"—the Christ-healing?

As I review the many years of my life that were spent in sickness and sorrow, my heart rejoices in the knowledge gained from a study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, that the kingdom of heaven is come, and harmony can be realized now. I can now understand what Jesus meant when he said, "Come unto

me, all ye that labor and are heavy laden, and I will give you rest." Rest indeed has Christian Science given me, since that happy day, the day of my awakening. Since that time I have taken no medicines of any kind, and have not spent one sick day. The long days and the weary nights are past and gone forever, and I owe all my gratitude to God for Christian Science. My healing may have seemed slow to some people, but I have never been discouraged, and have been especially helped by the words of our beloved Leader in Science and Health. I shall be glad to answer any questions of seekers after health.

I am not a member of any church, but hope to be a worthy member of the Christian Science church some day, for I love its simple, sweet services and I feel that Christian Science is the best religion for me, for it can save and heal when all else fails. I desire to thank all who have in any way helped me to find the only way to the God "who healeth all thy diseases," and I also desire to express my gratitude for all the Christian Science literature. May my testimony help some one else to find the way out of darkness into Truth's great light.

Miss Katherine Kronig, Shandon, Ohio.

I WISH to add my testimony of the great benefits which I and my family have received, both physically and mentally, from Christian Science. Some three years ago I commenced to suffer very acute pains in the stomach, so upon my last visit to England I had myself thoroughly overhauled by a first-class physician, who diagnosed the ailment as a case of gall-stones. Upon my return to Buenos Aires, the attacks came more frequently, with intolerable pain, accompanied at last with symptoms of jaundice; so I consulted the medical faculty again and was put upon strict diet and medicine. This régime lasted some eight months, but as I got no permanent relief I at last consented to an operation, which was performed in July, 1908, by two of the leading surgeons of Buenos Aires.

To my consternation, however, the attacks began again in October and were more violent and frequent, so I consulted a stomach specialist, who said that he did not believe that I had ever had gall-stones, but was suffering from an intestinal disorder, also an affected kidney; that I was in a very bad way and would have to be very careful as to

diet, etc., for many years. I was again put on a strict diet, and took medicines four or five times a day, until I was fairly tired of living. I took no further interest in my business, and told my wife that I would rather die than go on in this manner. I wrote to the doctor and told him that I was worse if anything, and his advice then was to double the doses of medicine.

This fairly disgusted me, and I determined to call in Christian Science, of which I had only heard for the first time in my life on my return voyage from England the year previous, as the ship's doctor had been cured by Christian Science when given up by his own profession. A kind practitioner came out here at once, arriving about four in the morning, and after a quiet talk started to treat me. I had been in bed two days, and had the usual indications of jaundice, and was suffering great pain, which I usually allayed with an opiate. My cure was almost instantaneous, for I got up at ten o'clock, had a cold bath and a hearty breakfast of anything I cared for, and by the next day all signs of the disease had left me. From that day to this I have never considered my diet, nor have I or my wife or children taken medicine of any description; and that is over two years ago. I have gotten back to my normal weight and activity, gaining all I had lost.

We have had several wonderful demonstrations in our family since then, especially in the case of my wife, who has got rid of two or three ancient ailments through the study of this truth and without being specially treated for them. Needless to say, we are all deeply grateful for and interested in Christian Science, which appealed to us from the very first. Personally I had long been absolutely indifferent to religion, and trusted that things would come out all right in the end, although I thought it hopeless to try to understand God's ways; but the logic of Christian Science appealed to me at once, and I felt that I had found the right thing or scientific truth at last, which satisfied my reason as well as my hope.

Although there seems to be a great deal to unlearn and learn anew, for as yet we are but beginners, still it is very pleasant and very interesting work, and any demonstration of the truth, however trivial it may appear to outsiders, is such an encouragement to fresh effort. We are a far happier and healthier family than before we came into Chris-

tian Science, and we are deeply grateful to God for the truth, and to Mrs. Eddy for having shown us how to apply it to our own lives and those around us. I find the Christian Science literature invaluable.

Maurice Garrett, Buenos Aires, S. A.

I WAS an invalid for years and bedfast about six years. I cannot realize any one's suffering more than I did. I had lost all remembrance of what ease was, and I could not believe it possible for any one to be free from pain. I had been under many physicians of different schools, and had tried everything we knew of. I had all manner of diseases, and there was said to be no hope for me; that I could not live much longer. I had been devoted to the church since childhood, but when God would not answer my prayers, as it seemed, I had to give up God, together with the Bible, which had become an inexplainable book. This was the last drop in my cup of suffering.

When Science and Health was sent to me, I saw that I had found the truth about God, and I knew I had found that for which I had been hungering. My healing began then, and continues until there seems little connection between myself at that time and the present. Every circumstance of my life has been improved by the knowledge of Christian Science, and I cannot conceive of existence without it.

I am more and more grateful for this great light, which is growing brighter to all men and for which they are seeking. I am glad that gratitude is being poured out for Mrs. Eddy's love and labor. Words cannot express our indebtedness to her for this great blessing—Christian Science.

Grace Callison, Trenton, Mo.

OVER two years ago I was brought to Christian Science for the healing of a most severe attack of nervous and mental illness. It seemed that there was only misery for myself and all those around me. Our home physician said he could do nothing for me, and advised us to try Christian Science, but there were no Scientists in our community and we knew nothing about it. We tried several physicians, and as one recommended a lower altitude we prepared to try this, but I became so ill that it was impossible. Friends then urged me to try osteopathy, which was

tried for some time, although I had to leave my home to do so. I became so much worse, however, that finally I went home.

Christian Science was again recommended, and as a last resort I again left home to try it. I went unwillingly, feeling that it would be of no help. I had never heard of Christian Science before my illness, and was a very slow student, but through the patient work of a good practitioner I finally began to improve and went home. I took absent treatment for some time, constantly feeling better. Later, when my baby was born (I was then taking treatment), I was able to get up the fourth day, and although every one predicted that I would have to go back to bed, I continued to improve so rapidly that all who saw me noticed how well I looked.

I have been well ever since, although some minor ailments have been overcome for myself and baby by the reading of the good book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I cannot express my gratitude for what Christian Science has done for me. I like to read the *Journal* and *Sentinel,* and believe it is the truth which makes us free.—*Mrs. Grace Peterson, Morgan, Utah.*

I DESIRE to express my gratitude for the many benefits I have received since I became interested in Christian Science. I sincerely hope that my testimony may help others who are in the same slough of despond that I was, and who are trying to find a way out.

For a number of years before I became interested in Christian Science I tried to bring about a change in the sinful life I was leading, to overcome my bad habits by the so-called power of the human will, which I found to be no power at all, as my efforts at reformation ended in failure. I failed so often that I became discouraged and despondent, and on several occasions while I was in this wretched state of mind I made an appeal to an unknown God, asking Him to show me some way of becoming acquainted with Him. Christ Jesus said, "Seek, and ye shall find;" and this promise proved literally true in my case. Shortly after making my appeal for help, divine Love led me to Christian Science, and this is one of the many proofs of the truth of this beautiful religion, that when the cry for help goes out so many are led into its fold and receive the peace and joy for which they longed.

I became interested in Christian Science in the following manner: I rented a room which had evidently been previously occupied by some one interested in its teachings, as a number of copies of the *Sentinel* had been left in the room. This was the first Christian Science literature that I had ever seen; in fact, at that time I knew absolutely nothing about this religion. I however read those papers, read them all, from beginning to end. I was very much interested in what I read, especially in the testimonies, for they had a ring of truth about them, and if true then this was the very thing I myself needed.

Some of the testimonies spoke highly of Science and Health, so one day when I was in the public library I found that book and took it home and read it from start to finish. When I began to read this book I put myself in as receptive an attitude mentally as possible, hoping I might be able to find some of the truth it contained; and the definite results which followed convinced me that an earnest desire for the truth and a receptive thought is the only right way to investigate a truth of this kind. After I had read this book through, the tobacco habit of more than thirty years' standing instantaneously left me. I had tried many times before to overcome this habit by so-called will-power without succeeding; but this time Truth took away the desire, so I did not have to make any fight at all. This was to me a very convincing proof that God is "a very present help," also a proof of the impersonal truth contained in this book. About the same time the drink habit disappeared, a condition which I had been trying to overcome for years; also the habit of using profane language. I had, too, the bad habit of catching cold from a current of air, and was afraid of a draft; but when I lost my fear, I lost the cold also.

These errors and several others disappeared four years ago, and the truth which made me free I found through Science and Health. I remember throwing my pipe away about the middle of the week. Up to this time I did not know any Christian Scientists, and when Sunday morning came I was filled with a strong desire for Christian Science friends to talk to, and to learn more about this wonderful truth, and this was my prayer. I went to the Christian Science church, this being the third time, I think, that I had attended one, and I saw there a young man, a friend

whom I had not seen for more than six months. I was surprised at seeing him there, because he had been leading a very wild life previous to this time. When the service was over he came to me and asked me what I was doing there. I told him that I had become interested in Christian Science, and he told me that he also was interested, and he then introduced me to his aunt and cousin. These ladies, who had been in Science for some years, were enthusiastic students, and they were the friends given to me in answer to my prayer. This experience has often made me think of the words of Jesus, "Your Father knoweth what things ye have need of, before ye ask him." These ladies invited me to their home, started me in the study of the Lesson-Sermon, and induced me to buy a Bible and a copy of the text-book sooner probably that I would have done otherwise. I had never been a religious man, and needed just such kindly advice as was given to me by these friends. I desire to express my gratitude for the kindness bestowed upon me in this way.

In the last four years I have had a number of encouraging demonstrations of the power of Truth, and am very thankful that I have sufficient understanding to make them without calling for help. A knowledge of the allness of God, and that divine Principle and its idea are inseparable, these facts enable us to meet all the problems that come up. After being some months in Science, I was able to overcome a supposedly hereditary form of rheumatism, and it has never returned; also cramps, headaches, etc. For all of these blessings I am deeply thankful to our heavenly Father, and very grateful to our beloved Leader, who gave us this wonderful book wherein is contained the truth which sets us free. This book acquainted me with God, whom I had not previously known—God who is Love, and an ever-present help. I also wish to express my gratitude to the various writers in the *Journal* and *Sentinel* for the helpful articles and testimonies.

Before closing I should like to tell of a little missionary work, as it is something we can all do to help the cause along without infringing on the rights of others. Having become interested in Science by reading some of the literature, I soon became a regular subscriber to the *Sentinel* and *Journal,* and it occurred to me that other people might become interested in the same way that I did. I have two

brothers and two sisters in England, so I commenced to send them these periodicals. After I had been sending them for about two years I wrote and asked them if they were reading the literature that I was sending to them. One of them answered: "I read all that you send, and I have bought Science and Health and have read that through twice." My oldest brother said that he read these papers carefully and had arrived at the conclusion that the healings are irrefutable. Another one reads occasionally what I send them. The seed here sown has taken root in three out of four cases, at least one of them being good soil. As one of our hymns so beautifully expresses it,—

Thou knowest not which seed shall grow,
Or which may die or live;
In faith and hope and patience sow,
The increase God shall give.

George Sheard, San Francisco, Cal.

I HAVE long felt it a duty, after receiving so many benefits from Christian Science, to tell something of what it has done for me. About ten years ago, after my family physician had exhausted every means known to *materia medica* to relieve what is generally termed appendicitis, and had advised me to go to the hospital for an operation, I went there, only to find that the physicians in charge held no hope whatever for my recovery. My daughter, who was with me, then called a Christian Science practitioner, with the result that the pain gradually ceased and I was soon healed.

While I was very thankful for this healing, I did not take up the study of Christian Science until April, 1909, when I was taken with acute lung trouble. The physician who was called told my family that I was so far gone there was nothing he could do to help me. Again a Christian Science practitioner was called, a decided change was noticed, and I was soon about my duties again. I am indeed thankful to God for this healing, and especially so for the spiritual awakening it has brought. I am also grateful to our dear Leader, Mrs. Eddy, for the purity which enabled her to give to the world the key that unlocks the Scriptures, so that we may know and understand their true meaning.—*Mrs. Mary E. Dye, Hornell, N. Y.*

HAVING received so much benefit through Christian Science, I think it is time that I made some acknowledgment of what God through this truth has done for me. I first heard of it six or seven years ago. Like a great many others, I had nothing to offer but sarcastic criticism, as I was not at all interested and cared nothing for its teaching, believing that I had the right concept of God and man's relation to Him. I had been a sufferer from asthma in its worst form, also stomach and heart trouble, which had held me in bondage for fifteen years. I had grown to be almost a total wreck, and the best physicians had told me there was no hope for me—that they knew of nothing that could relieve me but a change of climate. This I was reluctant to make, as my circumstances would not permit me to do so, a great deal seeming to depend upon my earnings. I had held a very good position as train electrician for years, and I could not see my way clear to give it up. But, when the good family doctor had pronounced my case hopeless, it was man's extremity and God's opportunity.

This is where Christian Science found me! I started for a pinery in Wisconsin, but stopped off at Milwaukee, where I have a sister who had been benefited by Christian Science, and who induced me to give it a trial. I shall never forget the kind practitioner's words to me,—that the same God was in Chicago who was in the northern part of Wisconsin, and all I had to do was to look to Him and to Him alone. I then consented to take treatment. This was on Wednesday evening, and on Sunday I attended my first Christian Science service. I can never forget the help I received at that time, for I realized I had found that for which my heart had longed—the truth that was to make me free. I came home Sunday evening, and took my run out Monday. I have not had to lose a trip since, nor have I taken medicine of any kind since that time.

I took in all about two weeks' present and absent treatment, and was then able to work for myself. I bought a copy of Science and Health, also a Bible, and began the study of man's relation to God as revealed to us through our beloved Leader. I cannot begin to enumerate the many blessings that have come to me, for all of which I am truly grateful. I was in bondage for over thirty-five years to the use of tobacco, but from this too the truth has made me free. I have never had the least desire for tobacco since,

although I had tried almost everything to break me of the habit. I could not tell of the many blessings that have come to me, but above all else is the spiritual uplifting that I have received,—to know God as Love and Life, as All.

I rejoice in knowing that our beloved Leader's pure and consecrated life made it possible for her to receive this truth, and give to mankind the means by which they may be freed from all the ills and suffering to which mortals are heir. My earnest wish and desire is that I may so live the truth revealed to this brave and noble woman as to reflect it in my daily life. I hope this will be read by some others in bondage as I was, that they may receive the benefit that I have. I shall be pleased to answer any questions to help those seeking this truth as revealed in Christian Science.

George W. La Roy, Chicago, Ill.

CHRISTIAN SCIENCE has been so much to me the past two years, that I hardly know how to begin to express my gratitude for the many blessings I have received. I was healed over nine years ago of lung trouble, with complications of kidney disease and rheumatism. The lung trouble was so serious that I was given up, as there was no help for me in *materia medica,* although I had the most eminent doctors that were available. My suffering was intense. I had a severe cough night and day, with much pain, and it must have been a source of great annoyance to my dear friends, though no one made a complaint.

I was healed instantaneously by a Christian Scientist, a friend of mine, who spoke with authority the "Peace, be still," of Love and Truth, and I was made whole. I have not coughed from that hour. My family thought it very strange that I did not cough any more, as all feared the end was to be soon. I was not then in Science and did not know what it was, but I am very thankful to God, and deeply grateful to our dear Leader, Mrs. Eddy, for the divine precepts given for her followers, which enable them to live the truth. I did not then understand what Love and Life meant, but I was awakened, like Lazarus, from sleep. I thank God for the divine manifestation, for divine Love, and for my dear Christian Science friends, who helped me to gain the knowledge of divine Love that I never knew before. May I live to be a true Scientist.

Mrs. Nellie A. Kinney, Butte, Mont.

ABOUT two years ago I was taken with a severe attack of illness. I was suffering very much with pain in my lungs and had great difficulty in breathing, when a Christian Science friend called to see me. When she came into the room I was taking medicine, and she said, "My dear, you have no need of this or any other drug, for God is All-in-all." I told her I knew He was, but could not see how I could be healed without making use of this means He had provided for me. She assured me that God never provided drugs for any one. I told her if I could be healed without them, I was perfectly willing; so she treated me. I fell asleep and slept for about five or six hours, and when I awoke I did not have a pain or an ache and the next morning got up feeling as well as I ever did. That day I attended a Christian Science church for the first time, and from that time on I became very much interested in Christian Science.

A short time after this I was instantly healed of acute throat trouble. I then secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through the understanding of Christian Science I have been healed of many ailments, one of which was a chronic stomach and bowel trouble, which had taken the form of tuberculosis. When I thought I was about to pass on, I found God to be an ever-present help through the little understanding I had gained of Christian Science. Today I am a well, healthy woman. I have also been able to lay aside glasses after wearing them for over seven years. I feel very grateful to God for the healing, and to Mrs. Eddy for the spiritual understanding we have of the Scriptures through the study of Science and Health and other of her inspiring works.—*Mrs. Sarah J. Couse, Cheyenne, Wyo.*

WORDS are inadequate to pay the debt of gratitude I owe to Christian Science, or to Mrs. Eddy its Discoverer. It is over eleven years since I became interested in this truth. I was drawn to it by seeing my husband quickly healed of what seemed to be quite a serious rheumatic trouble. At that time I was very much of an invalid, having suffered for years with severe headaches and neuralgia which would last from a day to a week at a time. One winter I was rarely free for a single day from one of these ills. I also had stomach trouble in one of its worst forms, although all

the while taking medicine and trying the different prescribed diets; but all to no avail.

For twenty years I had been afflicted with two chronic diseases from which, the doctors said, I could hope for nothing but temporary relief. I was occasionally sick in bed for weeks at a time, and once my recovery was well-nigh despaired of. I rallied, however, but my faith in medicine had very largely gone, and I resolved to try Christian Science. I at once called on a local practitioner, told her my troubles, and asked her if she could help me. The reply was that God could, for nothing is impossible with Him. She explained God's relation to man in a way that was new to me, but which gave me fresh courage, and I started for home with the feeling that there was a chance for me yet. I threw away all my medicines, and have never taken any since. I was healed at once, although I continued the treatment three weeks.

I have relied wholly on Christian Science since, and it has never failed me. I had been a church-member for a number of years, but did not understand the Bible, reading it mainly from a sense of duty. Now I love to read it, and the Bible and Science and Health are my daily companions. I praise God for His great goodness to me; I have learned that He is Love, and that He is All-in-all. I am also truly grateful to Mrs. Eddy, who has made possible an understanding of this marvelous truth of which Jesus said, "Ye shall know the truth, and the truth shall make you free."

Mrs. C. F. Smith, Auburn, Me.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES".

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

IN his letter to the Ephesians, Paul tells us that he who "ascended up on high . . . gave gifts unto men . . . some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In a faithful study of the Bible and that monumental text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, Christian Scientists are proving daily the God-given wisdom of the Leader who in ordaining these books to be the pastor and teacher of The Church of Christ, Scientist, forever set aside personality for Principle and put in action an unending train of blessings that needs but faithfulness on the part of her followers to embrace all mankind in its scope.

Even the casual reader of the testimonies published in our periodicals cannot fail to be impressed by the gratitude for the healing received which is at once their inspiration and dominant note. And as one reads the varying experiences,—those who have been brought back from "the valley of the shadow of death," those who have been rescued from the depths of degradation, those who have found surcease from sorrow and want,—he wonders not so much at the waves of gratitude, world-wide in their sweep, daily poured out at the feet of the giver of "every good gift and every perfect gift," but rather that in the face of such unimpeachable evidence the many should "neglect so great salvation."

It is admitted that in the centuries since the Christ-

healing ceased to be part and parcel of the Christian religion, there seemed to be no escape from the grim and hopeless doctrine that sickness and suffering were sent by God as a chastisement, and many a bruised and bleeding heart, innocent of wrong yet bending beneath the rod of suffering, has pleaded at the throne of grace to know wherein it had transgressed that the cup should be pressed to lips which rebelled at the draft of bitterness and woe; while others accepted with meekness and resignation what was honestly believed to be the divine will.

Those who have experienced "the healing of the seamless dress" through the power of Truth as revealed in Christian Science, see in it the present-day fulfilment of the prophecy of Isaiah: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined;" and there comes to them a consciousness of profound gratitude that there was one whose faith was so boundless that she refused to accept the doctrine that the God who had made all things and pronounced them "very good" was likewise responsible for the sin, disease, and death from which Christ Jesus came to save mankind; but rather that He who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life," did not limit that salvation to any time or people. Day after day it comes home to us with added keenness how great is our debt to the wonderful Leader who in the face of almost unequaled ridicule, doubt, and opposition held fast to the belief in the goodness of an unchanging God, until through demonstration it had become conviction that the healing truth is for all time, until "the last enemy" shall be destroyed.

We say we are grateful for the unspeakable blessings that have come to us as the result of our Leader's self-sacrifice and toil, but are we really grateful? do our works bear out our assertions? Then we shall not need Mrs. Eddy's pithy reminder that "action expresses more gratitude than speech" (Science and Health, p. 3), and that in making use of the blessings already bestowed we are being made ready for more. It is the parable of the talents, and we must be faithful stewards if we would receive the crowning "Well done" for our service.

There is one point, however, to be kept ever in view,

namely, that true gratitude finds its surest expression in service to others. We are not to wrap ourselves in the robe of selfishness while our brother shivers in his want, nor in the mantle of self-righteousness that hides our own faults yet from whose folds we peer out in condemnation of another; rather are we to lay hold of the undivided garment, that our presence may bring joy and gladness to those with whom we come in contact as we go about our daily task,—that the eyes heavy with weeping may be lifted in thanksgiving, the weak hands be strengthened and the lame feet made straight. It is a sharp rebuke to self-centeredness to think of the unnumbered thousands who today owe all they have of health and happiness to the consecrated service of one whose daily life was strictly conformed to the truths she taught.

ARCHIBALD MCLELLAN.

THAT a very great change is taking place in the thought of mankind respecting God's relation to the world about us, is indicated by the fact that whereas fifty years ago the dominant word in theological writings regarding the matter was sovereignty, today the dominant word is immanence. The mechanical concept and explanation of the universe, in which the creator is thought of as simply the supreme ruler whose will is law, has very naturally found its parallel, and in large part its explanation, in the controlling lordship which men, and especially kings, have exercised over the things which they have instituted or made, and this point of view was given distinction for long years by the fact that Paley built his famous and impressive argument for design upon it.

Of late years, however, the sense of incongruity pertaining to the separation it involves between the creator and His creation has grown more and more burdensome to religious thought, and when, therefore, the doctrine of the divine immanence was brought forward by progressive theologians, it came as a measure of great relief to many. The theory that God made the world as the artizan makes a machine, fashioning every part and adjusting each in its relations to every other, so that a given course of action should be run, a given end achieved,—all this not only smacks too much of the shop, but it precipitates questions as

to the metaphysical nature of the power-factor in the machine, and as to the possibility of a self-repairing and self-continuing organism or instruments, apart from God, which have become so troublesome as to bring the theory into merited disfavor among all liberal theologians, and even among some otherwise stanch scholastics.

In opposition to this mechanical concept, a prominent religious writer has recently defined the universe as "a vitalized mechanism pervaded by intelligence and directed in its every movement to a predetermined end. It is, in other words, far more like a human body than a watch;" and he quotes approvingly Alfred Russel Wallace's statement that "not man alone, but the whole world of life, in almost all its varied manifestations, leads us to the conclusion that to any radical explanation of its phenomena we require to postulate the continuous action or guidance of higher intelligences." This is the later concept of the universe in the light of the doctrine of divine immanence, and its identification of the persistence of the activity of intelligence with creation marks a very significant advance step. It recognizes the tremendous truth that creation is not a consummated fact, but a continuous manifestation of the creator.

Nevertheless, it is to be noted that a mechanism is still retained, and that its unlikeness, in the figure used, to Spirit, its asserted creator, is in no sense questioned or eliminated. The contrast in kind between body and soul is absolute; it is nothing less in general thought than that between matter and spirit, so that while physically speaking God and His works are brought into touch by this doctrine of a material universe "vitalized" by spirit, philosophically speaking their entire separation remains as before. The difficulty is not removed because the requirements of the metaphysical fact that the agent and His acts are one, are not met. Indeed the incongruity of the old mechanical theory has been intensified by the association and admixture of the unlikenesses of Spirit and matter which this later theory involves.

It is possible for the simple-minded to think of God as having made a machine-universe and set it going, so that, despite the friction and breakdown expressed in the destructive forces of nature, and in sin, sickness, and death, in the end it may work out some good purpose; but one cannot think of God as an immediate party to and partici-

pant in all the injustice, the torture of innocence, and other nameless horrors of the tragedy of mortal history, and for the reason that every man's moral sense at once and instinctively protests against the possibility of such an unseemliness.

In his work on "Personalism" Professor Bowne has forcefully expressed the recoil of rational thought from this degradation of divinity. He says: "That all things depend on God is a necessary affirmation of thought, but that all things, and thoughts, and activities are divine is unintelligible . . . and self-destructive . . . If we insist, then reason simply commits suicide. It is God who thinks and feels in our thinking and feeling, and hence it is God who blunders in our blundering and is stupid in our stupidity, it is God who contradicts Himself in the multitudinous inconsistencies of our thinking. Thus error and folly and sin are all made divine, and reason and conscience as having authority vanish. . . . We have a series of unaccountable illusions [in this view] and an infinite playing hide and seek with itself in a most grotesque metaphysical fuddlement. Such an infinite is nothing but the shadow of speculative delirium" (pp. 282, 284).

With equal clearness John Stuart Mill, at a much earlier day, seemed to have perceived how impossible it is to attribute the material order to the divine activity, for he is quoted as having said that "the attempt to reconcile infinite benevolence and justice with infinite power in the creator of such a world as this [that of human experience], not only involves absolute contradiction, from an intellectual point of view, but it exhibits to excess the revolting spectacle of a Jesuitical defense of moral enormities."

These difficulties in the way of any theory of divine immanence which accepts and tries to adjust itself to the reality of matter and the providential government of mortals through material law are simply insuperable, and the realization of this fact is preparing the way for the acceptance of the teaching of Christian Science, which builds upon the solid foundation of the divine perfection and integrity. Recognizing the eternal likeness of God and His manifestations, the oneness of cause and effect in the domain of Spirit, it attributes nothing to Deity which does violence to His nature as revealed in Christ Jesus. The divine immanence is thus defined in Christian Science not as Spirit

working in and through its opposite matter, but as the continuous manifestation of omnipresent Mind in all its vast domain.

Speaking of the present disposition of religious teachers to "endow matter with vague spiritual power," their assumption that "matter is the product of Spirit," Mrs. Eddy declares that such a view would make God "guilty of maintaining perpetual misrule in the form and under the name of natural law;" and she adds, "In one sense God is identical with nature, but this nature is spiritual, and is not expressed in matter. The lawgiver, whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipresent Love" (Science and Health, p. 119).

Christian Science thus makes possible a realization of the presence and available power of God, but in declaring for and proving, as did Christ Jesus, the nothingness of the assertive claim of evil to reality and might, it maintains the unimpaired integrity of the divine nature, and the longed-for freedom to know God as eternally good and beautiful and true is vouchsafed to every believer.

JOHN B. WILLIS.

THERE is perhaps no other question of such vital interest to humanity at large as that of man's immortality, even the attainment of present good giving place to it, possibly for the reason that here we "walk by faith, not by sight," and must continue to do so, to some extent, until the belief in materiality yields to spiritual reality. That the religious teaching of the past on this subject has been mainly unsatisfying is shown by the intense and sometimes hopeless grief displayed by those whose dear ones pass on, and also by the fact that so many turn eagerly to the modern interpretations of oriental philosophy, hoping to find therein that which they have missed in the orthodox teaching on death and the hereafter.

Many sincere Christians feel that Christ Jesus said so little on this subject, and beginners in Christian Science are apt to express the same thought as to Mrs. Eddy's writings, hence it may be well to ascertain whether these criticisms are well founded. It is quite true that the Old Testament writers had little to say respecting the hereafter, Job's mournful statement, "Man lieth down, and riseth not: till

the heavens be no more, they shall not awake, nor be raised out of their sleep," implying a serious doubt on his part of what Mrs. Eddy calls "immortal manhood" (Science and Health, p. 430). Here let it be said that Christian Science would not dispute Job's conclusion so far as the mortal body is concerned, since it declares that the real man is never material but always spiritual and governed by spiritual law, hence immortal. As we read Jesus' statements in the light of this teaching, we see that he constantly maintained by word and deed the immortality of all that knows God and expresses God. His one decisive utterance on this point, "He is not a God of the dead, but of the living: for all live unto him," lifts thought above all material evidence and points to the eternal fact, that which God forever sees.

As this does not, however, deal with the question of identity or the individualized sense of being, we turn to what is known as the parable of Dives and Lazarus. Here we find that the change called death had not robbed the erstwhile rich man of the power to think. He knew himself quite as well as he did before the change (though this is not saying much for him), and he had possibly a quickened sense of human affection, for he desired to have his brothers spared the ordeal through which he was passing. It would also seem that he had gained an enlarged concept of time and space in that he was able to commune with Abraham and to recognize Lazarus. It is not necessary nor possible to quote all of Jesus' sayings which deal with this subject, but one or two may here be given, and all are worthy of the most earnest study. He said, "Because I live, ye shall live also;" and again, "Whosoever liveth and believeth in me shall never die." On the subject of identity Mrs. Eddy speaks of man and woman as "unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle" (*Ibid.*, p. 588).

The fundamental teaching of Christian Science on this subject stands for the immortality of all that expresses God. Mrs. Eddy says that "Life is Spirit, and that there is more life and immortality in one good motive and act than in all the blood, which ever flowed through mortal veins and simulated a corporeal sense of life" (*Ibid.*, p. 376). The good and pure thought and true deed manifest "Christ in you, the hope of glory," to quote St. Paul, and if the actual power

of good, as the reflection of God, were understood as it should be, man's immortality would be "brought to light" and be established in human consciousness as an absolute certainty.

The trouble with mortals is that they cling so tenaciously to the false beliefs which are by their very nature mortal, and then wonder why they suffer so when the divine remedy for every ill is ever at hand. The Master said, "The words that I speak unto you, they are spirit, and they are life." Mrs. Eddy tells us that "immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science" (*Ibid.*, p. 259), and by clinging to these ideas we lose all fear of disease and death either for ourselves or our loved ones, and see the reasonableness of all that Christ Jesus taught respecting man's prospect of eternal life, and of what Christian Science has to say respecting its attainment. We should never forget that it is the clearness and constancy with which we know God that determines our spiritual status and our present grasp of man's immortality.

In Isaiah we find this question and answer: "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee." Is not this enough for us? Would the infinite Father-Mother be content to lose even one child, when the earthly parent, though fettered by mortal belief, yet longs to see each child come to his own? It seems as if Jesus said so little because he was so sure of the Father, because he was so absolutely certain of eternal life as the one fact for each individual, however long the journey might seem from sense to Soul. There is nothing of sadness, but everything of hope and joy, in the truth that evil is not immortal, for this shows with the clearest logic that at each step of the way the burden of erroneous belief must be lightened as error dies, and we have the grand assurance that here or hereafter, "in the twinkling of an eye," all that is unlike God will vanish, with the false concept of earth, heaven, and man, and then shall we see our Father and each other face to face and know as we are known.

ANNIE M. KNOTT.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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WHAT A PRACTITIONER SHOULD KNOW

SAMUEL GREENWOOD

CHRISTIAN SCIENCE practitioners are sometimes criticized on the score that they do not know enough about disease and its symptoms; but their critics overlook or fail to appreciate the fact that this method of treatment, on the part of both practitioner and patient, is entirely mental. Healing in Christian Science involves the bringing about of better thought conditions, the allaying of fear, and the awakening to a more spiritual concept of being. If, however, the practitioner's mind is itself dwelling on the thought of disease and its fear-arousing manifestations, he is on the same mental plane as his patient, and is not, therefore, in a position to improve that patient's mentality. Suppose one who aspires to heal by mental means applied himself to learn the various names and forms of disease, and became conversant with their symptoms, nature, action, and probable course, what advantage would this knowledge be toward reassuring either himself or his patient, or toward changing a consciousness of sickness to a consciousness of health? Does not human experience indicate that too much is already known of these things, and too little known of the truth that alone can remedy them?

If Christian Science treatment, like other methods, were administered to the human body, it might be admitted that a thorough knowledge of that body would be essential; or, if Christian Science treated disease as disease *per se,* it might also be admitted that a knowledge of disease would be necessary; but Christian Science, unlike other methods,

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deals wholly with the mortal or human mind as the offender and sufferer, and in its redemptive work disclaims the necessity of any other knowledge than the knowledge of God as a healing factor. What possible benefit could there be in studying the laws and penalties which the human mind has itself laid down concerning its body, when its salvation lies in reversing these false laws that it may be governed by Truth alone? For a Christian Scientist to concede the claim of material law would be to render himself incapable of resisting its asserted authority, for such concession would destroy his faith in divine power. The only law whose jurisdiction in the case he acknowledges is the law of God, and this law is spiritual, not material; preservative, not destructive. It is ever a law of health and holiness, never causing man to suffer, never resulting in disease and death, but enfolding all creation in eternal safety. This divine law, as understood in Christian Science, governs the body as harmoniously as it governs the universe, and through his knowledge of its supremacy the Christian Scientist is enabled to heal in opposition to material decrees.

What would be one's opinion of the banker who required his clerks to pass an examination on the substance, construction, and design of spurious money, or of the school principal who demanded of his staff that they know all about the mistakes made regarding numbers, grammar, spelling, etc., when, as every one knows, it is his familiarity with genuine money that enables the bank clerk to detect and reject the counterfeit, and his acquaintance with the correct rule that equips a teacher for his work? Likewise, it is one's knowledge of the truth in Christian Science, and not a knowledge of error, that makes him free from error. One might be thoroughly informed regarding the characteristics of bad money and not be qualified to have charge of the true, or be conversant with all the errors ever made by school children and not be qualified to teach; and similarly one might know all that the human mind believes regarding disease, and have the last word on that subject at his fingers' ends, yet be unable to heal. And all because it is a knowledge of the right side of a subject, and not of the wrong, that is needed.

The difficulty experienced by many physicians in understanding the position of the Christian Scientist is because of the difference in view-points. The former study and work

on a material basis, believing mind itself to be a form of matter. To them both health and disease are purely physical conditions, the result of material processes, and they are guided by their education in disease evidence—the wisdom of mortal mind—as to the form of treatment to administer. The Christian Scientist, on the contrary, works upon a spiritual basis, and does not consider matter in the question at all. To him both health and disease are modes of consciousness, the result of thought conditions, and he is guided by what he knows of the Science of divine Mind—the wisdom of God—as to the course to pursue. It would be eminently unjust to expect either of these to work according to the other's model, since it is impossible for the same person to think or to act from opposite standpoints.

As understood in Christian Science, health is the consciousness of spiritual wholeness, and is gained and preserved through right or spiritual thinking; while disease is regarded as a state of erroneous belief, a mental disorder of the so-called human mind, which can be permanently remedied only through a right understanding of the truth of being. "A Christian Scientist's medicine," writes Mrs. Eddy, "is Mind, the divine Truth that makes man free" (Science and Health, p. 453). This "medicine" is a mental corrective which "sets free the imprisoned thought" (*Ibid.*, p. 114), and thereby restores the body to its normal state. It has been found that acquaintance with disease-theories induces fear, and tends to bring about the conditions dreaded. The constant thinking about disease affords no opportunity for the thought of health, whereas it is the knowledge of health as of God and as expressing His will which antidotes the human fear of sickness. The child's simple prayer, familiar to Christian Scientists, "God is my health, I can't be sick," has more healing virtue than all that was ever taught or known about disease, or than all the drugs listed in the pharmacopœia.

Disease and suffering exist in the human consciousness because of mankind's ignorance of the great truth which runs through all Christian Science teaching, namely, that God, divine Principle, and nothing else, is the Life of man, his source of health; hence the efficiency of the enlightening or healing truth is its absoluteness. It excludes the possibility of any truth in error. Writing in "Retrospection and Introspection" (p. 25), Mrs. Eddy says: "I beheld with

ineffable awe our great Master's purpose in not questioning those he healed as to their disease or its symptoms." If we would be true followers of the Master, and heal the sick as he commanded, we must work up to the understanding and practice of his method. To do this we must have the same Mind, and to the extent that we have this Mind we shall cease to examine our patients as to the name or detail of their trouble, knowing that the description or testimony of error of any kind means nothing to divine Mind, and cannot limit the supremacy and ever-presence of Truth, Life, or Love, the infinite God. It is not our place to ignore the claim of evil, but to stop its suppositional activity, to demonstrate the corrective truth, but not to question error as if it were something more than a mistake.

The human belief of disease is a state of mental darkness, and the remedy therefor is spiritual enlightenment; hence the office of the Christian Science practitioner is that of a light-bearer. He bears the truth of spiritual being into the dark places of mortal thought, and the shadows of sin and disease are dispelled even as the shades of night vanish before the rising sun. The great need of the practitioner, therefore, is spiritual understanding; that his understanding may be "opened," even as was that of the disciples as they walked with the Master along the road to Emmaus. Endued with "power from on high," what does the Christian Scientist need to know of matter in order to heal? Would it make one's spiritual understanding clearer to fill thought with what mortals believe regarding matter and disease? We do not study the phenomenon of darkness in order to dispel it; we bring in the light. If this is true on the material plane, how much more so on the mental plane, whose darkness is ignorance of God, underlying every experience of evil and suffering; for we cannot enlighten and remove this ignorance by informing ourselves concerning it, but by gaining the knowledge of God.

Thus it can be seen that the proper qualification of a Christian Science practitioner is determined by a spiritual, not material, standard, and that his need is not to learn more about matter but to understand more of Spirit. A knowledge of how so-called material law is said to govern man could be of no benefit to him, since it is his business to know that man is not so governed. To delve into

material phenomena tends to darken spiritual understanding, and would be detrimental rather than profitable to a Christian Scientist. His disregard of medical theories and opinions may subject him to hostile criticism, but he knows that his help is from God and not from man, and that divine wisdom and intelligence, rather than human speculation, can alone guide him aright. The better he understands the omnipotence and omnipresence of God, the better he is equipped for his healing ministry and the less he is influenced by the physical aspects of his work. An acquaintance with disease symptoms can be of no real benefit when we remember that they must be put out of thought in order to realize the allness of God and the perfection of His work.

The names given to error, or the phases of its seeming manifestation, have no significance to the truth that corrects them. It is nothing to the fundamental law of mathematics whether the mistake to be corrected is that two and two are five, or that nine times nine is eighty; and neither does it matter to the healing Principle of Christian Science whether the patient believes the suffering to be in his head or his feet, or whether it is manifested thus or so, or whether it bears this or that name. The one infinite Truth destroys every form of error without knowing it, even as light takes no account of the darkness it dispels, although shadows of all shapes and degrees disappear involuntarily at its approach. In *The Christian Science Journal* of February, 1909, Mrs. Eddy writes: "'There is no matter' is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated." Thus the first and last need of the practitioner is to know God, and his only qualification to heal, morally or physically, is the degree that he reflects good; but the degree or the brightness of that reflection is diminished rather than increased by accepting the evidence of what is unreal, that is, unspiritual. Since God is Truth and is infinite, there can be nothing to know but what is good and true and eternal, and whatever cannot be classified thus will eventually be found false and useless.

MAN can do everything with himself; but he must not attempt to do too much with others.

William von Humboldt.

HEALING PRAYER

ALFRED FARLOW

WHEN Nicodemus inquired concerning the mystery of the operation of Spirit, the Master replied, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Material sense has never been able to comprehend spiritual things, since "they are spiritually discerned." Christian Science, embodying the fulness of spiritual understanding, solves the mystery and affords an answer to every one who is willing to compare "spiritual things with spiritual."

Jesus ascribed his healing works to the Father. He also taught that it was the truth that liberated. If a physician had diagnosed the case of the Galilean woman according to modern methods, he would probably have referred to her infirmity as a physical condition, and might have named it rheumatism; but the Master spoke of her as one whom "Satan hath bound, lo, these eighteen years;" and of Satan he declared that he "abode not in the truth, because there is no truth in him," which evidently meant that Satan has no real existence, does not truly abide, because he has no reality (no truth) in him. The Saviour cured the woman at once, thus proving by his success that he knew the real nature of disease and consequently knew the proper remedy therefor. He defined Satan as a liar, thus implying that the woman was bound by a lie. Since truth is the only thing that can destroy a lie, it follows logically that truth was the Master's remedy for sickness and sin, and he taught, "Ye shall know the truth, and the truth shall make you free." Thus it is logically shown that the Father who doeth the works is Truth, the one infinite Mind; and the Master prayed for the sick by rebuking the lie of the liar with God's truth.

Modern thinkers raise the question as to whether God's plan of healing is that of prayer, and this raises another query, namely, What constitutes prayer? It is quite evident that our Lord's prayers differed from those adopted by some of his professed followers, but they were none the less genuine. Prayer abstractly stated applies to whatever is essen-

tial to the utilization of the power of God in the overcoming of whatever is not Godlike, including sin and disease. It is evident that true and practical prayer means something more than a mere petition to our heavenly Father, a mere request that a certain thing shall be done, for thousands of petitions have failed to bring an answer, notwithstanding Jesus' promise to his disciples, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." The believing, therefore, seems to be the important thing, and it behooves us to discover what faith or believing means, and to avail ourselves thereof.

The poet said, "Prayer is the soul's sincere desire, uttered or unexpressed;" and no doubt such a desire is prayer, so far as it goes. A consciousness of want and a desire to have it filled is the first step in the line of prayer. The thought next turns to God as the only source of supply, the only means to the desired end, and the result of prayer is in the ratio of the intelligence of our approach. We have already arrived at the conclusion that God is not a changeable person who can be persuaded to do a thing which otherwise He would not do, and doubtless we will all agree that the All-wise does not need to be educated as to what constitutes His duty to mankind. It would therefore seem that the purpose of prayer is not to influence God, and there is left to us but one conclusion, namely, that prayer prepares human sense to receive the healing truth.

When one's thought turns to God, it must do so in contemplation of what God is and what He is to us. To be perfectly intelligent it should include all that there is to know about God. A foreknowledge of God as Spirit, infinite Life, Truth, Love, all merciful and all knowing, precludes the belief that God needs any reminder or that He needs any persuasion. It includes a consciousness of the fact that the divine power is everywhere present, and this precludes any possible belief that it needs to be specially manifested. In fact, intelligent prayer is an understanding that the health, harmony, peace which mortals legitimately crave is already in existence because of the very presence of God, and this spiritual understanding of God includes an understanding of what He does and how He does it. The fact that God is Spirit, Mind, implies the fact that God's creation or creature, man, is spiritual or ideal, as well as the further conclusion that he is therefore not

material and hence not subject to disorder. Thus we note that the prayer which is essential to the overcoming of any given trouble is that particular understanding of Truth which is necessary to the overcoming of the particular form of error which causes the trouble.

The foregoing definition of prayer explains why the Saviour advised, "Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." As understood and taught in Christian Science, prayer means an entering into a consciousness of the unseen spiritual truth, and the effect is the outward manifestation of harmony and advancement. In other words, through spiritual regeneration bodily improvement is effected. In II Thessalonians, St. Paul declares that "that Wicked," which we all regard as the procurer or instigator of all discord and suffering, is to be destroyed by the "brightness of his [Christ's] coming." Paul includes in this destruction all "deceivableness of unrighteousness," and thus implies that his figurative description refers to Truth's destruction of error "that they might be saved."

It requires no considerable amount of reasoning to understand why and how "brightness" overcomes darkness, or how "truth" overcomes "deceivableness of unrighteousness." Any schoolboy will declare that darkness may be overcome by light, from the simple fact that light is real and darkness is unreal. If a room be filled with darkness, one may admit the light and dispel the darkness, but if the room be filled with light it is not possible to let in the darkness and overcome the light. Thus we demonstrate that light is real while darkness is unreal. If one is deceived on any subject, it is possible to present to his consciousness a clear understanding of the truth and thereby overcome his state of deception; but if he already has a demonstrated, unmistakable understanding of the truth, it is not possible to destroy that truth in his consciousness by deception. Thus we prove that truth is real, while error is unreal.

In the text to which we have referred, St. Paul's use of the term "deceivableness of unrighteousness" is very significant. "Unrighteousness" is derived from the Anglo-Saxon *un-riht-wis-ness* (un-right-wise-ness); that is, asserted wisdom which is not right or correct. It refers to false belief as distinctive from truth. In this connection it may be interesting to note that St. John declared "all un-

righteousness is sin," making the point that primarily sin is un-right-wise-ness, or false belief. We may readily perceive the exactness of this definition when we consider the fact that every wrong deed is prompted by wrong thought; that one is never absolutely insured against erroneous conduct so long as he entertains erroneous beliefs, and that there cannot possibly be a wrong act on the part of a person who is absolutely free from erroneous beliefs, which of course include erroneous motives. The sinner, for example, believes that there is pleasure or gain to be derived from evil, while the righteous man knows that the belief of profit in wrong is false, and that when this false belief is destroyed all incentive for wrong-doing will be overcome and the wrong will cease.

It can be just as readily shown that the scientific and Christian method of overcoming sickness is by the exercise of the same rules. For example, the psalmist declared that no evil shall befall him that "dwelleth in the secret place of the most High," nor any plague come nigh his dwelling. This implies that when evil ensues it is because we are not dwelling "in the secret place of the most High;" in other words, we have not a sufficient trust in divine protection. Considering this question from a purely material point of view, and without regard to the primary cause, we might say that one's trouble is due to exposure or to overwork, but undoubtedly the Master would say, as he did in the primitive days, that Satan had bound him; while St. Paul would say that the "deceivableness of unrighteousness" had caused the difficulty.

It can be readily shown, however, that while Jesus and his apostle were correct, it can at the same time be admitted that sickness is occasioned by a violation of the law of health. The true basis of health is pointed out in the precept, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Whatever is needed in human experience is vouchsafed and safeguarded by that state or condition of the individual wherein he is righteous enough to be governed by the divine intelligence. In such a condition he would always think intelligently and always act righteously. He would have good judgment and avoid all kinds of pitfalls. He would know and choose the best ways and means, and above all would have an abiding faith in God. Acting under such

intelligence, he would not needlessly venture into danger, although when it became necessary for him so to venture, he would be immune from evil results in the ratio of his realization of divine protection.

God is everywhere present and all the time present. David said, "Whither shall I go from thy spirit? or whither shall I flee from his presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." A consciousness of this divine presence guarantees the safety of the individual, as is illustrated by the story of Elisha, who was surrounded by the Syrians in the city of Dotham. Elisha's servant reported to him that "an host [of the Syrians] compassed the city both with horses and chariots." Elisha prayed to God, and told the young man to look again. He did so, and reported that the "mountain was full of horses and chariots of fire," so that "they that be with us are more than they that be with them." In every instance, as in this case, it is a mere matter of a correct and spiritual perception.

It should be noted that the result of Elisha's prayer on this momentous occasion had the effect of giving the young man a new view, which was spiritual. In the very place where the human eye located the Syrians, his spiritual sense took cognizance of the hosts of God. Hence the conclusion that Elisha's prayer consisted of whatever was essential to substitute the spiritual reality for the temporal material sense. When the lunatic was brought to the Master, it is recorded that he "rebuked the devil; and he departed out of him: and the child was cured from that very hour." The Century dictionary makes use of the following definitions of the word "rebuke": "utter sharp disapproval of," "check or restrain by reprimand or condemnation," "a counter-blow." Jesus administered a counter-blow, he condemned the devil, which he described as a liar and deceiver. The result was that the devil departed out of the child, and the child was thus cured. Being alive to the truth, understanding the supremacy of God and the consequent powerlessness and falsity of error, Jesus rebuked, denounced, denied the evil, and the patient was made whole. The prayer which he employed on this occasion was his denunciation

of the devil or deception, which was based upon his understanding of spiritual truth. Thus it is made plain that the Master's healings were effected by exactly the same methods which are today employed in Christian Science.

The Scriptures teach that "the prayer of faith shall save the sick," and the Saviour admonishes us to "have faith in God." It appears that Bible students differ somewhat in their opinions as to what constitutes faith. Some seem to believe that it refers merely to confidence in God, while others believe that it refers to a firmness of consciousness supported by spiritual understanding. Even though we may take the former definition, which is more of a blind trust than the latter, it still remains true that one's confidence must always be in the ratio of one's understanding, and that after all a deep, abiding faith in God can be fostered and maintained by nothing short of actual understanding or realization. And here Christian Science offers a very great help, because it presents a definite and rational definition of God. No matter how much faith one may have in a good man who is recommended to him, his faith is made more firm as he forms an acquaintanceship with him. So it is with our trust in God. God is all that we can ever hope or desire Him to be. He is eternal Life, infinite Spirit, omniscient Mind, Love, Truth, good. An understanding of these divine qualities enlarges and intensifies our faith. Moreover, it makes us aware of the fact that since God is Spirit, good, and is the author of all being, He has nothing else to give but the spiritual, the good, the pure, and the true, and that it is not worth while to desire of Him anything less than the spiritual and good.

St. James offered the following admonition: "Ye ask, and receive not, because ye ask amiss;" and he defined his use of the term amiss as having reference to personal or fleshly desires in contradistinction to purely spiritual desires. In writing the Corinthians St. Paul defines prayer as spiritual understanding. The text reads, "I will pray with the spirit, and I will pray with the understanding also." Jesus said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." What he meant by asking in his name is quite clearly defined in the text of the following chapter: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." His thought might have been expressed

in the following words: If you live as I live and possess my ideas, ye shall desire what ye will and it shall be done unto you.

It should be noted that one who is guided by the intelligent ideas entertained by our Lord would not even be tempted to ask for that which he should not possess and could not really possess. He would ask for the right thing in every instance, and would have a spiritual understanding by which to take hold upon it, and would succeed in every instance, as the Master did, and thus reap the reward which is promised in the words, "He that believeth on me, the works that I do shall he do also;" i.e., he that understands what I understand, and lives as I live, shall achieve the same results.

[Written for the *Journal*]

THE DREAM OF FINITENESS

ARTHUR F. FOSBERY

I DREAMED I saw the world a misty void,
And darkness lay upon the watery deep.
'Twas vague and meaningless, no purpose lent it motion;
I looked more closely, and the darkness deepened,
Yet seemed it that I saw with more distinctness;
Could this be Mind, expressed thus in confusion?
Or this be Life, hedged in by finiteness,
And stayed by this strange thing called time
With nameless terror spreading apathy?

Held by some spell, in fear and doubt I watched
The fruitless birth-throes of its centuries;
The cruel wars for wealth, for pride, for power,
That knew no mercy for the vanquished foe;
Vain wars where blinding superstition strove
To force with carnage unity of thought;
Then wars for freedom, that each might pursue
In his own way his own concept of good;
Then kindlier feelings, sacrificing self
For others' welfare.

And ever the scene dissolved and ever changed,
Like to the changing of a troubled dream

In which it seemed that I myself took part
And shaped the vision to the ultimate
Of my ideal of happiness;
But always, ere my plans fruition bore,
Failure took hold and would not be denied;
And sore I suffered, for I would not yield
But madly strove each theory to uphold,
Though failure after failure marked it false,—
Obsessed, until confusion worse confounded
Dissolved my cherished theories into dust
And left me midst the ruin of dead hopes
In a blank wilderness of rash despair,
And then the winds of understanding blew
This dust into its native nothingness.

New visions rose, more purposeful, expanding,
For each false theory ending in confusion
Told vaguely of some basic Principle
By which all things immutably were judged.
And, as I sought to work in harmony
With this all-ordering law, the gross illusions
Of ignorance and evil ceased to fright me;
Their hold relaxed, their clamor ebbed and stilled,
Till like a twilight opening into dawn
The mists dispersed, the darkness fled away,
And from an all-pervading breadth of calm
I heard a voice of tender patience say:
Deny thyself. Look up to me thy Saviour,
For I am All-in-all, the sole creator.
I am the infinite, the God of love,
And all I father perfect, joyous is;
There is naught else.

The voice ceased speaking, and with it
Vanished all finiteness, all limitation,
All selfishness, all envy, all deceit,
All erring concepts, and the truth appeared,—
The perfect God, the perfect universe!
I was awake! The dream had not been true!
Its very memory fadeth from my view.

THE BELIEF IN HEREDITY

ELIZABETH H. MURDOCK

AMONG the laws supposed to govern men, perhaps none has brought more hopeless misery into the world than the belief in heredity. There seemed to be a finality about its decisions from which there was no appeal, and the mystery of its fearful sentences, believed to be supported by the Bible and to originate in an all-wise, all-powerful God, has brought many to the brink of atheism. In dealing with this question our dear Leader says, "The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact of being were learned,—namely, that nothing inharmonious can enter being, for Life *is* God" (Science and Health, p. 228).

In reviewing this condition of human affairs, one wonders how men have ever found the courage to live without the inspiration of divine Science; to take up their heavy burdens and march on, without hope of escape, to sin, suffering, and death here, and a hereafter unknown and feared. Surely there must have come at times to human thought some glimpsed sense of the truth, some glorified indication of God's being as Love, that animated humanity with new courage and fresh determination, else they could never have weathered the storms of anguish and doubt. And that which has been accomplished through these occasional fleeting revelations of Truth has at times indeed seemed to be marvelous. Men have sometimes seen clearly enough to escape entirely an inherited doom for themselves, and yet until Christian Science came to the world nothing had been discovered that was universal, always reliable, and that would entirely annul for all time and for all men the asserted law of heredity, expressed in sin, disease, and death.

It is with deep gratitude that students of Christian Science realize that they do not have to stop where the writer did years ago, with an imperfect concept of man's possibilities, a hopeless trust in human means, and with the great problem of evil still unsolved; for through its teachings the way to individual present salvation from all evil, including the law of heredity, is made clear to all who wish to follow it. It is not a visionary path, for many have already passed over it, and have stopped to call back to

those behind of the wonderful freedom they have already experienced, and the opening vistas of unlimited blessings before them.

In our study of physical science, we are all accustomed to deny reality to phenomena perceived by the senses, if they conflict with scientific truth. It seems the easiest thing in the world for us to say, "Oh, yes, I know it seems so; but still it isn't so, for science shows us that it is impossible." We have corrected the false testimony of the senses so many times in this way that it now requires little effort to accept, in place of the seen physical appearance, the unseen scientific fact, which is based upon the nearest approach to universal, unchanging, absolute truth that mankind has discovered. It now seems strange that no one ever realized that there must also be a Science of life, and that all sense-phenomena conflicting with its absolute truth must be denied reality, and the scientific fact accepted in this Science, precisely as we are in the habit of doing in physical science. This is just what Mrs. Eddy did finally discover, after many years of searching for life's secret, and what she logically proceeded to follow out, never pausing, content with a man-made approximate truth, until she reached the absolute truth of inspiration, and learned to base her thinking upon the unchanging Principle of life, the eternal God.

She says of herself, "I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109); and, having reached this standpoint, she was consistent, and accepted not only the premises but all their logical outcome. Starting with the scientific fact that God—Spirit, Truth, Life, Love—is All-in-all, as the Bible declares, what was left for her to do with the problem of evil? There was no room for evil in God's universe, since all that He created must be good; and no room anywhere else, since beyond the infinite All there could be no time or space, no power, no knowledge, no creator and no creation. Literally there was nothing left for her to do but to deny evil altogether, to deny it all place, presence, power, reality; to name it belief, illusion, unreality, and to go to work on that basis to establish the truth of this logical deduction by proving the power of scientific understanding to destroy the unscientific belief in sense-testimony upon which men had based their belief in evil.

Having thus rediscovered this scientific understanding of Life that gave Jesus his wonderful power over evil, having proved its truth through many works of healing and reformation, she gave her discovery to the world, and supported by its truth, let material thought expend itself around her in waves of derision, opposition, and persecution. At each lull in the storm she could be heard still declaring that God is All-in-all, the only creator, the only lawgiver, therefore evil is unreal and its asserted laws are powerless, until at last heavy eyes were lifted up and dull ears caught the sound, and today there are many all over the world now proving as she has proved that evil, long feared and hated, and wrestled with in vain as a terrible reality, is overcome by denying it all reality, placing it in its own proper category of mere human belief, and realizing the all-power of good.

So, as regards this evil of human heredity with its laws, we no longer struggle as those without hope, with a real, unconquerable, material enemy, since we have learned that we have to overcome only a false human belief with its man-made laws, and that this can be done through the power of Truth. The place of warfare and the methods are entirely changed. It is now known that the place of conflict is wholly in human thought, between illusion and Truth, and that the weapons are no longer material, but are spiritual facts. There is a certain, ultimate victory for Truth assured from the beginning, and this encourages the weakest heart, confronted with the most fearsome foe, to make a beginning and then to keep on until the battle is won.

After one has given a cordial mental assent to the spiritual fact that the real man, being made in God's likeness, inherits only from God, and therefore good only, it is possible that freedom from hereditary beliefs may not be immediately realized, and that there may still be many times when the thought of heredity seems like a solid granite wall. obstructing all progress. But this proves nothing except that we need a more vital understanding of the truth. As we seek for it we shall find, at most unexpected times and places, new phases of truth revealed to meet the changing forms of error.

A very illuminating thought on this subject once came to the writer through the unlooked-for channel of a question asked by a beginner in Christian Science. She had just been reading from our text-book one of the passages de-

claring that Life has neither beginning nor end, and that man coexists with God. At this point she laid down the book, exclaiming, "I cannot understand that! What does it mean?" The one she addressed paused a moment, looking to God for the right word, and then said, "You sometimes dream while asleep, do you not?" "Yes," she replied. "In your dream do you have any consciousness of any other life than is contained within the limits of your dream? any consciousness, that is, of preexistence or afterexistence?" "I know only the dream," was the answer. "But is that any proof that you did not live before you entered through sleep into your dream, and that you will not live after you waken from it?" "Certainly not." "As a matter of fact, when you do awake, do you not find that the waking life preceding and following your dream is an unchanging fact, even though it was not present in your dream consciousness? and, indeed, that the real life that has been going on while you slept was altogether different from your sleeping interpretation of it?" "Yes, that is very true," she answered.

"Now Christian Science teaches us that the finite consciousness of what we consider our wide-awake life is but a step removed from that of our dreams," continued the speaker, "and argues nothing conclusively for the reality of what we think we perceive, or the unreality of what we do not perceive. Mortal sense is a limited consciousness of life, and as we have awakened so often from our sleeping dreams to know their nothingness, it is not so difficult to see how false and limited our so-called waking consciousness may be." "Oh," the young student exclaimed, as the speaker paused, "I see, I see!" And the writer felt that she saw as she never had seen before. With human birth discerned as not in any sense the origin of man, but only as the appearing of that false consciousness of life which, as Wordsworth tells us, is "a sleep and a forgetting," it has seemed relatively easy to realize that man inherits nothing real from a human father and mother, but does indeed inherit only from God, even though we still see this "as through a glass darkly," the darkness of partial sleep.

At another time the writer found her need of the moment supplied through recalling the Christian Science teaching that when we have clearly seen error as error we have gone a long way toward destroying it. In following out this

thought she was led to hold up to the light some of the beliefs of human heredity that she was familiar with, in order that she might look them through and through, and be convinced, even from a human point of view, of their absolute non-sense and un-truth as purely man-made creations. In doing this it was found very interesting, sometimes amusing, and always helpful to trace back to their origin, as she was able, some of the foolish beliefs that had been allowed to govern, whether manifested as purely mental traits or as physical diseases.

Suppose, for example, we know a man today who, in spite of an abundance of material means, hoards his money with miserly care. Looking backward, we may find that his grandfather, whom ignorance or some other reason had kept a poor man, was noted for his carefulness, apparently necessary, in the use of money. Is this, though, the accepted reason, any real excuse for niggardliness in the man of today? and would not a little bit of common-sense reasoning put him far on the road to freedom? Or, because some one in the long ago, from whom one has thought he drew his life, sickened and died with an incurable disease, through living in unwholesome conditions and thinking sickly thoughts, need one today repeat the sad experience in pure and wholesome surroundings and with no cause for other than health-giving thoughts? Without taking the high ground of absolute truth in such cases, if we would open our eyes it is often easy to see that even advancing human thought has lifted men so far out of the false, ignorant, and temporal conditions of the past as to render the resulting ancestral traits as causeless and out of date today as the most primitive and forgotten material thing could be. And, though it may deal some hard blows to our pride, yet it is a very salutary lesson to discover and be forced to admit how often hereditary failings originated in ignorance, self-will, fear, pride, greed, or some similar idea that we should scorn to lend ourselves to, if only we knew its name and source.

The advantage of some such work as this as a preparation for willingness to renounce all personal ownership in these concepts, is easily seen when we observe how willingly we usually seem to lend ourselves to the expression of these false, hereditary beliefs; for we not only do not resist them, but even justify them, and seem to consider that although

they would be all wrong for the rest of the world, yet they are all right for us, and that our friends must always show a charitable comprehension of them in our case as just "our way," and how we are seemingly quite averse to applying to them the same degree of common sense that we use in other matters and the same rules for judgment that we are the first to insist upon when we perceive them in others. Apart from the ignorance of the scientific truth of man's origin, the fact does seem to be that the real reason that the asserted law of heredity has borne so hard upon men is because it has been found so convenient a scapegoat to bear the burden of those disagreeable characteristics that we should otherwise be held responsible for. Blind to its seeming power for evil, we have cherished and fostered it up to the point where we begin to feel its pressure; then, awakened to the realization that it has changed from a convenient slave to a relentless master, we cry out for release.

A patient once said to a Christian Science practitioner, "I believe there's nothing the matter with me but heredity, and if that could be lifted I should be all right." With a bright smile the practitioner turned to her and said, "Now don't let that thought in—that you are a martyr suffering for the faults of others, and that you have nothing at all to do yourself. The thoughts of your ancestors have no power over you, unless you take them in, make them your own, and so give them power. What you have to do is to make your own thoughts true and right in every respect, and then heredity will take care of itself."

Such words as these go farther toward the destruction of the human sense of heredity than any amount of abstract reasoning can do, for they show the practical way to go to work. So, am I fearful, selfish, proud, resentful, self-willed, envious? Am I sickly? Then let us first call it that, use exactly the same name we should use for another, and then do for ourselves precisely what we would advise others to do,—plead no silly excuse of an ancestor's failings, but cast out the thoughts. Say to each one as it presents itself, "I know you for what you are and whence you came; you are no part of my true self, and never were, because you are not God's idea; and I will not any longer be deceived into expressing and justifying you, though you were once cherished by some far-off member of my family." By so

doing we shall prove for ourselves how much more quickly a false concept leaves us when we refuse to call it ours. This is the work of denial which, though it may seem negative, still prepares the way for the overcoming of error through the firm and constant declaration of the truth of man's true inheritance as the child of God—the inheritance of Love, Truth, Life, perfect and harmonious, unchanging and eternal.

While freeing ourselves from the belief in hereditary influences, we shall not do all that is required of us unless we seek to exterminate everything that may press hard upon those who come after us. What might be called heredity in the making is going on right before our eyes every day, and it is surprising to see how blind we sometimes are to it, and how carelessly we plant seeds of false belief for others to reap, of the very weeds we are working to uproot for ourselves. All of us who have had some length of experience of human life have seen the process by which a person yields gradually to fear, self-pity, or even disease, to the dominion of a false concept. Often we can put our finger on the very moment when it ceased to be an occasional thought, which could easily be disowned, and became chronic, apparently ingrained in the individual character, and all ready to become a hereditary failing.

And yet, do we recognize this when we see it going on in the children around us, and do we perceive our own part in developing it? Who has not heard it said of a child, and even in her very presence, "She's a very nervous child. She inherited it, you know. Poor child, she cannot help it." Very possibly this child manifested no more of this special quality at first than a hundred other children do, but it was looked for, noted, and then instead of being met and overcome at once, it was entertained, and a mortal mind law called upon to establish it. The child does not know what it means at first, but she soon learns that certain ways, which she knows are not good ways, are very apt to be excused in her, and for this reason; and because they very often serve her purpose in securing some desired end, is it to be wondered that she continues in them, and that they grow with her growth, unless she learns in Christian Science how to master them and thus to prevent their transmission to future generations?

It is well to pause and consider. Do we realize what we

are doing when we say of a child, "She is just like her mother, aunt, or grandfather?" Is the resemblance a disagreeable one? Then, once declared as a fact, the inevitable tendency will be to dwell morbidly upon it, with the result that there will soon appear another well-defined case of inherited evil. On the other hand, even if it is a likeness that we are glad to see, the result may not be much better. Looking upon this good as a personal inheritance, a matter for self-congratulation it may be, if we do not find pride or some kindred evil following close upon it, yet it is certain that only a limited sense of good can be manifested when it is thought of as originating in finite man and occasionally inherited from him. Surely we who have caught a glimpse of the truth for ourselves should give more careful heed to our thoughts and words than to bind upon others in this way the burdens we have found so heavy. We should ever keep clearly before us that children should be permitted to enjoy from their earliest consciousness the fact that they are God's children, which truth we are striving so hard to realize for ourselves. In order that we may help and not hinder them, there must be a letting-go of our human grasp, a giving up of the thought that they are a personal possession, ours or others, as the case may be, and a constant, free, glad recognition that they belong not to men, but to God, the infinite Father-Mother, from whom they inherit, every one of them, nothing less than the qualities of infinite good.

In working out our freedom from the supposed law of heredity we need not be surprised if we find ourselves peculiarly susceptible to discouragement. But this is only because of the general belief that a false thought due to this cause is more difficult to overcome than those that come in other ways. However, as a matter of fact, can it make any special difference to reality what a man thinks he suffers from in a dream, or how long it has lasted, or whence the belief came? Respecting this very thing, Mrs. Eddy says (Science and Health, p. 178), "When wrested from human belief and based on Science or the divine Mind, to which all things are possible, that chronic case is not difficult to cure."

The awakening seems to dispose of one thing quite as easily and effectually as it does of another. It can be no more difficult for Truth to heal one falsity than another,

since it is not upon the degree of power that human thoughts and laws have in our eyes, but upon their absolute lack of reality in God's sight, that our healing depends. Realizing this, we shall find sufficient courage and understanding to press on until the perfect demonstration of truth is made. Day by day, challenging each thought that comes to us with, "Am I thinking this because I believe it, because some ancestor believed it, or because God knows it?" and permitting entrance to none but the God-known, we must at last come into that true consciousness in which "the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

[Written for the *Journal*]

INSPIRATION

PRISCILLA C. GOODWYN

"Love inspires, illumines, designates, and leads the way" (Science and Health, p. 454).

'Tis Love inspires! the Love that blesses all,—
That clothes the lily, marks the sparrow's fall,
And wakes the suff'ring sense from error's thrall.
'Tis Love inspires!

'Tis Love illumines! Mark its steadfast beam,
Lighting each hill and vale and surging stream,
Through somb'rest night a never failing gleam.
'Tis Love illumes!

Love designates! Behold the path thus trod!
A straight and narrow way that leads to God!
To comfort thee, His staff; to bless, His rod.
Love designates!

Love leads the way! Triumphant o'er earth's ills,
Onward and upward to th' eternal hills,
Faith's song, exultant, every sorrow stills.
Love leads the way!

THE ONE THING NEEDFUL

RUSSELL FREEMAN

IN the Christian Science practice of healing sickness or sin, the unreal or mortal man is eliminated from consciousness by the understanding of what constitutes the real or spiritual man. Our Leader says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). As we learn in Science that a mortal is not the counterpart, but rather the counterfeit of the real or spiritual man, so we begin to see that the activity or means of gaining a livelihood, called business, stands for a spiritual idea, and the realization of this will prove the remedy for whatever is wrong.

As the material concept of man is the cause and foundation of sickness, sin, and death, so we see that the mortal concept is the open doorway through which pass the inharmony, discord, limitation, lack, failure, etc., which are so apparent in the business world. It will be readily admitted that these evils are not included in infinite Mind, God, and since the real man reflects and possesses this Mind only, the true consciousness of man is incapable of containing or being touched by them, as they are wholly separate from man. They are beliefs which must be improved, for the very claim of evil to existence is an erroneous mental concept which a knowledge of Truth remedies by the introduction of the right idea.

Since God is all, it follows that man's true business, which is to reflect the activity of Life, Truth, and Love, is the only real business. This correct thinking will lift thought above the worldly concept of a vocation, including all erroneous mortal mind methods and selfish aims, into the consciousness of the spiritual man's true activity, namely, his Father's business. We should therefore busy ourselves more in reflecting the nature of God, from whom we derive every quality and condition of our being, and thus help to free ourselves and humanity from the bondage of selfishness and self-seeking. The fruits of these efforts will be found to be a prosperous occupation, at once successful and harmonious.

God's business is unlimited in its scope, and there is continuous opportunity for conducting it at a profit. The

worldly concept of profit is based upon and included in the material sense of existence, but we learn in Science that spiritual progress is the real profit; that one's opportunity for doing a profitable business is not confined to week-days between the hours of eight and six, but is continuously present in the shape of the destruction of error by Truth, and that in proportion as the opportunities are recognized and the business promoted does he prosper.

Human ambition, selfishness, avarice, and greed will, if not detected and exterminated, pervert one's motives and efforts in the conduct of his affairs. There is no profit to be gained except as a result of living and acting up to our highest understanding of right. Our motives in working in Christian Science should not be to use it so that we may prosper and be successful in a material way, as this subtle evil would pervert one's most righteous endeavors and at the very outset bar him from the ultimate goal toward which we are all journeying and which we would do well to keep ever in mind,—the kingdom of heaven. Jesus told his disciples, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" that is, "all these things" should and will follow as a result of true seeking. We should strive to enter the kingdom because it is the kingdom of Truth and it is our desire to know Truth. The real man, having no aim or motive apart from God, good, has no other desire.

To conduct business on this right basis sometimes requires God-given courage, and a surrendering of methods that formerly were supposed to bring success; but we have nothing to fear, for with every temptation there is an avenue of escape, and we find, even as did the servant of the prophet, that "they that be with us are more than they that be with them."

Wisdom is an attribute of the supreme, immutable, divine Principle that governs the entire universe, though mortals are prone to believe that the burden rests upon their own shoulders. In the management of his business, therefore, one need not fear to take any step into which divine wisdom may lead him, confident that his needs will be abundantly supplied and prosperity will be in proportion to the destruction of error by Truth. This constitutes the only real success, namely, the establishment of right, of justice, mercy, goodness, health, and holiness.

[Written for the *Journal*]

A TRIBUTE

HON. CLARENCE A. BUSKIRK

WHAT is the fruitage of that high estate,
To be of those the greatest of the great?
Surely, not wealth nor its ephemeral shows,
Nor spoils of war, nor all the pomp of state!

For great indeed are geniuses whose thought
Arts and inventions to mankind has taught,
And civilization hitherto unknown,—
For they to earth immortal gifts have brought.

And great indeed are artists who inspire
Our thoughts with high incentive and desire,
Through music, painting, poem, and high theme,
To help and cheer our race to heights still higher.

But, greatest benefactor of them all,
The loving genius who can disenthrall
Men's weary minds from fears and sordidness,
And with the joys of Truth lift sorrow's pall;

Who teaches steadfast courage for despair,
Joy to the joyless, faith and visions fair
To somber unbelief, who lighter makes
For multitudes their loads of grief and care;

Who has retaught in its entirety
The gospel of the man of Galilee,
And proved the Christ sufficient for the needs
Of all God's children, whatsoe'er they be;

Who thus to men has shown a smiling shore
Beyond the troublous sea they're hastening o'er;
Proven that God is Truth, and Life, and Love,
Hence, evil but the falsehood of men's lore;

Whose work, however wide its energies
Already show, through coming centuries
Shall grow in power and scope, to bless mankind,
And lessen crimes and vice and agonies!

The loftiest monument beneath the sun
Is needed not: the work which thou hast done
Hath carved thy name among the earth's immortals,
Beloved chief, whose work hath just begun!

TRUTH THE ONLY ACTIVITY

JEANIE C. E. ANDREWS

IN Matthew's gospel, also that of Luke, we find a warning from Christ Jesus that under prevailing material conditions "offenses will come," but we also find some definite instructions given by him for the prevention or overcoming of these errors. It is a matter of experience in the history of the organization and growth of Christian Science churches, that from time to time circumstances occur which seem to give rise to a great deal of stir and sometimes friction among the workers. To those only just beginning to take an active interest and part in the work involved in faithful church-membership, this stir is apt to be something of a disappointment. In joining a Christian Science organization they have probably felt they were entering a haven of rest from all the fret and fever of discussion and of human opinion arising from a belief in wills many and minds many. They expect of all the older members a state of being somewhat analogous to that described in the well-known epitaph in an old English churchyard where some one is reported as having "burst her mortal shell of sin, and hatched herself a cherubim"! They forget that the nothingness of the beliefs in personal sense, self-will, self-love, is not demonstrated all at once, but is the reward of steady, patient, persistent self-immolation. The writer remembers so clearly the sense of disappointment and sadness she experienced at the first indications of stir and unrest that came to her notice, that she offers the following story of its overcoming, hoping it will comfort some who may be feeling the same sense of sadness today.

A student of Christian Science sat puzzling over a letter received the day after a meeting at which a discordant note had been struck. The words of the letter were these: "Do not be afraid; great good will come of it, for we know that God, good, is the only activity." "Yes, this is undoubtedly true," the young student said to herself, "since God is the only Life and Mind; and yet, if true, what could it all mean?" She had an appointment shortly after, so slipping the note into her book for further consideration, she started for her rooms. A little boy ran out to meet her. "I am quite better," he said, "and so is Willy. I wish

we could do something to show we are grateful, like grown-up people do; but we have no money, have we? Couldn't we run errands, though, and do things?" "Yes, dear; you can do something now, if you like," she answered. "I want some wild flowers and foliage for tomorrow, and there are some lovely dogroses up the hill. Will you run and get me some? Those will be smiles of love and gratitude, won't they?" The two little fellows ran off and the student went in to her work; yet, in the intervals of seeing those who came to her for help, the question persistently presented itself, If God is the only activity, if Christ, Truth, is working in every consciousness, how can there be any stir or commotion at all?

After a while two very dusty but delighted small boys appeared, bearing sprays of sweet hedgeroses. "Will these do all right?" they asked. "See, we have picked all buds, the full-blown ones would not last long; but if you put these in water the buds will all be out by tomorrow. We will put them in glasses now, till you go home." They ran downstairs eagerly to do so, and, as the student followed them, the following conversation was heard: "I have put all mine in water already, Cyril." "Where?" "In that glass. It was all ready on the table." "That is no use. I have been using that water for painting my map; it is all red sediment at the bottom." "That does not matter," said the other, "it is quite clear at the top." "It may look quite clear, but it is not, it is poisoned all through; the leaves would die and the buds would never open." He gave the glass a little shake. "See, now all the water is thick and red!" he said. "We must wash it out first."

He placed the glass under a tap. As the fresh clear stream of pure water poured in, the younger boy exclaimed, "Oh, look at it now! You are making it ever so much worse, the sediment is jumping about everywhere, and it looks much thicker than it did before." "Yes, but it will get clear afterward," said the elder, "if I let the fresh water go on pouring in." "What makes the red stuff jump about like that?" "It is not jumping; it is not doing anything. How can it, when it is not alive? It is only the force of the clear water stirring it up and turning it out." "Stop it from pouring in a minute," said the younger boy, "and see what it would do!" "Why, the poison would just sink to the bottom, and we should have to do it all over

again." "Well, then, don't stop it, let it go on," and the little fellow watched breathlessly as the incoming rush did its work until all the sediment was displaced and nothing left but what was pure and clean, ready for the fair budding flowers.

As the student watched and listened, a great light dawned on the meaning of the letter and on the experience of the night before. She saw that the flowers of purest thought could not live in any consciousness, however fair its outward seeming, if the sediment of error lay untouched beneath. The buds of holy purpose could never open into strong and beautiful deeds in an environment of thought tainted at its source by unrecognized evil. She saw that the one activity is indeed the activity of good, the activity of the true ideal, of the uplifted Christ, from whom come strong currents of light and purification, displacing the hidden sediment of belief in pride, self-will, and self-love, bringing them to the surface only that they may be recognized as error and vanish into their native nothingness, giving place to the understanding of the ever-presence of God's will, of true humility and unselfed love.

This thought reconciled the facts of divine Science with the human experience, and she saw that error cannot stir error, or excite it to activity, since error has no entity but is lifeless mindlessness; but that in every individual and in every community (which is just an aggregation of individuals) the activity of good is always stirring, always at work, and must continue until there is no poisonous sediment or tainted thought to obstruct the unfolding of any holy purpose. We love to recognize in Christ Jesus the Wayshower who has stood where we stand, passed through and overcome the trials we meet. In John xii, 27 we read that he too shrank once for a moment before an hour of stir and human passion such as we have never yet been called upon to face, and how he overcame the shrinking. It is recorded that just before the crucial scene in Gethsemane he prayed, "Father, save me from this hour." Thus do we pray to be saved from witnessing the dire conflict of evil against good, but with him the light was so consciously ever present, the inspirations so near and real, that the rejoinder followed spontaneously: "But for this cause," *i.e.*, that I may be saved from it, "came I unto this hour." Jesus had been brought to the experience in order to

grapple with it, that we might be saved from all belief in it forever; and so it proved. The tumult of mortal mind (before which he for a moment shrank, as it was stirred to its dregs by his purity and true spirituality) he overcame in Gethsemane, in Pilate's judgment-hall, on Calvary, and in the silent tomb; and the victory was so complete that from that hour human hatred knew him not. Bigotry, malice, and revenge never saw the risen Jesus. What a glorious promise and outlook for us who so often cry, "Father, save me from this hour." What should we do to inherit the promise? We should accept the holy inspiration of the Christ-reply, and steadily declare, "But for this cause [that I, too, may be saved from it forever] came I unto this hour." Thus every experience will be to us a step heavenward, a step toward salvation and overcoming; until we like him can declare with joy, "It is finished."

How often our brave Leader had to face an hour of stir, of disappointment, and of persecution. What would have happened to us had she faltered, stopped her warfare, and let the sediment of error sink again? Thank God that through Christ she never did. Persistently she kept on pouring in the clear pure water of the truth she recognized, and never prayed, "Father, save me from this hour," without the brave rejoinder, "But for this cause came I unto this hour." We have her own assurance, "When these things cease to bless they will cease to occur" (*Sentinel,* June 12, 1909). Therefore no true Christian Scientist, young or old, will waste time and opportunity in bemoaning and regretting the occasions in his own experience, or in those of the community to which he belongs, which show that there is still much to cast out, much to purify, ere he and it reach the demonstration of the real "perfect man," the son of God whom Jesus "beheld in Science" (Science and Health, p. 476), but will be spurred by every such uncovering to greater mental vigor, knowing that it is because he is seeing more and more of the all-conquering Christ, the uplifted ideal, that the warfare may not cease, that he must never ground his arms until God is proved to be, not merely talked of as, his All-in-all.

'Tis heaven alone that is given away;
'Tis only God may be had for the asking.

Lowell.

THE REAL AND THE UNREAL

WILLARD JOSEPH WELCH

THERE are many who, according to material sense, have been robbed of their dearest earthly treasures, as though by some unseen monster against which they struggled in vain, while the clouds thickened and enveloped them in the darkness of despair. These know something of the claim of life in matter which leaves one without hope and in utter helplessness, while a sense of loneliness and of cruel separation would drag him down to the very depths of mortal misery. In such a mental state one cannot see God's sunshine, for all that is dear seems gone forever from him into the great unknown. Happiness without the old companionship seems impossible, and the aching heart but a void, out of which comes no response to the call of kind friends who would have us look up and see the beautiful promise everywhere. But in Christian Science we learn that Life has not changed! Truth has not changed! Love has not changed! "I am the Lord, I change not," says the infinite Father, and all the while, round about and tenderly supporting us, are "the everlasting arms," for, as an old hymn says,—

> The love of God is broader
> Than is seen by human mind,
> And the heart of the eternal
> Is most wonderfully kind.

Divine Love is waiting,—yes, waiting for us to turn to it; patiently waiting until the poor, tired, human sense is ready for the blessing. Then is the curtain of material sense gradually lifted, as we are able to bear the light,—the light of Truth, whose coming dissipates the darkness, and we begin to see that what seems so inscrutable is only so from our lack of understanding. Some day we shall rise above the limitations of matter, but so long as we are controlled by material sense we can never know what Love is, for, as Mrs. Eddy says, "the underived, the incomparable, the infinite All of good, the alone God, is Love" (Miscellaneous Writings, p. 250). Neither can we know Love through the so-called carnal mind, which thinketh itself something and believes in a power apart from God, good,

but we can and we do know Love through the spiritual consciousness of good, which is God-given and the way, for does not the Bible say, "Every one that loveth, is born of God, and knoweth God." It is through the human consciousness, reaching out for and absorbing good, that Love reaches us, and we learn that Love is a vitalizing Principle, not in or of matter; that our God, Spirit, is Love, a dear Father who is "not far from every one of us." It is in Love that we live, and move, and have our being. How, then, can there really be any separation? How can there be any loneliness, helplessness, or void in our hearts?

In Christian Science, we learn to call God both Father and Mother; adding to a sense of strength, we attribute to a father's love a mother's tenderness. With her usual clearness and terseness of expression, our Leader writes on page 256 of Science and Health, "Love, the divine Principle, is the Father and Mother of the universe, including man." As we draw closer to this blessed truth, the curtain is lifted, our understanding broadens, and we see that it is possible for us to hold our dear ones forever and nothing can part us from them, for we all rest "under His wings" in the love of the All-loving, and we shall "be abundantly satisfied." In St. John's wonderful vision we read: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

One of my most precious experiences has been the discovery that divine Love would not let me go. Wherever I was I felt Love's benign influence. Whenever tempted to turn back, if but for a moment, a gentle voice seemed to whisper with ineffable sweetness, "You can, but you really do not want to;" and I was happy to obey. The acknowledgment of perfect freedom was in those loving words, yet the pathway shown was so straight and clear before me as to eliminate personal choice. There was but one way, and in that sweet voice there was not the slightest doubt of my going that way.

But what is it in another that we really love? Certainly not the body, for though it be fashioned in wondrous beauty and clad in the splendor of the lilies of the field, yet when the lips part, if there come forth unseemly and discordant

notes, we are shocked and repelled. Again, though we meet the same people every day for years, it is not until we are thrown together in close companionship that we can say we know them, and then how often are we most agreeably surprised at the disclosure of their character. These experiences show that it is the mental touch which determines the man. Some one may say, however, that it is the mental touch through matter.

Let us take up this serpent of material suggestion, as did Moses, for in this way we shall learn the truth about it, and neither fear nor believe in it. We can believe anything or hold any opinions we wish, but we can know only one thing, and that thing is the truth. The Master said, "Ye shall know the truth, and the truth shall make you free." What is matter? Is it a reality and a necessity to our experiencing individual good? Reality is that which is indestructible, eternal, changeless. It is the same yesterday, today, and forever, and does matter answer to this definition? To the five physical senses, matter is real, because they testify of it and of nothing else, while, in turn, matter relies wholly upon their testimony for support. But is this testimony reliable? It cannot be, and mortal man himself is not satisfied with it. He disputes it every hour, and only by reversing it does he keep out of trouble or take any pleasure out of life.

Let us turn away from the testimony of material sense, away from matter incapable of thought, without intelligence, and strive to attain in some degree unto that understanding which is "a wellspring of life unto him that hath it," knowing that he "that wandereth out of the way of understanding shall remain in the congregation of the dead." The moment we face about, stop looking for evil, and begin to look for and expect to find good, that moment, if we are in earnest, we shall be impressed with the great amount of good there is in this present world, and its tremendous power. Then, as we learn to be absolutely honest with ourselves and others, putting aside all prejudice and with an open mind seeking the good in all about us, learning to cultivate patience in all things, the gates of the real will be opened to us. Just as the coming of the truth annihilates the false, so the coming of good into our consciousness will lift us above materiality into spirituality.

Catching a glimpse of God's creation as He made it, we

shall see His children as His immortal ideas and know that matter does not enter into the divine plan, for all reality is spiritual. That which we call a beautiful character never is in nor can it be expressed through matter, but reaches us by reason of pure thoughts, true motives, loving and unselfish deeds. Such expression has unlimited resources, yet is ever the same unchanging good. No one can measure its sweet influence or gainsay its wondrous power. It is recognized as part of that boundless reality that we call God and His creation. Because it is not material, it is outside the ken of mortal sense, and yet we know it, and in our consciousness it finds a welcome and response, it is the reflection of Truth and Love. The wise man says, "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it." Therefore, if material sense would have us believe mortal man a reality, it cannot deceive us, for we know he is a counterfeit; and because there is a counterfeit, there must be the real man, not in or of matter, but spiritual,—God's image and likeness,—to whose appearing we must sooner or later awaken. Life has neither beginning nor ending, for Life is God, Spirit; hence, "if a [mortal] man think himself to be something, when he is nothing, he deceiveth himself."

We must cease groping amid the mists and darkness of materiality, and lift up our eyes to the glorious dawn. Then, as we look, we shall hear God's command, "Let there be light," and hearing we shall understand. Love will reveal to us God's universe in the eternal now, and the limitations and fetters of material sense will drop away into their native nothingness. We shall abide in Truth, and know that God's ideas were never found or lost in matter, but always have and always will exist in that Love which is Life, our Father-Mother God.

THE mortal haze, drifting, ever drifting,
Grows more transparent to my waiting gaze.
The wild rough breakers lifting, ever lifting,
No more are foam-flecked as in other days.
Upon a thousand crags the sunlight gleams,
The lone gray sea blue beauty now reveals,
As lovely dawn proclaims a cloudless day.

Capt. R. E. Key.

POVERTY AND CHARITY

HENRIETTA MARCUS

OUR revered Leader says, "My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself" (Science and Health, p. 55). Christian Science instructs us how to analyze our thoughts and actions, not in vain introspection nor in unenlightened self-consciousness, but in order to ascertain the fundamental motive and to see whether it rests upon the rock of Truth or whether it springs from the shifting sands of mortal will and desire. It is equally useful to apply the same method to many terms in ordinary use, so as to find out their meaning, as spiritually discerned, and thus to avoid deceiving ourselves and others by repeating phrases, without gaining the understanding which will help us to render null and void the operation of false belief on the human mind. The constant work of clearing out mistakes from our own consciousness becomes a duty when we understand that the right apprehension of any fact renders the perception of it easier to the mass; it follows, therefore, that if we all work faithfully on these lines, we must all profit by the results.

Here the question may be asked, What is poverty? and it may be answered that it is a deficiency of necessary or desirable elements. This deficiency may be expressed by different individuals in various ways, such as want of money, food, health, strength, etc., but all the same it is really a belief of mortal mind in the possibility of the lack of some necessity. In the general application of the term we daily hear of poverty, directly or indirectly we know a good deal about it, and we have all suffered from it, more or less, either personally or from a sympathetic standpoint. Human sympathy, fear, sentimentality, the discomfort of seeing others uncomfortable, conscience,—each and all urge us to relieve materially the crying needs of poverty; but how to do it is the question. It is certain that mere money cannot appease this hydra-headed monster of want; few people realize that by feeding it strength is given to it to swallow up more victims and to express itself in new and more hideous forms. Subscriptions, funds, charities, in many instances ultimately defeat their own ends, starting as they

do from a false basis and putting off till tomorrow what should have been done today.

The manna that fed the children of Israel was the daily gift of God; there was always enough for the day, and there was no fear that the needs of tomorrow would not be met. In Exodus we read, "And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses: but some of them left of it until the morning, and it bred worms, and stank." The organized charity that looks forward to supplying the indefinite needs of indefinite sufferers, too often becomes corrupted and worthless, as did the unused manna which if gathered up at the right time would have fed the hungry. The old saying, "It is easier to give than it is to take," might be improved by the rendering, "It is easier to give than it is to think," and most Christian Scientists will agree with the statement that one of the greatest temptations in his daily work is to answer the appeal for help with money, to rely on his purse before applying to Principle. True compassion alone resolutely turns to God, and in the understanding of Him as the only source and supply, is able to relieve at one time the awful spiritual lack in the human consciousness and its material expression.

It is not a mere question of just relieving the urgent needs of a sufferer. This must certainly be done, as one would cleanse a cut finger or bring a chilled creature into the warmth; but it is just because people think of money as a definite reality in itself, that the snare of "charity" entangles human thought and lures the unwary into the belief, that there is more than one source of supply, and that what is fundamentally a spiritual need can be effectually satisfied by a material gift. Of course no Scientist believes that the cleansing of a cut finger heals the wound, neither does he believe that the mere warming of one who is cold will break the coldness, harshness, and icy cruelty of so much human thought. Likewise, with the treatment of poverty, the satisfying of the material sense of need must always be regarded as a palliative, never as a remedy; and, because the gift of money is likely to lower the independence and moral standard of the recipient, each individual case of poverty should be carefully considered and treated. An absolute reliance on Principle gives us courage, for we know that we are able to show the way to those who come

to us for help; and in so far as we are channels for good we can relieve cases of poverty as well as those of disease.

Each instance of want is unique in its circumstances, and so requires different handling, materially as well as mentally. For this reason, in Science treatment poverty can never be overcome by the old method so generally but so incorrectly called charity. The mere giving of money is an easy thing, but the careless gift of something superfluous rarely accomplishes any good, either to the donor or to the recipient, and by the light of Christian Science we can see why such is the case. Money has no life, no intelligence, and only when its possession is the outcome of self-denial, honest work, and righteous thought, can it become a symbol of peace and plenty, an expression of good. The careful consideration of a case of poverty, the anxious desire to aid a fellow-creature onward to a perception of his rights in the universe as God's child, the loving gift of everything that is necessary,—time, counsel, prayer, and least of all money,—purifies and elevates both him that gives and him that receives in a way that no fund or organized charity has yet succeeded in doing.

In Deuteronomy we read: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." We certainly cannot give too much in love, but we fail in giving aught if we only give for our own satisfaction and are not guided by Principle and true judgment. It takes a very long time for mortal mind to rid itself of old beliefs and superstitions; indeed, the modern idea as to the power and might of mere wealth is apt to express itself in some Scientists with a desire for a background of supply in the shape of special funds, charity organization, etc., quite regardless of Jesus' command, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof;" and they are equally oblivious of the declaration so repeatedly made, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494).

So easily can we fall into the tempting trap prepared by

mortal mind, if we have not sought out the real meaning of the word charity in the Bible and our text-book! In the parable of the good Samaritan, we are told that he went to the aid of the distressed brother, and "bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him." Here indeed is a full understanding of charity as love, the careful attention to every need, binding up the wounds, pouring in oil and wine. It is interesting to note in Science and Health (pp. 592, 598) the scientific interpretation of these words: "Oil. Consecration; charity; gentleness." "Wine. Inspiration; understanding." Placing the sufferer on his own beast, leading him gently along the right path to the "inn," the resting-place where he would be cared for in safety. We know, however, that the self-imposed task of the Samaritan was not an easy one, that he had to walk while another rode on his horse, that there were still thieves who might attack him, and that his time and money were being spent on a stranger. As for the money, by the by, that was the least item; and it was only after he had given personal attention to the case, had expended thought, love, and care on the sufferer, that he added the pence as a further expression of his willingness to help. The two pence alone did not prove him "neighbor."

The whole subject of poverty requires deep and prayerful consideration. Very often greed and need seem to run along parallel lines, pride and poverty to act and react on one another in a most bewildering fashion. It often happens that high-minded sufferers from poverty will not ask for help, while the rich often live in a world of unreality and scarcely know the meaning of the word "want." It is this barrier between the two classes that Christian Scientists must break down, so that giving and taking can be accomplished in a manner to benefit all, spiritually as well as temporally. It is the false concept of wealth, as well as that of poverty, which makes this difficult to perform at present; but each healing of "want" and every conquest over self-love and pride, brings us nearer to the goal of love and equality, and thus to true brotherhood.

GOD Himself, and not any or all of His gifts, is the life of a man.—*George Macdonald.*

TEMPERANCE

A. CORA JONES

THE question of temperance is one fraught with much agitation, and in many instances there is such a vast difference of opinion as to the best means of promoting the desired end, that even some of the adherents of the Christian Science faith have found themselves at a loss to know what was the best course to pursue.

Christian Science teaches an invariable rule of right to govern every circumstance or condition of human affairs, and if from any seeming cause that rule for the time being is not clearly discerned, we have only to turn to "Miscellaneous Writings" and listen to our Leader, who has spoken to us on almost every subject with which we have to deal. On page 288 she writes: "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute. . . . To reckon the universal cost and gain, as well as thine own, is right in every state and stage of being. . . . From a human standpoint of good, mortals must first choose between evils, and of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis." The question is, How are we going to know what is nearest right under given circumstances? By searching our own consciousness and making sure of the purity and unselfishness of our motives, and then acquainting ourselves with the facts of the situation, and with the results of remedial efforts already made.

There is much opinion at the present time as to how the evil of intemperance is to be dealt with and overcome. Christian Science teaches that all evil is thought before it is acted, and that no evil is really destroyed until it is overcome by a mental process or cast out of mortal mind. Often people suffer as much from holding in thought or making a reality of an evil habit that a friend or relative has, as does the deluded victim. The writer once made a demonstration over a case of the drink habit where it had reached the stage of delirium tremens, and the patient never had the least desire to touch intoxicants after the first treatment. The wife of this man, however, had suffered so much from its seeming reality, that it was a year before she ceased to fear that the evil appetite might return.

The world at large does not seem ready to accept the possibility of man's government by that divine law through which sin, disease, and death are overcome, hence in its attempts to uplift humanity it acts according to its highest sense of right, which is the sure road that leads to unimpeded progress, where the "light, that shineth more and more unto the perfect day," appears. Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." When Edison first began to put into use his discoveries of the advantages of electricity, he doubtless understood as a child, but as thought developed he put away his immature and untested concepts. "First the blade, then the ear, after that the full corn in the ear."

Christian Science has not come as a religion of Thou shalt nots; it has come as a religion of love that makes every duty pleasant. The belief in mortal mind's so-called pleasure is, however, so alluring, its temptation so subtle, that when we see duty "afar off" we are often inclined to let distance lend enchantment to the view, and say, "When I have a convenient season, I will call for thee." While we are yet in our infancy in the solution of life's great problem, it often seems necessary for the Christian Scientist to conform to the law of "Thou shalt not" for the protection of both himself and his neighbor. In a majority of cases of human degradation, which is the direct result of submitting to the beliefs of sensuality and intemperance, "the spirit truly is ready, but the flesh is weak;" and to expect moral strength from materiality is to insure disappointment. The argument that because laws are violated they are not good, and hence there is no use in making them, is not sound. There are laws to prevent murder, theft, and many other forms of evil, but they do not always interdict crime.

The Christian Scientist who always puts Principle first is willing to wait for the fulfilment of his hopes. He takes the first steps because he knows it is right to do so, and because he knows they must be taken before the more advanced can be taken. "The human footsteps leading to perfection are indispensable" (Science and Health, p. 254). It is well to remember often how long our Leader waited for the fulfilment of her hope. The rich heritage given the world by her untiring efforts and patient waiting human

language has not yet expressed, nor has human thought been capable of comprehending it. The belief that man finds pleasure in the indulgence of the appetite is one form of error, while the belief that man finds satisfaction in stealing is another form of error. Both have the same origin, namely, in the belief that the gratification of material sense brings enjoyment. The same false belief is uppermost in thought when any movement is on foot for the betterment of mankind. If a great evil exists in our country or in our community, the Christian Scientist's duty is first to know the truth about it, then to cast his influence on the side that has a tendency to bring soonest the kingdom of heaven (harmony) into human experience.

We are working to reach an ideal, and we should be both patient and persistent in endeavoring to reach it. Do the first steps in any great reform produce the desired results or bring the ideal into immediate experience? Jesus said, "Ye are the salt of the earth" and "the light of the world." Mrs. Eddy says, "The cause of temperance receives a strong impulse from the cause of Christian Science: temperance and truth are allies, and their cause prospers in proportion to the spirit of Love that nerves the struggle. People will differ in their opinions as to means to promote the ends of temperance; that is, abstinence from intoxicating beverages. Whatever intoxicates a man, stultifies and causes him to degenerate physically and morally. Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence" (Miscellaneous Writings, p. 288).

Selfishness argues that personal interest often prevents one from acting in the way conscience would dictate. Have not personal interests been sacrificed in every great reform movement? Personal interests are menacing the world, and it is only when personal interests are supplanted by love for humanity that we are prepared for the benediction Jesus gave to the scribe who so wisely defined the importance of the two great commandments; namely, that to love Him (God) with all the heart and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself is more than all whole burnt offerings and sacrifices. When he had so spoken, Jesus' answer was: "Thou art not far from the kingdom of God." Did every one wait until no personal interests stood in

the way, how many practitioners and how many readers who are ready for that "high calling" would we have? Many have entered into the healing work of Christian Science whose motives are so unselfish that they cannot be accused of personal interests. Christian Science is awakening people to the realization that the uplifting of humanity is of supreme importance.

No one can deny that the greatest good which has been achieved for humanity has resulted from unselfishness and love for God and our neighbor. This being admitted, it devolves upon each one to ask himself how much he has done in this way for the uplifting of humanity, and an honest answer will go far in making further effort possible and profitable.

[Written for the *Journal*]

THE VALLEY OF THE SHADOW

JOHN GILBERT HOLLMAN

HE is our Father! Yet how oft
We close our eyes in fear,
Forgetful that by day and night,
His guardian care is near.
He is our Father; Then indeed
His love must answer every need!

And if perchance my straying feet
Should tread the shadowy vale,
My heart shall still be unafraid,
My courage shall not fail.
Through all this earthly pilgrimage
Each day has known His care,
Then why should chilling doubt arise
Lest He forsake me there?
Nor night nor death can bring me ill—
His rod and staff shall cheer:
He is our Father! thus my heart
Shall silence every fear!

In peace I lay me down to sleep:
The Father's love is sure and deep!

CLEANSING THE TEMPLE

LOUISE C. MARTIN

IN the twenty-first chapter of Matthew there is related a remarkable incident. We read that Jesus entered the temple, cast out all that sold and bought therein, and overthrew the tables of the money-changers and the seats of those who sold doves. For many years this account presented a picture to me which I could scarcely associate with the gentle, loving Nazarene. Since then, however, the full significance of the lesson has dawned upon me, and it is no longer a surprise that Jesus used this radical means in cleansing the temple of what St. Paul calls "the root of all evil;" namely, the love of money.

In this age of commercialism and materiality, the love of money is perhaps the most prevalent and subtle evil among all peoples. Our most civilized nations seem engaged in a game of reckless scrambling for gold; and integrity, honesty, and truth are trampled upon in the frantic endeavor to obtain it. To those who have entered the path which leads to the "land of Christian Science" (Science and Health, p. 226), a new world is revealed,—the world of Spirit or Mind, of love to God and man, of peace and holiness. Within the sacred boundary of this holy city money availeth nothing. In his invitation to this divine habitation Isaiah cried, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The prophet, although urging those who have no money, emphatically says "buy," implying that something we claim as our own must be given in exchange for this wine and milk of the Spirit. Then what shall be paid?

Christian Scientists, who have come to this fount, can answer the query. Long cherished habits and indulgences, false estimates of our brother, arrogant justification of our own deeds and misdeeds,—these are the things we must part with (or pay) in exchange for true concepts, inspiring thoughts, holy motives and aims, a correct view of our brother as the image of God. There must be an uncompromising denial and dismissal of the subtle argument that would justify error in self, while condemning it in another. Well did the prophet say "buy and eat," for we cannot hoard

these wrong thoughts and at the same time partake of the "fruit of the Spirit" and relish its sweetness. The false concept must be cast away before the true can become our own. Perhaps at times the price seems a great one to pay, and before the new idea dawns in its glory we might say in our ignorance that we had lost that which was so pleasant and desirable. Nevertheless, we must all learn, as "a great sacrifice of material things must precede this advanced spiritual understanding" (*Ibid.*, p. 16).

This deeply rooted claim of evil, that money can buy peace and happiness, can and will be met, and it is the business of every Christian Scientist to search his consciousness and see if he is serving this falsity in any respect. He may think that since he gives liberally to the church, subscribes to the periodicals, and fulfils other demands in an external way, he should receive a rich reward of peace and plenty. Perhaps he does these things at a sacrifice, and yet his problem of supply remains unsolved. An assertive suggestion of self-righteousness may whisper, "I do not see why it is that I cannot overcome the claim of limitation, for I am doing my best. I declare the truth with exactness, support the cause as generously as is possible, and still no results." What hinders such a one in his demonstration?

The living, acting Christ must come into that temple. The thought of material, personal ownership must be driven out, for "the earth is the Lord's, and the fulness thereof;" the belief that the acquisition of money is the gain of substance must be overturned; and the deep-seated falsity that we can manipulate Mind to produce material accumulation must be completely upset. The very presence of the Christ will drive out these robbers from the temple, will cast them out with cords of strength, welded and wielded by Spirit, and Truth will deal the blows it never spares error of any sort.

The experience is not one to be desired, for it gives temporary turmoil, although the end thereof is healing; as the fourteenth verse gives it, "The blind and the lame came to him in the temple; and he healed them." Then why should the conflict be shunned? It is inevitable, so long as any unholy intruder remains in the temple of thought to carry on his desecrating business. Let each "house of prayer" (the spiritual consciousness) be kept clean and pure, that it may be indeed "the temple of the living God," a fit abode

for Him who hath promised, "I will dwell in them, and walk in them." Let it be cleansed of every thought that mutely works in the interest of self, while deferring the service of God and our brother man to a more "convenient season." Let us search deeply, and see if the basic motive of our every deed is to "glorify God," to magnify good, to cause the light of Truth so to shine before men that the darkness of error may find no abiding-place.

Then will no grievous experience follow the triumphal entry into Jerusalem (the joyous welcome of the Christ into our consciousness). We have spread our garments in the way, have thrown off our material opinions and cast them down at the feet of Truth; we have waved the palm branches of praise and thanksgiving; have gone before and followed singing, "Hosanna in the highest," as we were filled with joy over this triumphal appearance of Truth in our midst. So let us "grieve not the holy Spirit" by hiding away within the temple the stupid, deaf beliefs which must be beaten out "with many stripes," that the healing of the lame and blind may be accomplished. Let us keep the ear attuned to Spirit, and the eye that it be not heavy with blindness, while we tend our lamps, so that even though the bridegroom come at midnight, he shall find the temple spotless and the light glowing within.

It is possible that nothing is changing in the life one sees; but is it only that which matters, and is our existence indeed confined to actions we can take in our hand like stones on the highroad? If you ask yourself, as we are told we should ask every evening, "What of immortal have I done today?" is it always on the material side that we can count, weigh, and measure unerringly; is it there that you must begin your search? It is possible for you to cause extraordinary tears to flow; it is possible that you may fill a heart with unheard-of certitudes, and give eternal life unto a soul, and no one shall know of it, nor shall you even know yourself. It may be that nothing is changing; it may be that were it put to the test all would crumble, and that this goodness we speak of would yield to the smallest fear. It matters not. Something divine has happened; and somewhere must our God have smiled.—*Maeterlinck.*

TESTIMONIES FROM THE FIELD

FOR many years life had been full of disappointment and loss, and one night, over four years ago, things seemed to have reached a climax. In a state of utter hopelessness and with a deep yearning for something beyond and above my past experience, I went out into the garden alone. The night was black, but its blackness suited my mood as I wandered to and fro and pondered the monotony and misery of my daily life.

My life seemed a failure. Domestic troubles and business worries, together with the feeling that something within me was craving for expression, combined to harass me beyond endurance. I was lonely, disappointed, forsaken, cast down, and utterly broken; without a friend and without a home. A variety of circumstances seemed to have contributed to the condition in which I found myself. Some were the result of my own recklessness and folly, and some were apparently outside my control. However that might be, here I was, a comparatively young man, at the end of my tether and longing to pass out of this miserable mockery of existence into the oblivion which at that time I believed death to be. I cried aloud, in the poignancy of my grief, that if God really was, I might be led to find Him. The world had wounded me and I was in dire distress, humbled, and longing for rest and peace. Presently it seemed that a kind of soft silence stole upon my thought, and I was soothed and comforted. I could not explain it then, even to myself, but somehow I felt that things were going to be different.

My prayer was answered! The following night I heard, for the first time, of Christian Science and bought a copy of Science and Health. The opening sentence of the Preface illuminated my outlook upon the future, and I felt instinctively that through this book I was about to learn the way out of the wilderness where hearts are broken and joy is dead, into the paths of happiness and peace. I went away to a neighboring town, where I could read without fear of interruption, and read the book from cover to cover. It would be impossible to describe the wonder and awe that I experienced as "line upon line" and "precept upon precept" quenched my thirsting thought; but I knew I would be

healed, physically, morally, and mentally. It was so. In a week or two I was freed entirely of habits of drinking and smoking to excess, habits which had been as chains about my neck for many years and which I had over and over again done my utmost to break through the power of my will, but without avail. In a week or two more I had been healed of varicose veins which were so bad that a doctor told me I must wear a bandage for the rest of my life. But, above all, I was healed of a mental unrest which amounted to a positive torture, and which only those can understand who have discovered the dust and ashes of a trust apart from God. Today I am full of happiness and exalted purpose, and all that I know by way of heavenly rest and peace has come to me solely and entirely through a careful and conscientious study of Science and Health. It is only to be expected that I would be profoundly grateful to Mrs. Eddy. I am! The stupendous achievement of discovering and protecting the outgoings of Christian Science naturally and necessarily compels the love and gratitude of its beneficiaries as well as the wonder and respect of all thinking persons.

There are many thousands of men and women scattered abroad in the great commercial cities of the world who are stricken as I was, and from whose lives all happiness has been remorselessly squeezed by a merciless competition and fierce toil, who have been misled and deceived by false ideals and meaningless endeavors. To all such it is my prayer that this testimony may be divinely directed, and that its meaning may be crystallized for them into one little word, "Hope!" Knowing that the night of blackness and ignorance is far spent, I would conclude by saying with a well-known English statesman of the last generation, "Methinks I see, beyond the hill-tops of time, the dawning of a better and a brighter day for the country and the people that I love so well."—*Wm. Pitfield, Manchester, England.*

IT is with sincere gratitude for the many blessings which Christian Science has brought to me that I give my testimony. About thirteen years ago I was attacked with spinal meningitis, from which I did not fully recover. Two years later I was again seized with a similar attack. I was unconscious for seven days, and when I became conscious again my sight was gone. This happened in December, 1899. During those ten years of total blindness I hardly

knew what it was to have a well day. At times I would suffer terribly with my spine and head. Eight years after the first attack I was again taken sick with spinal trouble, which left me unable to walk or talk, and my limbs were paralyzed from my waist down. The doctors told me they could not do anything for me and that I would have to spend the remainder of my days in that condition. At this time I was only able to move about in a wheel-chair, much discouraged and with but little to live for. It was then that I realized that "man's extremity is God's opportunity." Having exhausted all known material means, and being in a hopeless state, Christian Science was brought to me, and after taking treatment for eight months my speech suddenly returned. Six weeks later I arose from my chair and walked. I continued to improve rapidly from then on. After another year's treatment I awoke one morning in January, 1910, to find my sight fully restored. My eyes are strong and my health is perfect since I was healed, which is now over a year ago.

While I am deeply grateful for the physical healing, my gratitude for the mental and spiritual regeneration is beyond expression. For all these blessings I am truly thankful to God, and grateful to our beloved Leader, Mrs. Eddy, for all that has helped me to the truth.

Miss Amelia E. Gerbig, Chicago, Ill.

CHRISTIAN SCIENCE came to me at a time of great need, when a nervous collapse and a stomach trouble were making existence almost unbearable. After a long period of slavery to drugs, diet, and exercise, my condition was much more serious than at the beginning of my illness, and my thoughts were dominated by grief, worry, fear, and discouragement. With much to make life beautiful, it had always seemed to me full of injustice and inequalities, a problem too hopeless to be solved; and my own seeming inability to lessen the misery of the world was a constantly increasing burden. God was in some remote, inaccessible place, if indeed He existed at all, and a satisfying religion I felt to be something for only a happy few. My church had failed to give me what I was seeking—to know what God is—and I could no longer conscientiously attend its services.

Several years had been spent in visiting churches of the

various denominations, in the hope that I might find satisfactory explanation of God and of man's relation to Him, and at different times other theories were looked into for the answer that could not be obtained, but they, too, failed to answer the all-absorbing question. I had stopped trying to understand the Bible, for it seemed full of precepts that could not be lived up to, promises that were not fulfilled, and contradictions that were disappointing and irritating; so it was read only for its beauty and poetry, although in times of special darkness I would turn to it with a great longing that it might give me light; but I always left it with a feeling of still greater hopelessness.

One morning as I sat in my room, I was reading the Ninety-first Psalm and trying to believe that there might be a God who could and would answer prayer. When I came to the verse, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him," I felt that, if it were possible for this promise to be true, the time had come for me to know it and be delivered from my misery, which seemed too great to be longer endured. With a strength born of desperation I threw the Bible on the bed, and on my knees cried to the unknown God to hear me, and deliver me, now.

That prayer was answered through Christian Science, for in obedience to the wishes of my dear father I had Christian Science treatment the following week, and was instantaneously healed of the stomach trouble. On the same day I took off glasses which I had worn thirteen years, and although I had been told by five specialists that I would always have to wear them, not only have I never felt the need of the glasses since then, but I have used my eyes as it had not before been possible for me to do and often under what would be considered trying circumstances. Sleeplessness was overcome in less than a month, and having suffered from it since childhood, the experience of going to sleep as soon as I retired and waking to realize that I had slept continuously for seven or eight hours, seemed marvelous. The severe and frequent headaches from which I used to suffer are a thing of the past, and colds of long duration which formerly were a part of every winter's program are now unknown. A very unhappy disposition has been entirely overcome, and a spirit of unrest is giving place to one of content.

With my healing came the wonderful knowing that I had found my God, my religion—all that I had been seeking. In the four years that have followed I have had many beautiful proofs of God's allness, and of His care and protection for those who put their whole trust in Him. While I am very grateful for the physical healing that has come to me through Christian Science, I am still more deeply grateful for what has been overcome of many forms of selfishness, and for a greater and an increasing love which I feel for all mankind. Christian Science has brought me to a new world where I am learning to see my neighbor as God's child, to know that selfishness cannot dwell with Love, and in which I am experiencing in part the peace "which passeth all understanding." The Bible, read in the light of the Christian Science text-book, "Science and Health with Key to the Scriptures," is no longer obscure and unavailing, but reveals undreamed-of treasures, while the Lesson-Sermons, studied daily, are a never-failing source of comfort.

Some features of my healing seemed slow, for Christian Science found me with many idols and the parting with them has at times appeared to be a painful experience, but out of the struggle there has come a greater dependence upon God, and I rejoice for the knowing, beyond the shadow of a doubt, that in Christian Science I have the one unfailing remedy for all discord, and that my realization of harmony depends upon my obedience to God's laws. When I began to write I thought I was going to tell of all that Christian Science has done and is doing for me and mine, but as I try to do this blessings one after another come to remembrance, and I realize the impossibility of enumerating them or of expressing in words the gratitude I feel. Our dear Leader tells us in Science and Health (p. 174) that "Truth is revealed. It needs only to be practised." When I look back to what my life was without Christian Science, and then think of all that I now enjoy of freedom, with the assurance of so much more as I am faithful to my understanding of Truth, I give thanks to God for this revelation and to her who has given it to the world, that all who will may partake of its blessings. In Christian Science we have what only God can give; and when we have made it our own, nothing can take it from us.

Edith L. Perkins, Hartford, Conn.

IT is my desire to add my testimony as to the results of a radical reliance upon God for healing power. Until I understood something of Christian Science, I had been a semiinvalid for seven years, and never quite well. For ten years I had worn lenses prescribed for two different forms of eye trouble. I had passed through five operations, three major and two minor, and had been in a hospital seven times. After the last operation, in February, 1909, I was told by the surgeon that two more would be necessary soon, before I could expect to be comfortable.

My eyes were healed in two days after I commenced to read about Christian Science. I laid my glasses aside that day and have never worn them since, although I never used my eyes before that time as much or under such adverse conditions (poor light, night work, etc.) as I have since. I was healed of an attack of rheumatism, also of several attacks of a severe throat trouble. My other ailments have practically disappeared; I have had no further operations, and certainly do not believe that any will be necessary. I am perfectly comfortable, my health is vastly improved, and I am able to attend to my daily work without interruption or discomfort.

For all these, and many other blessings, I am truly thankful to God, who brought me to a knowledge of Christian Science, and grateful to Mrs. Eddy, who made that knowledge possible.—*Ada D. Hoyt, Boston, Mass.*

I AM sincerely grateful for unexpected relief from physical suffering and from moral and spiritual darkness, and I wish to testify to the inestimable benefits which Christian Science has brought to me; also to express my heartfelt thanks to Mrs. Eddy for giving to suffering and bewildered humanity her wondrous work, "Science and Health with Key to the Scriptures." My first acquaintance with Christian Science was not made in a spirit of good will, as I was prejudiced against it. For several years I had suffered from stomach and nervous disorders, following an attack of poisoning which baffled the skill of the best physicians and seriously affected my eyesight, compelling the use of glasses. Neither the physician, the surgeon, nor the oculist gave me relief, and at last, almost in despair, I consented to visit a Christian Science practitioner, more to please a

friend than in the expectation of obtaining relief. One visit changed my views, however, and within ten days I was completely cured of all my physical troubles, my glasses were put aside forever, and whereas for ten years previously I had used medicines almost daily, their utter worthlessness was made apparent to me by Christian Science and their use discontinued.

With relief from physical suffering came spiritual light, and at least a corner of the veil of materialism has been lifted, and an understanding of the inner harmonies and the divine laws of Truth revealed to me, for which I am truly thankful to God.

John G. Howell, Los Angeles, Cal.

IT is from a heart overflowing with thankfulness to God that I tell of some of my experiences since I first learned of Christian Science. About three years ago my daughter who lives in London wrote and begged me to try this healing truth, as she had a friend who had been completely cured by it. I was at that period very weak and afraid to venture anywhere alone, as I had been told I had some heart affection, and had to be careful in going up hills or stairs often; but above all I was warned that I must never be without a remedy which I was taking night and morning, else I could not live. With all due respect to those kind doctors, I have, however, lived the last three years without any medicine, and have enjoyed better health than I had known for twenty-eight years previously. I have also had numerous proofs of God's love and goodness in healing and protecting me.

Above all else, I am most grateful for a new and better understanding of God, who I once believed sent all our troubles and diseases, and that we ought to bear them patiently in consequence. Now I know that God is Love and Truth and Life, and that He sends nothing to us but good, as He is all-good and an ever-present help in every time of trouble. Knowing this, I now have no fears and the world is far different to me than ever before; the very sun shines brighter, and my daily prayer is that I may be some day worthy to be called a true Christian Scientist. I am also grateful for Mrs. Eddy's noble life, and for all she has done in bringing the good news to so many seekers who have found rest and peace through her.

Christian Science makes people less selfish, for they think more of others and less of themselves, loving their neighbors and not judging harshly and often wrongly, as before, but doing to others as they would like to be done by. It has been my one desire since getting such benefit to tell it to all the world, that they might benefit by it also.
Mrs. Janet Maule, Ashbrook, Edinburgh, Scotland.

SEVEN years ago Christian Science found me suffering in mind and body, several operations previous to this time having failed to give me relief. Another was decided upon, and this called forth much fear and worry, which increased the physical suffering. I learned later, in Christian Science, that disease is mental, fear often being the sole cause. I had just left the doctor's office, where plans had been made for me to go to the hospital three days later, when I crossed the street and went into another building, where I told a lady of my distress. She advised me to try Christian Science first, and said there was a Scientist who had her office there, and that I could go and talk with her. I went to the next floor, found the place, and went in and sat down, along with several others who were waiting. How strange it all seemed to me—no instruments of torture, no medicine bottles in sight; and this fact alone did away with some of my fear. When my turn came, I had a short talk with the practitioner, then she gave me treatment and I went home with my heart full of hope. After four weeks' treatment I was healed of the physical ailment, and was benefited morally and mentally.

Words cannot express how I felt during those four weeks as day after day I saw malice, hate, anger, jealousy, resentment, pride, etc., giving way to the knowledge that God, good, is All. What a blessing to know that good is the reality and evil unreal. Christian Science has given me nobler life-motives, besides health, and it helps me to overcome many difficulties which come up in every-day life. For all this I am very grateful to God, and also to our dear Leader for the truth which has helped me in my journey from sense to Soul—*Mrs. Anna Adams, Cleveland, Ohio.*

WHEN Christian Science found me, I had been a sufferer thirty-five years. I was said to have contracted hip disease when a child of five, and although my father spared no

expense in seeking my restoration to health, and the best medical advice was obtained, yet day after day I grew worse. When I had reached ten years of age my sufferings grew more intense; one abscess after another formed on the limb,—one of them remaining open for a twelvemonth,—and bringing other troubles in their train. My lungs had also become affected, the cough being most distressing. In the course of time I so far improved that with the aid of crutches I was able to get about the house. After a time, however, I was able to walk without my crutches, but very soon distressing symptoms of a serious nature presented themselves, which in due time were pronounced incurable diseases. Thus I passed into womanhood, and in course of time married. About two months after my marriage I had a severe attack of illness, followed by rheumatism, then a serious throat affection and ear trouble. For months I suffered terribly. I tried all kinds of remedies, placed myself under the care of various doctors, but all to no purpose, one specialist saying that the only thing was to have an operation, but as I was not strong enough to undergo it, he would do what he could to relieve me. The treatment of the ear was accompanied by almost unbearable pain.

After a time of suffering without any improvement, it was decided that I should go into a hospital. After a very careful examination, I was informed that, as a result of the condition of the lungs and throat, nothing could be done for me, and that it would be impossible for me to regain my hearing. After confinement I had an illness so severe that my life was despaired of, the doctors having sentenced me to death. From this I rallied, but was kept in bed for three months, suffering dreadfully and not allowed to move. I was then under special medical care for about a year and a half, getting at most but temporary relief, when it was decided that another operation was necessary.

The operation was successful, according to medical opinion, but it left me utterly helpless, as I could not walk for a very long time, and for years after had to wear a surgical belt. Still more complications set in, and a serious internal condition arising, I had another operation, after which I was sent to a "Home" for cases such as mine, where I remained for eight months. After my long resi-

dence in this place, I returned to my home, and very shortly afterward fell back into my old condition of bad health. In spite of all my pain and suffering, I still clung to life, read the Bible, prayed for help, and never lost my faith in God. Blind though this confidence was, it often cheered me in my darkest hours and gave me a hope in times of dark despair.

About two years ago, a friend came to spend a week with me. The day after her arrival I had one of my bad attacks, and was compelled to remain in bed. This friend sat beside me, reading from a book which I learned was "Science and Health with Key to the Scriptures" by Mrs. Eddy, and she also talked to me of Christian Science. During that week we had many talks on this subject, and on her departure she left this book with me. Soon after this I sent for a practitioner, and the first treatment helped me so much that in two days a serious internal trouble had disappeared. I had two weeks' treatment in all, and I was very much better in every way. I knew I was healed, and my heart was filled with thankfulness.

Since then I have steadily improved, and today am a bright and happy woman, enjoying the best of health, doing all my own work, attending to my little business, going for long walks, getting in and out of trams and trains without any assistance. I can enjoy a good meal, eat all kinds of food without any bad results, and have not taken any medicine since coming into Christian Science. I can go up and down stairs without fatigue. The dreadful headaches have entirely left me and I am free from pain; am quite strong, and can run and skip like a girl. My hearing is also being restored, and with my "bad" ear I can hear a watch ticking a good distance away. But more than all else is the spiritual unfoldment,—the better understanding of God has filled me with joy unspeakable!

I thank God that the dear friend was led to come to me in my deep need and point out to me the way to God, good. I am thankful to God for the almost instantaneous healing I received, while words fail me to express my deep and lasting gratitude to Mrs. Eddy for the unfoldment of this truth which has made me free. Since my own healing I have had many demonstrations over old ills through the understanding of God's allness. My only physician is divine Mind, my only medicine is the Christ-power, and

the one desire of my heart is to live to God's glory so that others may be led into the same peace and rest.

Isabella Beatrice Garnett, Newtown, Sydney, Australia.

WORDS cannot express the gratitude I feel for Christian Science for what it has done for me. It has made a complete change in me, something which two years ago I would call an impossible thing to do. From the time I was seventeen I had suffered from rheumatism in its worst forms. Every year I was confined to the bed from eight to twelve weeks, and for many weeks after that was unable to move about except with the greatest difficulty. About the same time my kidneys began to trouble me, and in a few years I was said to have a bad case of Bright's disease. I began to use intoxicating liquors and tobacco about that time, and used them to excess. I tried to give them up,—tried as hard as I knew how, but was unable to do so. At last I gave up trying and was sinking very low. I got disgusted with myself and did not care what became of me. In the early part of December, 1908, I was taken suddenly ill and had to go home and go to bed. I called a doctor, who examined me and told me I had scarlet fever. I grew worse from day to day, and the rheumatism came back on me in its worst form. My kidneys were in a terrible condition. I could not lie down after the first week, and had to be propped up in an easy chair for over fourteen weeks, unable to move hand or foot. My joints began to knit together and I was terribly reduced. I had given up all hope of ever being able to regain strength to do any kind of work again. In short, I was a moral, physical, and financial wreck. The doctors could not help me and I could not help myself. My eyes, too, were in a dreadful condition. For weeks at a time I could not stand any kind of light, and of course was not able to read.

At this time a friend who knew of my condition advised me to try Christian Science. I was willing to try anything, and having seen what a wonderful change it was making in him I decided to try it that same day. A practitioner called that afternoon and gave me a treatment. She left a copy of Science and Health, and I read it that night until near midnight, and my eyes never troubled me a bit. It was a wonderful demonstration of the power of God. During all the time I was confined to the house I had been using tobacco

and drinking a glass of whisky every day. After all the terrible suffering I had gone through, these two habits stayed with me and it seemed as if I could not forsake them, but since the day when I received my first treatment in Christian Science I have had no desire for either. They have passed out of my life completely. I continued to take treatment for about two months, also to read the Bible, a book I never could believe in because I never understood it, but through Mrs. Eddy's teachings it is becoming a wonderful book to me. I also read Science and Health, which has opened up a new world.

My physical condition is now better than it has been since I was a youth, and I am receiving more blessings every day. As wonderful as my physical healing has been, it seems to me the spiritual uplifting has been more wonderful. I am daily striving for a better understanding of the truth, and I find that no right effort is lost. As I look back over the years of agony, dissipation, and darkness I have passed through, I cannot begin to express the gratitude I feel to Christian Science for showing me the way to know God, and to Mrs. Eddy, who has given this great truth to all mankind, also to the devoted friend who was the good angel to direct my first step toward Life, Truth, and Love.

Frederick A. Miller, Erie, Pa.

[Translated from the German]

I WISH to express my gratitude for all the good which I have received through Christian Science. For several years I suffered from gall-stones, the attacks being often very severe. As this was the case again last winter, I underwent medical treatment from December till the middle of March, and was somewhat relieved, but not healed. The pain would always grow worse toward evening. My attention was then drawn to Christian Science by relatives, and in my extremity I applied to a practitioner and asked for help. Treatment was taken up immediately, and in two weeks' time the pain had disappeared and has not returned since, thanks be unto God. One year ago last October I was taken with an acute attack of lung trouble, but was healed in a couple of weeks.

My grandchild had been under medical treatment, on account of an intestinal disorder, for quite a while, without result. She, too, was healed through Christian Science

treatment and freed from this trouble a year ago last March. The same child was also completely healed of severe inflammation of the eyes through treatment in Christian Science, and I wish to state here that in all these instances the work was accomplished through absent treatment. For these great blessings we thank God, and we are very grateful to Mrs. Eddy.

Frau Johanna Bolle, Lindenau, b. Neustadt, a. d. Dosse, Germany.

CHRISTIAN SCIENCE was brought to my notice in the spring of 1901, through the healing of my mother, who at the age of seventy-five was in a serious condition from kidney and bowel trouble. She had received no benefit from a medical specialist, but when we called a Christian Science practitioner, and read Science and Health to her, she was healed in about two weeks. I was myself healed of severe headaches from which I had suffered all my life, and later of kidney trouble, a throat difficulty, also a disease of fifteen years' standing. This was accomplished in a few weeks with the help of a practitioner. A discontented disposition and a great sense of sorrow have likewise been overcome.

Such a thing as doubt does not enter my thought in regard to this truth. I wish to offer my deepest thanks to God for the wonderful truth which has been revealed to us through our dear Leader, Mrs. Eddy. Words cannot express my constant gratitude for the understanding of this Christ-healing.—*Lucy Leeman, Galena, Kan.*

I CAME into Christian Science with a very impulsive nature, and although I worked persistently to overcome this condition of thought, the more I labored the more I seemed to be its victim, until at last I found, through some experience in church work and as a practitioner in the field, that every time I yielded to an excited thought and voiced an error, this same error would return to me through another, with even more force than it seemed to have when I was entertaining it. I saw that if this evil was to be overcome I must not ignore it, but I must not give it life by repeating it; that the only possible way for me to reach heaven here or hereafter was to overcome all belief in evil, and this I could not do while I was voicing it. It then came to me

that to be a true disciple I must not be found arguing for what I knew was not true. I must be alert, watchful. and earnest in striving to express the mind of Christ; to put off the so-called mind of mortals, which is ever arguing for the reality of all that is unlike God. It requires spiritual discernment and understanding to reduce error to its nothingness. If we have a desire to know that God is All, then we shall awaken from our mental laziness to work, watch, and pray without ceasing, for to know God is to unknow evil.

Science and Health has been my companion for twenty-one years, and through its study I have learned how to love and live. I find if I have no desire for power and place, and exercise no personal control over friend or foe, I can do better healing, and I have a clearer thought to work for our church. I have learned that I must be honest in thought and deed, and do unto others as I wish them to do unto me; I must try to think, act, and live as Jesus did, and be ever on guard, ever ready to declare silently or audibly the omnipotence and the omnipresence of God. It is not enough to desire perfection, we must labor for it; and then we shall be like our Saviour, and find heaven on earth.

Words are inadequate to express my gratitude for the spiritual uplifting I have received. My heart is filled with gratitude to God, and to that Love-crowned woman, Mary Baker Eddy, for giving to us a clearer view of His word to light our path to eternal life.

Sarah E. Bone, Kewanee, Ill.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

AN English contemporary, the *British Congregationalist,* recently expressed this opinion: "We believe that if the church of Christ, in humble dependence upon its Lord, would resolve to keep step with him, the ancient miracles would be repeated."

Not only is every word of this statement true, but the wonder is that after nineteen hundred years of Christianity there should be such general obliviousness among the professed followers of the master Christian to the truth therein expressed, as to make it startling. It is the more remarkable because for more than forty years Christian Scientists have not only believed it possible to do the works which Jesus declared his followers should do, but they have demonstrated this in the proportion they have attained to the Mind which was in Christ Jesus and through which his mighty works of healing were wrought.

Jesus said of his ministry and of his works, "My meat is to do the will of him that sent me, and to accomplish his work;" but the mistake of the ages has been that the true meaning and value of these works were largely ignored because of the supposition that while they were lawful as wrought by Jesus, and through special dispensation by his immediate followers, they were neither lawful nor possible to later generations. Possibly this statement will be denied by many, but their denial will hardly bear analysis, for the reason that "actions speak louder than words," and the actions of most Christians have been consistent with the belief that Jesus in healing the sick and raising the dead defied and overrode the "will of the Father." This notwithstanding John's emphatic declaration: "For this purpose the Son of God was manifested, that he might destroy the works of the devil," and Jesus' own words when he

loosed "a daughter of Abraham, whom Satan hath bound, lo, these eighteen years," from her infirmity.

Otherwise why should they make use of the word miracles to describe his beneficent ministry to the sick and the sinning, rather than the word marvels, which gives a truer and simpler translation of the Greek text? Mrs. Eddy, however, warns us that these marvelous works of the Master, as well as of those who through her discovery of the healing truth have been able at least to approximate them, "will be misunderstood and misused by many, until the glorious Principle of these marvels is gained" (Science and Health, p. 474).

As Christian Scientists, and humble followers of the great Wayshower, therefore, we can but welcome the awakening thought of our esteemed contemporary, seeing in it a spur to greater fidelity to our trust, that the day be not far distant when, as our Leader has predicted, "every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name" (Pulpit and Press, p. 22).

ARCHIBALD MCLELLAN.

THE present age little appreciates the magnitude of Mrs. Eddy's discovery and statement of the divine Principle of being, and the application of spiritual Science to all the problems of existence which is thereby made possible. Here it is well to ponder her words: "The ages must slowly work up to perfection. How long it must be before we arrive at the demonstration of scientific being, no man knoweth,—not even 'the Son but the Father;' but the false claim of error continues its delusions until the goal of goodness is assiduously earned and won" (Science and Health, p. 233). This recalls the prophet's question, "Watchman, what of the night?" and the response: "The morning cometh, and also the night." This would seem to imply that in human experience darkness would obscure the light again and again, until the understanding of Spirit dispelled forever the dream of mortal sense and all men walked in the light of Truth.

Chief among the many vital statements of truth found in Mrs. Eddy's writings, is her insistent and reiterated declaration of the entire separation of good from evil, and

the related statement of the nothingness, the utter lifelessness of evil—this based upon the premise that God is good and is the only source of life; that He is indeed the Life of man and the universe. Here it is important to remember that God is Spirit; a statement which is self-evident truth, for God can never be cognized by the material senses, hence He must be Spirit and all that He creates spiritual. No definite or conclusive statements can be found respecting the nature and qualities of Spirit, and the entire separation of Spirit and spiritual things from evil and mortality, prior to Mrs. Eddy's discovery of Christian Science; that is, apart from a few brief but important statements by Christ Jesus and some of his immediate followers. These statements were not, however, understood, or people would not have insisted that spirit could be evil as well as good and yet be immortal.

According to the dictionaries there are evil spiritual influences as well as good, and this has doubtless been believed by mankind at large throughout mortal history; but this has only been because men have been so ignorant of the nature and qualities of Spirit. Jesus must have recognized this when he said: "O righteous Father, the world hath not known thee: but I have known thee;" and his entire work was to enable men to know God and to know man's spiritual, sinless, and deathless nature. In that age, however, no less than at the present time, there were those who turned away from his admonition, "Strive to enter in at the strait gate." Instead of doing this and following the narrow path of Truth, they have held persistently to the ancient but false belief in good and evil, variously known as necromancy, mesmerism, hypnotism, etc. Well might the Master say: "Ye will not come to me, that ye might have life."

In the Old Testament we find many stern prohibitions against the belief in sorcery, or its practice under any guise, and the reason for these prohibitions is made very clear, namely, that the nations which practised "these abominations" did not find health or prosperity thereby, but the opposite; and for the reason that the living must not seek to the dead in order to find life and health and peace, but to the ever-living One, the source of all life, holiness, and happiness. The belief in sorcery ever tends to beget fear, and turns thought away from the infinite creator, while it

establishes the belief in gods many and powers many, and these malign and oppressive. The pitiable thing is that these delusions should ever be regarded as dealing with spiritual existence, when instead they are based upon the material concepts of the carnal mind and lead thought away from the Christ-idea.

St. John is rightly regarded as the apostle who best represents the idea of divine Love and its manifestation, and to him we owe a great debt for his wonderful apocalyptic pictures of spiritual existence, typified by "the holy city," as given in the twenty-first and twenty-second chapters of Revelation. In both of these chapters we find the strongest denunciation of sorcery, those who practise it being classed with adulterers, murderers, idolaters, and "whosoever loveth and maketh a lie." We are also shown that it is only as these evils are cast out that pain, sorrow, and death vanish, and God is seen to be indeed dwelling with men, their light and Life. Commenting upon St. John's vision, our beloved Leader tells us that the Revelator has "illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy" (*Ibid.*, p. 571).

Is not this a call to all Christian Scientists to let their light "so shine before men" that none can miss the way to the healing and saving Christ, to the Truth that makes "all things new"?

ANNIE M. KNOTT.

THE recognition in Christian Science that there is but one source of truth, whence radiates all that is real, beautiful, and good, impels the inference that every impulse for better things which has wrought itself into the web of human progress has, in an important sense, registered the divine appearing. We are thus led to explain revelation as the result of an opening, or at least a thinning of the enveloping mists of mortal sense through which the ever-present light of Truth has found its way into human understanding. Submitting all impulses and aspirations, whensoever and wherever found, to our Lord's test, "By their fruits ye shall know them," the student of history is led to entertain a thought, a value-estimate of many of the sages and their sayings, which is very different from that to be gained

by inquiry as to how much they knew of what we may have been taught to regard as the all-inclusive truth.

From this broader point of view Socrates, Epictetus, and kindred seers are seen to have apprehended in some degree the eternal verities, and to have manifested a far nobler spirit than that of many professed Christians. Mrs. Eddy's statement that "whatever inspires with wisdom, Truth, or Love . . . blesses the human family with crumbs of comfort from Christ's table" (Science and Health, p. 234), is more clearly understood in the light of this thought of the continuity of Truth's appearing in all eras and in such phase or form as the general advance of the race or the aspiration and struggle of a given individual has made possible.

Further, if all good is of God, every idea which has contributed or is contributing to the real betterment and advance of mankind merits recognition for what it is at heart, regardless of its faulty expression. The fact that it may be imperfectly grasped, that it is being manifested under human conditions which seem to distort and handicap it, or that its phenomena have pertained to the so-called secular life,—no one nor all of these things should lead us to forget that all real good, as all truth, is one; that throughout the centuries the divine activity has been maintained, the seeking Christ has been knocking at every door.

To illustrate: the entire civilized world is today feeling the strong assertive pulse of a great social movement. In China, India, Egypt, and Turkey, as well as in Europe and the Americas, there is a demand by the great body of the people for a larger freedom, a more independent life; for access to all that belongs to them under the government of God. This demand as a whole is distinctly ethical; it grounds its appeal upon the rights of man; it is democratic; its rallying cry is, "A fair chance for all and special privileges to none." It has thus come to question many so-called vested interests, the privileges and prerogatives which pertain to the monopoly that personal selfishness has established and proposes to conserve, and which the long reign of feudalism has so buttressed with familiarity and common consent that their legitimacy is affirmed, their propriety insisted upon as though they belonged to a moral order.

This world-movement has precipitated different issues in different countries, but everywhere it calls for a more

fraternal state, a more practical administration of justice, and its problems can never be worked out in the strife of personal interest or party conflicts. Whatever is impelling men to better things must be honored as of God, and while it may seem to be associated with much of error in human thought and statement, that does not affect its origin or quality, and the wise and truly patriotic will seek to separate the chaff from the wheat and know that every divinely implanted impulse will accomplish the good whereunto it has been sent. The divine authority of a great aspiration, the conviction of right and the struggle for advance upon the part of the man, has been crystallized in the saying that "the voice of the people is the voice of God," a fact to which broad-visioned men like Lincoln have always paid great deference.

All this is of the greater interest to Christian Scientists, because in an important sense the revelation of Truth which has illumined their thought has come in answer to this prayer of the people, the longing upon the part of the unnumbered millions for freedom from the dominion and penalties of material sense, their demand for a larger life as the children of God, for escape from every claim of monopoly, the grievously unjust rule of beliefs and traditions whose burdens have rested with an ever increasing heaviness upon all mankind. Christian Science stands for a universal democracy of righteousness, for that individual access to and appropriation of the infinite supplies of good, which establishes and supports the independence of individual freedom,—freedom to worship God and to work out every human problem through Christ. It knows no caste, no favored individuals in the matter of access to God, but would unite all men in that true brotherhood where unselfishness and love hold undisputed sway.

Christian Science thus responds to and is satisfying the heart longings of humanity for escape from the limitations of disease and poverty, pain and sorrow. In the rule and authority of the Christ-idea it offers a solution for every problem and ministers to every need.

JOHN B. WILLIS.

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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CONSISTENCY IN RELIGION

CLARENCE W. CHADWICK

IT is certainly true in religion that, as one has said, "it is the want of consistency which has caused more secret uneasiness and more relative discord than almost any other failing connected with a man's character." The frailty of human nature is perhaps nowhere more evident than in the disposition to separate theory from practice. As the apostle vividly portrays it, when speaking of that unruly member, the tongue, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

Christian Science agrees with the sentiment herein expressed, that "these things ought not so to be." Furthermore, it uncovers the mythical, uncertain, and unreliable nature of blind human belief, thus striking a telling blow at the foundation of all human inconsistency. It makes it very plain to humanity that God never endowed man with any capacity to misunderstand His holy Word; that He never made it lawful or possible for him to live a life of mental or moral inconsistency. The woful lack of consistency in daily living is due wholly to a misunderstanding of God and of man's relationship to Him. Christian Science recognizes this fact, and emphasizes the importance of becoming intelligently acquainted with God and His laws as the very first step toward the kingdom of heaven on earth. In taking this step blind belief surrenders to spiritual per-

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ception and understanding, mentality becomes purified, the so-called mind of mortals becomes transformed, and the Mind that was with Christ Jesus is found to be man's only intelligence and Life. God is not the author of an evil eye. It requires not one atom of intelligence to see evil or to believe in it, but it does require intelligence to realize the falsity of the claim of evil, and thereby to reduce it to nothingness.

Consistency in religion will continue to be a lost jewel until humanity learns to separate the tares of mortal belief from the wheat of spiritual understanding. The theory that man is constantly called upon to choose between good and evil applies to mortals, not to the real spiritual man who sees and knows only what God imparts to him. Believing that man is mortal and material, and then trying to reconcile him to an immortal spiritual God, is one of the most popular phases of inconsistency in the religious world. To encounter a Christian believer who is holding firmly to the theory that, because God is good and All-in-all, there can be and is in reality no such thing as evil, is to find a veritable oasis in the desert of human belief. The inconsistency of evil's claim to a legitimate place in the kingdom of God, good, remained invulnerable until divine Science disclosed the fact that it has no Principle and that we may overcome our inconsistent belief in and fear of that which has no substance, reality, or power, and which therefore does not appear in the divine order or consciousness.

Human knowledge argues eloquently for the unity of cause and effect on the human plane. Then why should this unity not apply to the spiritual as well? Why should it not hold true in religion? Why profess belief in an all-good God, the only creator, and then try to make Him responsible for the existence of something that is diametrically opposed to the nature and substance of good? Is this consistent with enlightened reason or common sense? Is it an evidence of sanity to attribute moral and legal sanction to evil, and then bid a man not to let evil overcome him? If God sanctions evil in any form, could there be any incentive to right thinking or doing with the hope of ever overcoming or blotting out of existence that of which God is conscious? Would or could there be any righteous yearning to "draw nigh to God" with the hope of evading something that is a part of the divine conscious-

ness? Would not distance rather than nearness lend enchantment in this case?

Is it evidence of Christian consistency to pray with the lips, "Thy kingdom come," and then to think and act as if one believed that evil is in the ascendency? to pray, "Thy will be done in earth," and then to magnify evil in thought, word, and deed? Our revered Leader says, "Consistent prayer is the desire to do right" (Science and Health, p. 9), and only when this desire finds its normal expression in righteous living is prayer answered. One's daily conduct must correspond with the spirit of his prayer, else he is praying amiss. God does not tolerate one atom of inconsistency in premise or conclusion. He demands absolute standards and strict adherence to them. This alone constitutes spiritual worship. Nothing short of right thinking and right doing can measure up to the standard of Christian consistency.

Perfect God and perfect man is the Christian Science standard for all consistent thinking and living. Any departure from this perfect standard in the realm of consciousness constitutes some phase of human inconsistency. By way of illustration: to say with the lips, "God is Love," and then to go forth expressing malice, hatred, envy, and other kindred thoughts which are enmity against divine Love, would be the very climax of inconsistency. Or, to say that God is Life, and then to doom man to die; that God is good, and man a sinner; that God is Truth, and man a liar,—such inconsistencies are painfully evident in the world of religion, and Christian Science has come to correct these contradictions and to set humanity free to understand God aright and to find the kingdom of heaven at hand.

Another palpable incongruity which effectually closes the normal approach to the heavenly kingdom may be found in the instructions given to the ministers of a certain denomination, that they "shall instruct the sick out of the Scriptures, that diseases arise not out of the ground, nor do they come by chance; but that they are directed and sent by a wise and holy God, either for correction of sin, for the trial of grace, for improvement in religion, or for other important ends." If "a wise and holy God" is directing the ravages of disease with which mortals suffer, why do we not find in these instructions to the clergy very positive counsel against employing a physician, who might

use every known material means to thwart the divine purpose? If God sends sickness, what right has any one to want to be free from it? What right has any one to ask an immutable God to do something which is the very opposite to what He has already done? If God creates or sends disease, He could not destroy it. What He creates is not subject to annihilation or extinction, and is it not the height of inconsistency to think of God as the sender of disease, and then try to avoid the consequences of His beneficent decree?

According to Jesus' teaching, he came to obey the will of God by healing all manner of diseases. He was the scientific exponent of an all-good God, too pure to think, see, or know disease, too kind and loving to inflict His child with a so-called incurable malady, too merciful and just to employ any phase of evil as a means of grace. Professing Christians must awaken to the fact that mind and not matter is what needs to be diagnosed. If they will look into the sacred sanctuary of divine Mind they will find therein nothing that bears any resemblance to sin, disease, or death. Then will they learn consistency by living in obedience to the law of Love, a law of correction and expunction to every human belief, theory, and opinion that is not founded upon the omnipresence, omnipotence, and omniscience of good.

CLERK OF THE MOTHER CHURCH

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THE TRUE CONCEPT OF SERVICE

ROBERT NALL

IN the ascending scale of spiritual thought, the true purpose of our life in relation to the mission of Christian Science is more clearly revealed. That mission is succinctly set forth on page 107 of Science and Health. It is based on the ever-inspiring truth of Immanuel, "God with us," and in the availability of divine power and divine Love for the needs of mankind. The consecrated life is one of spiritual devotion in the service of God and humanity.

One of the first acts of our Lord when he entered upon his three years' demonstration of God's purpose in and through him, was to gather around him a band of workers. To mortal sense their limitations rendered them quite unfit for the high and holy calling upon which they entered, but the Master's spiritual vision always penetrated beneath the surface, and with infinite patience he taught this little band the pure truth of God, until they became coworkers with him in proclaiming the word of Life and the forerunners of a mighty army of devoted men and women who have given all for Christ. The Love that is God constrained them, and divine Love has not lost its power. The earnest spiritual life will always seek a spiritual vocation. He who by demonstration, by faithful seeking, has found the truth, at once becomes an "ambassador for Christ." His whole nature has been so renewed, has been so illuminated with a spiritual glow, that, often to his surprise, he hungers to become a preacher of righteousness.

The Christian Scientist, having enlisted to "lessen evil, disease, and death" (Science and Health, p. 450), finds it impossible to limit the scope of this lofty mission to his own personal benefit. He becomes an altruist. Thereby he evidences that in some measure he recognizes the close relationship between his brother man and himself, and is conscious of the opportunity that awaits him in the fulfilment of his high destiny. Where he may stumble, unless he seeks the guidance of the one Mind in this as in all things, is in not wisely discerning what he is specially called to do. He may, for instance, seek to discriminate between what is called sacred and profane work, forgetting that

all honest, unselfish work is of God, good. Our Lord called some to be "fishers of men," but he did not expect that every man should leave his particular occupation and follow him in a literal sense. The mission of Jesus was to do, not his own will, but the will of Him that sent him; and what Jesus did, every son of God may and should do.

At the same time, we are to remember that "there are diversities of gifts, but the same Spirit: . . . and there are diversities of operations, but it is the same God which worketh all in all." The apostle who thus wrote had a vision of the expanding field of Christian Science, a vision which is a spiritual stimulus to all divine service. He proclaimed in ringing tones that "we [every man who has found himself spiritually and recognizes his allegiance to God] are laborers together with God." But that gifts, opportunities, fields of labor differ, is relatively unimportant. We need only look at the great command "to preach the kingdom of God, and to heal the sick," to see its universality, to apprehend the fact that any limitation placed upon it would be antithetically Christian, and to recognize the immense arena for holy service that is thus opened up.

The work that tells must be based upon divine Principle. It may be popularly classified as secular or religious. The classification should not affect the motive that is behind it, nor will it to the spiritualized sense. Every one will not, in the ordinary course of things, be a director or a reader of a church, or a recognized practitioner, though the call to be practitioners rests upon all, without exception, who desire to show faith by works in demonstration of the power of God to heal. But, if the life is ordered aright, there will come with growing spiritual illumination a calm, clear sense of right-mindedness, which will unerringly choose the line of faithful duty. Time and labor will then be focused on that. Pure and holy desire will be concentrated, and in proportion that this is so, there will be effective service.

Do we remember how Mrs. Eddy kept her high calling always before her? What was that but a longing to take part in fulfilling God's will "in earth, as it is in heaven"? We can never think of her as having dissipated her time or her energies, or letting her gifts become sporadic in their results. The apostle's declaration, "This one thing I do," was clearly written across her life's purpose from the time

when she made her wonderful discovery of Christian Science. Prior to that, even, we know that she never faltered in her search for Truth, but with steadfastness of purpose, with unflinching determination, aided by an ever-widening realization that the time had arrived when a new revelation of Truth was to be made, she pursued her way joyfully and found the goal. Her work for humanity was based on the spiritual apprehension that eternal Truth is the center and circumference of the universe,—the spiritual universe, including man, which Christian Science is bringing to the knowledge of mankind,—and that in the proportion to which that truth is discerned and practised, so man will reflect the infinite God and fulfil his will.

As we seek to be "laborers together with God," we shall find ourselves more and more acknowledging our dependence upon the guidance of the one Mind, in whom we have an unerring and unfailing teacher. Remembering always that every man's work not only shall be, but is being, "made manifest," we shall be constantly under the inspiration of the desire to harmonize it with the divine will, and whatever we do will be done for the glory of God. Seemingly the work may be humble and insignificant (the giving of a copy of *The Christian Science Monitor* may be a small act, yet it has sometimes been the angel which has opened up a new and pure thought to a hungry heart and brought peace and consolation), but our judgment here too often errs. We have all known instances of it. A smile or a cheery word will sometimes do more than a volume of sermons.

We need always to ask what is the motive of our work, in what spirit it is done. Then we shall enter upon a little self-examination. In the world in which we each live we shall ask what we have done and are doing to destroy the prolific crop of errors that grow there. Here is a tough field of labor, requiring daily and hourly attention. The regenerating, transforming mission of love must begin at home. That done, it will extend its base and go abroad, impelled by the spirit of deep gratitude for a wealth of blessing and by the vision of mankind burdened with and suffering from a load of false belief.

Christian Science, as the embodiment of the spirit of Truth and Love, comes with a distinct call, and it opens up a wide vista of opportunities for service. It reveals to us a mine of spiritual wealth that is ours by right of inheritance,

not to hold, but to distribute wisely and well. It awakens thought to a realization of man's infinite power. "I can do all things through Christ which strengtheneth me" is the confident declaration of him who knows God. Thus service is lifted up to the highest plane. It becomes radiant with a divine glow. Its motive is love to God and man. "Freely ye have received, freely give" becomes the motto of service. "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Humanly speaking, how impossible! But does not the command, clear and explicit as it is, in conjunction with the promises that attend it, exclude all sense of limitation or failure? We know that these illusions of mortal sense are those that Christ, Truth, comes to uncover and destroy.

Every Christian Scientist will find that unless he responds to the call, and that, too, with whole-heartedness, his spiritual life will be dim and cold, and he will lose the sense of appreciation of his privileges to take part in the coming of the kingdom of righteousness. Only "unto every one that hath shall be given." God has a place for each of us in the harvest field. We may know whether we are in that place, if we seek in all humility of spirit. Then our service will be in the line of effectiveness; all the more so in proportion to our absolute conviction of God's allness and the unreality of that triad of evils, sin, sickness, and death, a "revelation that beams on mortal sense as the midnight sun shines over the polar sea" (Unity of Good, p. 58).

The service that is impelled by Love will be purely spiritual. It will be disentangled from material desire. It will not be discouraged or despondent because results are not speedy or satisfactory. Man's conception of success is too often erroneous. Humanly speaking, Christianity seemed to have failed at the cross; its leader was believed to be dead, while its followers had fled. All the cohorts of evil—banded together by the spirit of malice and revenge—seemed to have conquered. Apparently there was not a gleam of hope. But God's purposes cannot fail, nor will His children who are faithful to Him. Like our Lord, they will be obedient to the Father's will. In the spirit of this obedience also, their motive will be the unselfed love that goes right out in longing to gather in the lost sheep that have strayed from the Father's fold.

There is no true brotherhood of man that is not based

upon and permeated through and through with the purest, highest, holiest love; and that is not conjoined with the truth of the universal fatherhood of God. In this sense Christian Science stands for all that Christ Jesus taught and demonstrated; therefore to be enrolled in its service is to be engaged in a divine mission. "Beloved children, the world has need of you," Mrs. Eddy declares in her first address in The Mother Church; and she adds, "It needs your innocence, unselfishness, faithful affection, uncontaminated lives" (Miscellaneous Writings, p. 110). It needs also, not only our earnestness, our sincerity, and our daily growth in spiritual understanding, but our inflexible, uncompromising attitude toward error of every kind. As servants of Him who is "of purer eyes than to behold evil," we should set our faces like flint against the suggestion of concessions to that which we know, in Christian Science, is unrighteous. To lower the standard of righteousness is to strengthen the forces of evil. We are channels of love only as we are spiritually pure in thought and word and deed. Then we shall take up the work that is set before us, and carry it out thrilled with the joy of doing our part to make the Lord's Prayer a practical reality here on earth.

Just as the manna of God's love and blessing falls upon us day by day, so day by day we need to be reminded of the truths here set forth. Jesus must have repeated his lessons to his disciples over and over again. One of the objections to Science and Health on the part of critics is that it consists so largely of repetition. But does not human experience show a wise purpose in this? How forgetful we are, even of the holiest truths and of our most pressing duties. Are we not like children, needing every day to be shown the way of life and true happiness, stimulated to fidelity of service, and lifted from the sordidness of much of the material thought around us into the purer light of heaven? If any apology, therefore, is needed for the constant iteration of the wholesome truths propounded in and through the Christian Science literature, it is because we are all students, learners in the great school of God, and needing to listen always for the divine voice, that we may be guided aright in our pilgrimage and in our service for God, however apparently feeble it may be. But let us rejoice that we are coworkers with God, that always He worketh in us and through us to fulfil His redemptive purposes for mankind. This is the joy of our high calling.

"JUDGE NOT"

MAY BELCHER

IN the epistle of Paul to the Romans we read: "Therefore thou art excusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." One of the most subtle errors which assail mortals is this temptation to judge and criticize our fellow-men. We see a fault or failing so clearly in another that, unless we are very much on the alert to guard against this temptation, we are likely to fall into the sin of judging and condemning which St. Paul exposes in such strong terms. Condemnation of others means self-righteousness and self-justification in ourselves; we are like the Pharisee, thanking God that we are "not as other men are." But St. Paul tells us plainly that those who judge others do the same things; and while at first this seems a hard saying, and we are inclined to pass it over as a mere figure of speech, with the aid of the search-light of Christian Science we are able to see and understand the meaning of St. Paul's words.

Christian Science teaches us that all evil is a false belief, a false state of consciousness. Mrs. Eddy tells us in Science and Health (p. 71) that "evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." If a patient comes to us for help, either physical or moral, we know that in order to heal him we must be able to see clearly the allness of God, good, and the nothingness of the seeming disease or sin. Our work is so to declare the omnipotence and omnipresence of Truth, both for ourselves and for our patient, that, as darkness departs before the light, so error is destroyed by Truth. But in our every-day dealings with our fellow-men we are often led away by error to act in a totally different manner. Little faults and failings of his become very real to us, we sometimes speak of them to others, and allow them to annoy and irritate us, forgetting that by so doing we are believing in their reality just the same way as the brother who is manifesting the discord; it is as real to us as to him, and so there is nothing to choose between us.

In Matthew's gospel we read: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall

be judged: and with what measure ye mete, it shall be measured to you again." Every fault or sin which we make a reality of in another will sooner or later, if undestroyed, try to use our consciousness as a channel for its evil purpose. The path of Christian Science is a very straight one, and we must not deviate one hair's breadth from the right path, for if we do we shall have to retrace our steps, often in sorrow and pain. The earnest student needs to be on the watch-tower every moment. He cannot afford to take any risks of leaving his consciousness unguarded, he must be always on the alert against the subtle creeping error.

The big flagrant sins are patent to all; it is the hidden secret sins which, if we are apathetic, spring up and gain an entrance before we even recognize them for what they are; and surely this sin of judging and condemning is one to which we are all liable to fall victims. Most troubles which come in home life or church work have their origin in criticism and condemnation. It is the tiny weed which, if left to grow, will cause separation and disunity both in families and in the church. If each individual consciousness would be alert to this temptation and destroy it as soon as it appears, this would do so much to advance the cause of Christ.

Every church-member can help the readers and officers of the church by the elimination of criticism, and the officers themselves need to watch very carefully that this separating thought does not make them a channel. When differences of opinion arise, let each one strive earnestly to see only a desire to do good in each fellow-worker, and to realize that although, by reason of our differences in education and environment, we may view a problem from opposite standpoints, yet we are all working from our highest sense of right and for the cause which means so much to us. Instead of being narrow, obstinate, and dogmatic, let us try to understand our brother's point of view, no matter how different it may be from our own. If we do this, the difficulties will be overcome far more quickly, and we shall all have learned a valuable lesson in patience, love, and charity. We are each one of us necessary to the unity and harmony of the whole, and as one wrong figure will upset and falsify the most elaborate mathematical calculation, so one consciousness which allows itself to be made

a channel for error will prevent perfect harmony and unity from being demonstrated.

Condemnation and criticism of our brother will never help to free him, it only serves to bind the burden more firmly on his back. When the faults and failings of those around seem very apparent to us, instead of voicing the error one to the other, we do well to work faithfully and patiently to destroy the erroneous belief in our own thought; thus we shall help to bear another's burdens, and in so doing "fulfil the law of Christ." Christian Scientists have had given them through their text-book, Science and Health, not only the highest and most beautiful ideal, but also the most practical teaching and explanation of the Scriptures the world has ever known. Let our lives attest our gratitude to God for this further revelation of His truth, let us guard our mental home so carefully that we can each day demonstrate the truth of those beautiful words in Corinthians, "Love thinketh no evil" (Rev. Ver.).

Criticism and condemnation always involve a great waste of time, and we cannot afford to spare a moment for the discussion of error. Idle gossip and the talking over of unprofitable subjects tend only to confuse our thought and dim our perception of the truth. If the time which is often thrown away in the discussion of our brother's faults and failings were devoted to the recognition of his virtues, there would be fewer misunderstandings and dissensions.

When difficulties arise we sometimes fail to carry out the command contained in the eighteenth chapter of Matthew, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." If we were only straightforward with each other, and when we fancy we have any cause for grievance were to go direct to the one involved, we should far more quickly detect and uncover what was wrong in both our thoughts, than by the discussion of the trouble with outsiders. Talking over error only serves to magnify it and fix it more firmly in our consciousness. We should never allow ourselves to be mesmerized by sentimentality or human affection into the condonement of evil; it is our duty and privilege to help our brother by refusing to associate the error with his personality, and by denying its power to make him a channel.

Whenever, then, the temptation comes to us to condemn and criticize another, let us first search to see what is wrong

in our own thought. We shall then realize, perhaps, with humility that we are in no position to judge or condemn others. If we all strive earnestly and prayerfully each day to demonstrate more love and sympathy for others, we shall destroy an error which has been the cause of much ill. Criticism and condemnation are but the expression of human opinion; let us therefore be willing to be guided by the divine Mind, the Love that thinketh no evil.

[Written for the *Journal*]

THE OPEN DOOR

WILLIS E. BLOOMFIELD

LIKE one who wanders in fell darkness vast.
I trod the paths of pain and all unrest
For weary, weary years, and came at last
To dream that death of all things was the best.

When lo! I came unto an open door
Piercing the walls that shut my vision in,
Which surely I had never seen before,
Because my eyes were dimmed by fear and sin.

And through that door Love led my stumbling feet
To where the dawn still broadens into day,
And life becomes more sure and glad and sweet
Each passing hour, for Love still leads the way.

Christ opened wide that door for all who lie
Thralled in the prison-house of sin and pain;
But in their blindness men had passed it by,
Or seeking not aright had sought in vain,

Had not one selfless searcher for the Mind
Which was in Jesus lifted up anew
The lamp of Truth whereby all men may find
That door to peace, and finding it pass through.

Glory to God who set that door for all;
Homage to Christ who opened it for aye;
And love to her who heard the Master's call
To do his work and show anew the way.

"OUR FATHER"

REV. JAMES J. ROME

WHAT combination of words has been repeated so often as the introductory phrase of the Lord's Prayer, "Our Father which art in heaven," and yet how many of the millions who have repeated it have had any deep appreciation of the wealth of meaning therein contained? Coming as it did from the lips of one whose spiritual exaltation fitted him to speak with authority to the raging storm or the sealed tomb, we cannot attach to it too much importance or regard it with too much reverence, especially when we consider the circumstances under which it was first uttered.

The disciples had asked their Lord to teach them to pray, and in response the great Teacher gave them this model to follow, a model that would be passed on down the centuries to be taught and retaught, rehearsed and reechoed in every part of the world; a prayer fitted for the lisping lips of the babe, the sonorous voice of rugged manhood, or the subdued tones of maturer age; a form of expression adaptable to the joyous heart of successful and buoyant youth, the grief-stricken and sorrowful mourner, the penitent sinner or the patient saint. How does this great leader and guide of mankind teach his followers to approach the almighty being called God? Let us listen to his appeal: "Our Father which art in heaven." To the ear of his listeners this familiar manner of approach might seem to border on blasphemy, so foreign was it to the general concept of God. Many of them had been taught to regard God as a mighty potentate who thundered the law of Sinai amid smoke and vapor, whose vengeance rode forth on the lowering clouds of the tempest or dealt out death through the insidious attack of the plague; a being so exalted, so mighty that they must needs pause before even taking His name upon their lips. If they would approach His sacred presence, they must do so through priests and ceremonial rites, with sacrifices and burnt offerings, the priests themselves being cleansed by the sprinkling of blood. But Christ Jesus presented God in an altogether new light. With the greatest confidence and authority he set forth his own teachings in bold contrast with their false concepts in the words, "Ye

have heard that it was said by them of old time, . . . but I say unto you;" and then he presented to them a God who is in truth our Father in heaven.

In mortal sense men are separated into different grades, some above and some beneath others, and certain dignitaries when approached must be addressed by their distinctive titles, as "Your Majesty," "Your Lordship," "Your Honor," while those in high positions have the privilege of approaching each other with a familiarity that others may not use. In the phrase here given, however, we have no distinction made among men, no privileged class recognized. One relationship alone is observed, and all men may draw near to Him who is "King of kings, and Lord of lords" with the simple and even endearing address, "Our Father." What restful assurance is here inspired, what peaceful reliance! When we contemplate the omniscience and omnipotence of God; that He knows all there is to know and with Him nothing is impossible; that nothing can move or act without His direction; remembering, too, that He is the "Father of mercies, and the God of all comfort," and that of Him Jesus has said, "Your Father knoweth that ye have need of these things;" when, with the fulness of all this in our thought, we can look up and say from our heart, "Our Father," where then is left any room for anxiety with regard to our welfare?

When, however, we contemplate this phrase under the illumination of Christian Science, we are better able to grasp its scope and grandeur. With the idea of the fatherhood of God there has been associated somewhat of the sense of austerity which was to some extent lacking in the concept of tenderness and gentleness included in the thought of motherhood. When we open Science and Health, however, we read in the spiritual interpretation of the Lord's Prayer, "Our Father-Mother God" (p. 16). This recognition of femininity in the nature of God is met with surprise, and to some it seems almost startling, yet in Genesis we read, "In the image of God created he him; male and female created he them." Certainly if God's image is recognized by Him as male and female, these qualities must be included in the divine selfhood. Furthermore, in the plurality of the name Elohim for God do we not find authority for the inclusion of the masculine and feminine qualities of Mind? But perhaps the better reason for this

recognition of the mother element in Deity is that already intimated, viz., that the term Father-Mother expresses the fuller concept of parenthood, suggesting not only the abiding and inflexible insistence of divine law, but also the tenderness and compassion of divine Love. How significant is the close relationship here indicated, the closest indeed of all human ties. On the one hand we have the Father's care, counsel, and guidance, combined on the other hand with a sense of motherly solicitude, tenderness, and affection, which begets honor, obedience, trust, confidence, reliance, and assurance.

But here a difficulty presents itself to the human consciousness: How can this relationship be observed, if we consider man as material and God as spiritual, since these are opposites? It cannot be, unless men can "gather grapes of thorns or figs of thistles." Here again Christian Science comes to our aid, for therein we are taught to reckon man as the spiritual expression of God. This can only be done by denying the material sense of man, by turning away from the mortal concept of being and recognizing the divine concept alone as real. On page 18 of "Miscellaneous Writings" we find this thought expressed by Mrs. Eddy in the words, "Thou shalt recognize thyself as God's spiritual child only;" and also by Jesus, when he said, "Call no man your father upon the earth: for one is your Father, which is in heaven." In the realization of this heavenly kinship we rise into higher spiritual altitudes, where the mists and discords of materiality fade away and we bask in the fuller effulgence of Love's eternal sunshine, and where in holy confidence we repeat again: "Our Father which art in heaven."

A GREAT many people go through life without ever getting full possession of themselves. They do not seem able to grasp their possibilities, they never develop the faculty of flinging their lives out with force and effectiveness, along the line of their bent. They can use some of their faculties to advantage, can do some things fairly well, but . . . you are impressed with the idea that they have made only a small clearing, as it were, on which they have erected a hut and planted a garden, but that they are totally ignorant of the great expanse of country about them.—*Success.*

CYRUS, KING OF PERSIA

RICHARD P. VERRALL

IN studying the Bible in the light of Christian Science, one's efforts are constantly rewarded with new and valuable discoveries. Even the Old Testament historical records, when read with some measure of spiritual understanding, are full of helpful significance. The fact that God has always been able to find an instrument through whom to carry out His will, no matter how foreign may have been the previous thought of the individual selected, is also apparent. All things being possible with God, He works through the one best qualified to perform each service; and not only does He raise up leaders when occasion demands, but He finds in each individual consciousness a response to His call.

According to the Scriptures, the rebuilding of Jerusalem and the restoration of King Solomon's temple had been foretold by Jeremiah long before the days of the Babylonian captivity. Even the name of Cyrus is mentioned in the prophetic record, and it seems evident that his advent had been awaited by the Jewish exiles with the same longing expectancy with which their successors were afterward to look for the coming of the Messiah to save them from the Roman yoke. While it is not certain as to who actually wrote the prophecy that is attributed to Jeremiah, one thing is sure, namely, that the Bible narrative is substantially correct, for modern discoveries of ancient records in the ruins of Babylon have confirmed the Hebrew Scriptures and have thrown additional light upon this somewhat obscure period of sacred history. Whether Jeremiah, Isaiah, or Ezra wrote the words of the prophecy, it matters not. It is sufficient to know that the prophecy came true, and the record which has been preserved in the book of Isaiah reads in part as follows: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden. . . . I will go before thee, and make the crooked places straight: . . . For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." In the preamble of the prophecy it is said of Cyrus, "He is my shepherd, and shall perform all my pleasure: even say-

ing to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

Just what the antecedent conditions were which ultimately led up to the performance of the important part that King Cyrus was to play in human history, we may never know. It seems fairly certain, however, that Daniel was one of the chief factors in the great political reformation that was about to take place, and it is more than probable that he had actually called the king's attention to the work that had been prophetically assigned to him in the Hebrew Scriptures. During the reigns of Nebuchadnezzar and Belshazzar, Daniel and the three young men who had been selected from among the Jewish captives for special service at the court had undoubtedly done much toward spiritualizing the general consciousness of their time. On several occasions they had so conclusively demonstrated the superior wisdom and protecting power of the God of Israel, as compared with the pagan deities of Babylonia, that the king had advanced Daniel and his three colleagues to positions of high authority in the empire. Daniel's reputation as a wise and influential statesman had evidently reached far into the surrounding provinces, for we find that Darius almost immediately after the conquest of Babylon made him chief of the three presidents of the Medo-Persian confederacy.

King Cyrus, who made his triumphal entry into Babylon some three months after its capitulation to the Median general, soon recognized the great spirituality and wisdom of the then aged prophet, and we are told that "Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." The recognition by Cyrus of the transcendent goodness of Daniel's character seems to have exerted a transforming influence over the great conqueror's religious views, for while formerly a devout worshiper of Bel and Nebo, the Persian national deities, we now find him apparently engaged in the service of the God of Israel. During the first year of Cyrus, according to the records of Ezra the scribe, "the Lord stirred up the spirit of Cyrus king of Persia," and he said, "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem." Acting upon this divine impulsion, the king issued a proclamation and commanded that it be published throughout the hundred and twenty-seven provinces of his extensive domain. The decree

granted permission to all the captives of the tribes of Judah and Benjamin, who so desired, to return to their native land, and commanded them to build the house of the Lord God of Israel. Furthermore, the king gave orders to all of his subjects in Babylon who could, to supply the Hebrews with silver and gold and goods and beasts of burden, and to do everything in their power to bring the work to a speedy fulfilment. In addition to this, the king ordered that all the sacred vessels which Nebuchadnezzar had taken from the temple should be restored unto Sheshbazzar, the prince of Judah; and he brought them up from Babylon to Jerusalem.

The silent yet powerful influence of Daniel and his associates upon the people of Babylon seems to have broken the evil spell under which their nation had been held for more than half a century. The freedom from mental bondage thus gained was soon followed by the political emancipation of their race, and while the Jews again enjoyed their normal liberty, in a large measure their captors were benefited also. Cyrus lost nothing by his magnanimous treatment of the Hebrew people, but on the contrary they helped him by repopulating and building up the waste places of his western empire. At that time the kingdom of Persia extended from the Ægean sea to the river Indus and included practically all of the territory formerly ruled by Solomon. The blessings that Cyrus derived through obedience to the true idea as he saw it, were great and numerous, and he not only succeeded in maintaining peace throughout his extensive empire, but he was beloved of his own people and is regarded by historians as an ideal king. Upon a cylinder record of the time of Cyrus the following significant inscription has been found: "All of their peoples I gather together and restore to their own dwelling places." This statement would seem to indicate a fixed national policy, and strengthens the impression that Cyrus believed in the sacred rights of individual freedom and had a keen sense of human justice based upon the demands of Principle. The ancient record also refers to the king's "blessed deeds and his upright heart," and it is evident that the broad and tolerant sense of religious liberty which Cyrus entertained far exceeded that of any other ruler of his period. The inscription here fully accords with the Scriptural record and takes on an autobiographical tone. Cyrus displays a

deep human interest in his people and declares, "In Babylon and in all the cities I was solicitous of the peace of the inhabitants. Their sighing I quieted, I soothed their sorrow" (Cylinder 24, British Museum).

While King Cyrus did all that he could materially to assist the Jews in rebuilding their ruined city, he evidently had no idea of the numerous obstacles which would come in the way. Time after time the work was stopped and much of it pulled down and burned with fire; but the idea never died, and on one occasion during the succeeding reign of Artaxerxes, when the work had been at a standstill for a quarter of a century, it was again renewed by discovering the original decree of Cyrus, which, being a law of the Medes and Persians, could not be changed. It is noticeable that in the experience of Zerubbabel, Ezra, and Nehemiah every suggestion of fear and discouragement was brought to bear upon the faithful workers; but these men, being grounded in spiritual understanding, could not be intimidated nor shaken from their purpose, and through their joint efforts the work was ultimately brought to completion. Unlimited patience and persistent effort in the right direction were needed to rebuild the ruined city and to revive the spirit of the law of Moses in the hearts of the people. It was almost a century after Cyrus had issued his emancipation proclamation before the work was finally completed.

Zerubbabel appears to have been charged with the duty of leading the first transport back to Jerusalem and of starting the rebuilding of the second temple. Ezra's chief mission seems to have been to awaken the dormant national feeling of the people of Israel. He first aligned his own thought with the needs of the hour, and then tried to maintain a just balance between the material and spiritual requirements of his mission. He was more of a teacher and religious leader, however, than a practical builder, and it was not until he was succeeded by Nehemiah that the work received the executive impulse that led to its ultimate fulfilment. Soon after the work of rebuilding the temple had been brought to completion, we find that the chosen priests and teachers whom Ezra had prepared for the great educational work of the future, were all ready for their task. Their duty was to teach the Jewish people individually and collectively to understand both the letter and the

spirit of the Mosaic law, and according to Nehemiah "they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

When at last the ancient rites and traditional customs of the Jewish law had again been restored to their former observance at Jerusalem, new and more subtle forms of temptation soon came up to be met. The tendency to rest upon a partial achievement, which has caused so many to stop short of the final goal in every age, seems to have led the people into an even deeper state of mental apathy. Four hundred years later, when the glory of the Messiah should have crowned the Jewish race with its long looked for splendor, the people had again so far lost the spiritual sense of things that the great Teacher was moved to declare, "Perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" This pathetic appeal to his immediate followers does not appear to have met at that time with any general response, and several years later Paul writes in his epistle to the Corinthians, "For until this day remaineth the same veil untaken away in the reading of the old testament." Paul said that it was the function of Christ to do away with this veil, but while this faithful apostle did his best to teach and demonstrate the gospel of Jesus, he found that the carnal mind was still "enmity against God."

Taking up the problem of spiritual awakening in our present day, Mrs. Eddy recalls the words of the Mars Hill orator, who said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" She gives the spiritual meaning of Jerusalem as "home, heaven," and defines temple as "the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (Science and Health, pp. 589, 595). In the light of the spiritual interpretation of the Scriptures which Mrs. Eddy has revealed, Christian Scientists are today rebuilding Jerusalem and the temple of the living God on a truly spiritual foundation. They are learning not to put their trust in material achievements or in the works of their own hands, but are striving to acquire the spirit of Truth which the great Teacher declared "shall not pass away."

According to Christian Science, the walls of Jerusalem are the protecting thoughts of a strong and courageous

state of mind. The gates of the city are the open-minded, wide-awake thoughts which immediately admit right ideas, but as instinctively close to false beliefs. The temple, with its inner sanctuary or holy of holies, is the highest condition of spiritualized thought. Here the Father is worshiped "in spirit and in truth," and the oracles of God are revealed to those who have purified their thought through obedience to Principle. Nothing self-righteous or spiritually proud can enter this temple, for none are admitted without having on the white raiment of righteousness and truth. The building of the temple is synonymous with "the edifying of the body of Christ," and the finished superstructure of Truth realized is man in God's image and likeness. This perfect man is not incomplete, as some might infer, but is already, according to Christian Science, as perfect as his Father in heaven is perfect. The work of humanity, therefore, is merely to put off "the old man" or belief in physical sensation, and to put on "the new man" which, as Paul declared, "is renewed in knowledge after the image of him that created him."

[Written for the *Journal*]

"BASE COIN"

BEN. HAWORTH-BOOTH

If all material things are mortal thought
Made manifest, unholy misconception,
And human ills a falsity distraught,
A dark, untimely phantom of deception,
Then let us undeceive our quickening minds,
And to the morn's true radiance raise the blinds.

If mortal man be but a false impression,
E'en at his best, of God's true counterpart,
And thou uplift thy voice in full confession
That thou art ignorant of what thou art,
Then, in the name of wisdom manifest,
Plead we to set thy wandering doubts at rest.

And all who learn the torture and distress
Of pain and tears, the ferment and the fret
Of foul disease, or sin's deep bitterness,
Would ye unlearn them? Long ye to forget?
Then take to heart the lesson of the years,
Truth is revealed, and man's true Life appears.

And though the Adam-dream of man from dust
In man's deep sleep beguiles and oft betrays,
To dust it shall return—return it must,
When men perceive the falsehood of their ways,
And, in the plenitude of Truth divine,
Drink of the crystal cup of wisdom's wine.

The lie material and the senses five
Are earthly fetters of a dungeon foul:
The truth of Spirit knows nor chain nor gyve,
Upsoaring in the firmament of Soul:
All that we know of God and of His truth
Endures forever in perennial youth.

In this alone we live: our life divine
In God's eternity, throughout the ages,
Is proven and assured: these tears of thine
No more may dim the glowing gospel pages:
The truth of evil is a truthless plot,
For evil is a lie: God knows it not.

The multiform and hydra-headed thing,
The monster of unnumbered snares and toils,
Of grizzly hoof and horn, and carrion wing,
The snake-deceiver of the countless coils,
Is but an earthborn figment of the sod,
Unknown to Truth and Love, and knows not God.

Then let us leave the falsehood for the true,
The base coin of the trickster for the gold,
Change the old, sordid garment for the new,
The misery for the mercies manifold,
Lift to the Love-lit sky our quickening minds,
And to the morn's true radiance raise the blinds.

DEITY AS DIVINE PRINCIPLE

ERNEST C. MOSES

AT the entrance of the old building which stands on the corner of Lake and Dearborn streets in Chicago, there is a tablet bearing a statement taken from a speech delivered by Abraham Lincoln at Alton, Ill., in October, 1858. After quoting his statement of the great issue then before the American people, the inscription reads: "That is the issue which will continue in this country when these poor tongues of Judge Douglass and myself shall be silent. It is the eternal struggle between these two principles —right and wrong—throughout the world. They are the two principles that have stood face to face from the beginning of time, and will ever continue to struggle."

This statement of the great commoner voiced an error regarding principle which has beclouded nearly all ancient and modern systems of philosophy and logic. The great English poet, Milton, gave expression to the same error when he wrote that "a good principle, not rightly understood, may prove as hurtful as a bad one." In fact it has been customary for nearly all logicians to classify principle as both positive and negative, helpful and harmful, good and bad. Down through the ages thinkers have continued to believe in the reality and equipollence of good and evil; therefore principle has been commonly regarded as having its origin in two contradictory elements, and power has been given to both elements, notwithstanding the Scriptures repeatedly affirm that God is good, the only creator, and that He is the only power in the universe.

Until Mrs. Eddy discovered and brought out this absolute truth in regard to the true nature and power of the Father of man, no religious writer or leader since the days of Jesus of Nazareth and of the primitive Christians ever set forth the scientific fact that God is good, is one, and is All. Our revered Leader clearly discerned the nature of God as divine Life, Truth, and Love, the divine Mind; and her broadened spiritual vision, sweeping rapidly over the field of metaphysical causation, soon led her to perceive that God, the sole creator of all that really exists in the true mental realm, is divine Principle, the infinite cause of all that appears as fundamental and good in human affairs. That this won-

derful revelation was a fulfilment of prophecy, none can doubt who have been blessed by even a slight acquaintance with the nature and power of Principle as defined and scientifically explained in her great work, "Science and Health with Key to the Scriptures."

In recording the heavenly messages to the various churches of his time, John both rebuked the errors of the period and encouraged the faithful by promises of great importance to all the ages. For instance, the third chapter of the book of Revelation opens with a most pointed rebuke to the church in Sardis, with an exhortation to repentance, because that church had a name (or character) by which it lived and which was evidently contrary to true Christian doctrine. But in the church at Philadelphia (a name synonymous with brotherly love), John found better conditions; and to those who should continue in a loving obedience and fidelity to God, to those who should overcome the worldly sense of things, John delivered the Father's promise of security and a pillarlike influence in upholding the true doctrinal structure of the church.

John also delivered the angelic pledge that the faithful should surely possess the name, or character, of God; and he then recorded a more liberal promise in these words: "And I will write upon him my new name." From this declaration it would seem that the disciple-prophet foresaw a period to come in which true Christians who should overcome their carnal natures would receive into their understanding a more profound knowledge of the true character of God. This prophecy uttered to the church which had kept the word of Truth in the days of primitive Christianity, was finally established in its completeness when Mrs. Eddy realized that God is the infinite Principle of all real being,—the universe, including man, and of all true thought or ideas which are expressed without limit throughout His universe.

Let us briefly review the many definitions which have been affixed to the word "principle" by various lexicographers in their analyses of the meanings of the word as understood and used from intellectual standpoints. We shall see that they all give some hint of a correct metaphysical basis for the word, although all have evidently failed to discover its deific relation. A modern edition of Webster's dictionary presents as the leading definition: "Be-

ginning; commencement. 2. A source, or origin; that from which anything proceeds; fundamental substance or energy; primordial substance; ultimate element, or cause." The writer then quotes: "The soul of man is an active principle."—Tillotson. Worcester gives the following definition: "Original cause, origin, source; a primordial substance; an element; a fundamental truth." Then he descends from this higher platform and, in common with other lexicographers, errs in his definition by stating that a "principle" may also be "a rule; a maxim; a proposition; a tenet; an opinion; a doctrine."

The Century dictionary advances somewhat from this confused sense of "principle" and defines the word as "cause in the widest sense;" but none of these authorities relate the word directly to God, or seem to discern that, as there is but one God, there can be but one infinite cause, and therefore but one Principle, infinite and eternal. This fact did not appear in modern human affairs until Mrs. Eddy clearly recognized the universal truth that there is but one Mind. Whereupon she declared the "new name" of God written into her consciousness as the final and most complete name (or character) of the Father of all. This statement can be confirmed by referring to page 20 of "No and Yes," wherein Mrs. Eddy writes: "When the term divine Principle is used to signify Deity it may seem distant or cold, until better apprehended. This Principle is Mind, substance, Life, Truth, Love. When understood, Principle is found to be the only term that fully conveys the ideas of God,—one Mind, a perfect man, and divine Science."

There is one lexical writer who in some measure approaches a correct definition of the word "principle," and his statement is incorporated into an analysis of the word contained in a former edition of Webster's dictionary in the following words: "Source, or origin . . . fundamental substance or energy; primordial substance or indecomposable element." This is the best lexical definition of which the writer has any knowledge; viewed aright, it properly represents God, because He is the only cause, creator, or Principle. Mrs. Eddy has declared from Scriptural authority that God is Spirit, that Spirit is the only substance, and that this substance is infinite and eternal. Therefore Spirit is the only real primordial or "indecomposable element." When we understand in Christian Science that

this indestructible element is the universal Principle, infinite Love, supremely wise and beneficent, and that the real man is now and always His image or reflection, we begin indeed to understand the infinite goodness of Principle and the great possibilities of man governed by it.

In the light of Christian Science we understand that what the world rightfully terms a "principle," in its true analysis is an approximation of divine Principle, the infinite, primordial cause of all good. The so-called principle may be recognized in human consciousness as an essential cause or basis of some vital proposition from which proceeds a settled, demonstrable law or rule of action. The human mind with its imperfect concept of true metaphysical cause and effect, and not acknowledging the infinite Mind as the only cause and creator, classifies the laws of justice, equality, liberty, benevolence, intelligence, mechanics, good fundamental foundations in education, and all the so-called origins of substantial ideas of good, as "principles," because they are equipped with force and continuity, always available for the practical purposes of human need and betterment. Whereas, in Christian Science Mrs. Eddy has clearly set forth the fact that the power or authority of these "principles" is solely attributable to their relations to divine Mind, the infinite Principle of all good, law, energy, or intelligence. This Principle is Lord of lords, the only cause of every good, vital, and substantial idea which humanity has ever found available and utilized in religion, education, commerce, law, or government.

An understanding of Principle in Christian Science thus advances the student from an indefinite and limited sense of the word to a definite idea of its infinite meanings. He is convinced that what the world has been accustomed through faulty metaphysical reasoning to consider as a "wrong principle" is really a lack of Principle, and this absence of Principle being impossible, since God is omnipresent, becomes in Christian Science a powerless illusion. There are, therefore, no wrong principles to the student of this Science who relies on the Scriptural statement, "The Lord he is God; there is none else beside him," and in faith demonstrates this declaration of truth.

The name Principle, when reasonably understood, appeals to our highest sense of ethics and culture; but, in declaring that God is the divine Principle of Christian

Science, Mrs. Eddy immediately pushed this truly scientific proposition to its logical completeness in her statement that this Principle is demonstrable for all time through a right apprehension of the rules laid down by Christ Jesus and made entirely plain in Science and Health. Thus the earnest, receptive student in every walk of life learns by right thinking and through wholesome proofs how better to understand and love Principle as his God and Saviour.

In the study of Christian Science man and wife learn by degrees how to live according to the dictates of Principle, and thereby put out of their experiences the selfish, unsatisfying cravings of material sense. Chastity overcomes temptations to infidelity; tolerance destroys criticism; patience and love overcome hate, jealousy, and animosity; wider views of individual rights break the shackles of marital bondage, and confidence and trust make the home life a foretaste of heaven. This sweet sense of the divine Principle makes the family life a better atmosphere in which children may grow up and mature under the impulse of obedience to that which far transcends human will and parental authority. It has been well said that little folk need good examples far more than critics in the development of their characters. Parents who obey the divine Principle, Love, set those good examples which win a loving cooperation from their offspring, whose tender natures easily imbibe this better understanding of God, and the coming generation will feel its effects expressed in men and women of nobler character, who will be devoted to righteousness and to a more practical faith.

In business life the conscientious student of Christian Science continually endeavors to practise his religion, to act from the standpoint of Principle in making all his transactions conform to right standards of morality and honesty. He relies on the truth about every proposition which pertains to his work, and resists the temptation to put through business deals which harm, rob, or cheat his fellowmen. He strives to maintain a spirit of kindness and helpfulness to all, and so to glorify God by showing his devotion to Principle. He desires above every other consideration to be governed by Principle, and thereby to make his business life a living witness to the efficacy of the golden rule practised daily, whether at first outward material evidences declare him to be prosperous, or otherwise.

In professional life the right-minded student of Christian Science finds in every hour of the day opportunities to live, act, and serve his fellow-beings by the same regard for the demands of Principle and the behests of the golden rule. The lawyer student becomes more successful because a purified consciousness enables him to think and act more freely. He strives to free his clients from the bondage imposed by their own errors, and instead of always advising action from standpoints imposed by the narrow arbitraments of human law, he frequently counsels moderation, toleration, and patience, and points out the fallacy of going to law merely to obtain revenge.

Without necessarily explaining the doctrine from which he obtains his views to those not ready to believe, he strives to lift his clients to see that many an aggravated case of human contention can best be settled by kindness and consideration, by that love which Paul tells us is "the fulfilling of the law." Many opportunities to be loyal to Principle are thus afforded, and quieting oil is effectively poured on the disturbed waters of human will and belief. With all these opportunities, the lawyer student strives to adhere to the high demands of justice and to a strict obedience to the laws of the land. He wins success only by recourse to the divine Principle of all justice and patience, rendering to "Cæsar the things that are Cæsar's, and to God the things that are God's."

In political and governmental life the true Christian Scientist builds his career upon the demands of Principle expressed in a beneficent regard for the rights of his fellowmen, for the paramount interests of all who comprise the community or state, as against the selfish claims of sect, corporation, or party. The best, most expedient order of political procedure alone engages his interest and support, his sole animus being not to enrich himself at the expense of his fellow-citizens, but to serve God, divine Principle, by working for or bringing about the greatest practical good to the greatest number. He finds in every line of work connected with affairs of state, innumerable opportunities to practise the golden rule and increase his own true riches, which are laid up in a harmonious consciousness of well-doing, wherein moth and rust can neither destroy nor impair his peace and joy.

Finally, but by no means least in importance, the under-

standing of God as divine Principle is bringing to the thought of unnumbered people the Christ-method of healing the ills of mind and body. Our Leader's writings have taught a vast army of people the practical import of this new and complete name of Deity in its relation to the curative art. By a proper understanding of the insubstantial nature of every kind of mortal discord and of the absolute omnipotence of the divine Principle, Love, as scientifically explained in Mrs. Eddy's writings, students who trust God in sincerity and truth are able to prove the fruits of this higher understanding of the deific character. They are healing both sin and sickness, in consonance with the example and commands of Christ Jesus, whose perfect unity with Principle gave him unfailing authority over all the illusions of material sense. They are following the Master in the way he appointed.

A wonderful revolution is also being established by the influence of Christian Science among physicians who practise the curative art according to the various material methods now in vogue. Mrs. Eddy refers to these changes on page 158 of Science and Health. The use of harmful or poisonous drugs has been largely diminished and more attention is now given by medical practitioners to the mental condition of their patients. The encouragement of good cheer, hope, and confidence as essentials in medical practice, although not based on the true understanding of God which heals, indicates that an upward tendency has been established in general thought which is groping its way in the darkness of mortal beliefs for the light. One cannot doubt that present methods in the practice of *materia medica* have been influenced to better issues by the successes of Christian Science.

In the realm of ethics both religion and temperance have also received a new impulse. Christian Science is presenting to the world the fruits of steadfast faith in God as infinitely good and as the only cause and creator. While some religionists, in ignorance of the true meaning of Principle in Christian Science, continue to exploit their own misconceptions of this proper name of God, in pulpit and in private life, many honest seekers for the truth are quietly and wisely studying our text-book, reading our literature and giving out to their hearers higher and better concepts of God. The leaven is silently at work, and the entire world

is being prepared to trust and understand God as infinite Principle, Love, to be known by demonstration, rather than as a far-off deity, appealed to in doubt and without answer.

These improvements in the Godward thought of men are the results of the activity of Truth, divine Principle, in healing and reforming humanity through the loving ministrations of those who understand the true meaning of this "new name" of Deity—the most comprehensive term by which man can think of, love, and serve the heavenly Father.

THE tendencies to revolt against restraint are to be observed everywhere. Throughout what is sometimes superficially classified as inanimate nature, these tendencies are often accompanied by tremendous exhibitions of energy, but they are all accompanied by counterchecks whose opposing tendencies maintain the necessary equipoise. A finite perspective may seem to afford reasons for complaint against what are sometimes designated as the disorders of nature, and to justify Tennyson's words,—

> Many things perplex
> With motions, checks, and counterchecks.

But our impatience with many restraints is not profitable. True liberty does not mean the privilege to do whatever we please to do; it means the privilege to do whatever we have the right to do under the government of Truth. In order to maintain a harmonious equipoise in our thoughts and lives, the spirit of liberty and the spirit of obedience must go together, just as the centripetal and centrifugal tendencies work together in the sidereal spaces and save the universe from chaos. The tyro in the study of Christian Science sometimes forgets this. He may chafe against this and against that, and may imagine that he is rightly exercising a legitimate longing for liberty. Let him pause at such times to consider carefully whether what he is chafing against, as a supposed restraint upon his thought or conduct, is right or wrong. If right, then it cannot effect any real restraint upon his liberty; it is a moral force which will hold him in his true orbit. Such a centripetal restraint is wholesome and legitimate, from every point of view; and if respected it may save him from disaster.

Hon. Clarence A. Buskirk.

CHURCH-MEMBERSHIP

WILLIAM MAHIN

AMONG the various problems that confront Christian Scientists at the present stage of progress, that of church government is an important one. It is a problem that concerns us both individually and collectively; individually in that the schooling we receive from participation in the activities of church work contributes to our spiritual growth; collectively in that it affords us the means of presenting a united front and concentrated effort against the common enemy,—the belief in a power opposed to God, good.

That which the world regards as the church is but the human approximation to what our Leader defines as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583). The Mother Church and its various branches are approximating that ideal just in the measure that the individual members love God and their neighbors, and are actuated by Principle rather than by personality. In executing the divine commission with which she had been entrusted, our Leader has established the Christian Science church organization on a democratic basis, thereby extending to all its members great privileges and responsibilities. It is indeed a privilege to participate in the solution of the various problems of church government, for it means the disciplining of self. It gives the opportunity of subordinating self-will to the will of God, and on the human plane to that of the majority, and of overcoming self-love by rejoicing in the advancement of others. When an individual unites with The Mother Church or with one of its branches he assumes a sacred responsibility. By this act he openly declares himself to be his brother's keeper, for, as defined by our Leader, "the Church is that institution, which affords proof of its utility and is found elevating the race" (*Ibid.*, p. 583).

Evidently, then, the church is an agency of activity. It is not simply a social organization, nor is it an easy means of conveyance out of discordant mortal conditions into a blissful if idle future. It is an organized force of workers, each individual member of which has taken upon

himself a solemn obligation to share actively in the church's work of blessing all mankind. Ambition should have no place in this work, and the desire should not be to rule, but to serve. The officers of the church are not its rulers; they are the servants of all. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," was the command of the great Master who was yet the servant of his people.

If we are filled with an ardent desire that our neighbor may learn of the blessings which Christian Science has in store for him, no sense of false modesty or fear of criticism will prevent us from being ready to respond to a call to action. It need scarcely be said that each member should attend the business as well as the devotional meetings. If we look upon our church work as of the greatest importance to ourselves and to the community, we shall place it first in our plans. The Sunday services and the Wednesday evening meetings may seem so much more pleasant to us, that we may be tempted to heed the subtle suggestions of error and absent ourselves from the business meetings. It is, however, essential to the growth of the church that the latter receive the attention, not simply of a few, but of all the church-members. It is not an honest thought that would reap where we have not sown.

As stated above, the government of the church is to be democratic, *i.e.,* administered by the members. In order, then, that this sacred trust may be wisely executed, each member must needs give prayerful consideration to every question that comes before the church. We cannot shift this responsibility upon another. We have accepted it for ourselves, and, "if any of you lack wisdom, let him ask of God, that giveth to all men liberally," says St. James. To go to some personality, rather than to Principle, for our wisdom, is not fulfilling our sacred obligations.

The efficient conduct of the church's affairs requires that the desires and opinions of the individual member should be subordinate to those of the majority. A democratic government is of necessity a government by the majority. It is our egotism that is offended by an adverse majority vote. Love "doth not behave itself unseemly, seeketh not her own, is not easily provoked." Even if the majority should be mistaken in their opinion, this error cannot be

overcome by error on our part, nor by our running away from it. In meekness and humility let us strive to realize the government of the one Mind, which is God, good. If we really believe that God governs, we shall not be burdening the readers and officers with our fear of some other government. It matters not what the circumstances may seem to be, if we remember the supremacy, the allness of God, we shall be able to say with the psalmist, "Great peace have they which love thy law; and nothing shall offend them."

Jesus laid down an infallible rule by which church-membership may be judged, when he said, "By this shall all men know that ye are my disciples, if ye have love one to another." A certain Church of Christ, Scientist, found itself stagnant and deeply in debt. Its members came to the conclusion that the real substance in which they were lacking was love, and so they proceeded systematically to visit one another,—to manifest love one to another. In a short time the debt was lifted and this church has since been active and growing. Love contains no element of self-will, and never resorts to parliamentary tactics for the purpose of obstructing or thwarting the will of the majority. On the contrary, it welcomes an open discussion of every question, and cheerfully acquiesces in the decision of the majority. In demonstrating harmony in the church, one's work is largely with oneself. We should forgive as we would be forgiven; we should destroy our own sense of error, and the manifestation will be in accordance, showing, indeed, that a man's foes are, as the Master declared, "they of his own household,"—of his own mentality.

In the ninth chapter of Luke's gospel there is recorded a very beautiful lesson given by Jesus to his disciples, and which Christian Scientists may well ponder. The desire for place and power was manifesting itself among them. We can readily surmise that this or that one, having made a comparison, concluded that he was best qualified for a position of trust and responsibility. The disciples seemed to have forgotten their humiliating failure to make an important demonstration, as related in the preceding verses; but how blind is ambition to its own shortcomings! Jesus, using as an illustration the simplicity of a child, taught them that he who esteemed least his own ability afforded the best channel for the manifestation of divine power and

wisdom. Mortal mind, so called, with all its claims to intellectuality, capacity, leadership, etc., must become nothing to us, before the divine Mind can become all. Then, and then only, are we fully fitted to become the servant of all.

When we consider the great self-sacrifice made by our devoted and loved Leader, Mrs. Eddy, for our sakes; how that, amid all the turmoil of attacks from without and of disloyalty of trusted students, she held unflinchingly to her divinely appointed work of establishing and sustaining the church, our hearts are filled with gratitude to her, for we who have been received into the blessed fellowship of a Christian Science church are the beneficiaries of her labors. We may sometimes wish that we could express by some tangible proof our gratitude for this truth, but would it be possible for us to give a higher token of our love and gratitude than by working together in such love and peace and harmony that our beloved church shall move rapidly forward to the salvation of the world? Let us oft remember her exhortation to us, as given in Science and Health (p. 367): "Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory."

[Written for the *Journal*]

ESCAPE FROM PAIN

ISABEL SHERRICK WARDELL

WHY linger ye in aisles of pain,
Where joy is dead and hope is vain?
Why walk ye here with bleeding feet,
When life without is glad and sweet?

Oh, leave behind the aisles of pain,
Nor weep o'er graves where hope is slain,
For just beyond, Love opens wide
The door to joys that will abide.

We walk no more in aisles of pain
When this we learn, hope is not vain—
That God is Love—and good supreme—
And evil nothing but a dream.

SPIRITUAL CAUSATION

W. C. KENYON

IT would scarcely be possible to lay down the law of spiritual causation in plainer or more unmistakable terms than in the following Scripture words from the second chapter of Genesis: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." Thought precedes action. Cause produces effect. There can be no effect without adequate cause, "and every plant of the field before it was in the earth, and every herb of the field before it grew," were in thought before they were manifested, and that thought was the primal thought or God's thought—the creator. But, as though to give mankind the most unequivocal proof of the fact that God's thought constitutes the law of spiritual causation, it is declared by the word of the prophet: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: . . . For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

God's thought, then, is all causation, "for who shall disannul it?" "Without him was not any thing made that was made." "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" This is not only conclusive, but forestalls any other possible causation than God's thought, God's purpose. What then of the problem of evil? This,—the whole syllogism,—because of its very simplicity has been a stumbling-block to mankind in all ages. Our beloved Leader, Mrs. Eddy, has set forth this whole problem, the so-called problem of evil,—notably on pages 68 and 80 of "Unity of Good" and at greater length in "Science and Health with Key to the Scriptures,"—with a lucidity that no modern writer may hope to equal. Her exposition of the falsity of the claims of evil as an entity is set forth in the clear terms of an exalted spiritual insight into the Science of being. Her spiritual discovery that

"man is not material; he is spiritual" (Science and Health, p. 468), in fact disposes of the whole "problem."

God's thought being all causation, it follows logically, incontrovertibly, that nothing outside of or inharmonious with that thought was created, possesses entity, or could have the slightest warrant for being, since a house divided against itself cannot stand; furthermore, as the Scripture declares, "God is not the author of confusion, but of peace." "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." "Make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Here is clearly established a number of basic spiritual truths, or rather the all-inclusive basic truth, which is always spiritual and which is also always applicable to life and its problems, viz., that sin, inharmony, death, are outside of God's thought, outside of the law of spiritual causation, because inharmonious with His purpose; therefore they never were created, they have no entity, have no warrant for being, and possess "no life, truth, intelligence, nor substance" (*Ibid.*, p. 468).

What then is evil? It is a material concept only. It is that belief which constitutes spiritual wickedness in high places, and which would exalt the (belief of) material man to the (belief of) image and likeness of God which constitutes the spiritual man, the real man, and thus debase the image of the spiritual to the level of the fleshly man. In a chemical laboratory the physical scientist can only analyze that which to his material sense possesses the element of somethingness. He cannot analyze a vacuum or a hole in the atmosphere; he can only formulate what it is not. Likewise the spiritual scientist cannot analyze that which has none of the qualities of "somethingness" to his spiritual sense, or discernment, and as error (evil) was never created and has no entity, no intelligence, or substance, no warrant for being, and as God is All, there is nothing to analyze.

To attempt to set forth in the symbols of the only real (Spirit) the somethingness of nothing, would be an absurdity, and thus "this spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into

your consciousness" (*Ibid.*, p. 407). Within God's thought is all of Life, Love, Truth, peace, health; without God's thought Life, Love, and Truth cannot be. Sin then is the performance of that which is inharmonious with God's purpose. But who may know God's ultimate purpose in creation? A child may see in the procession of the seasons, in the orderly process of the planets, in many of the processes of nature the law of order manifested; but there can be no order without law, no law without intelligence, no intelligence without Mind, and that law and order which spell intelligent purpose are the mandates of that Mind. Mind, then, is causation, and cause must always be superior to effect. Divine Mind, then, must be superior to the visible universe and its mandates the only law or causation.

It is sufficient for us to know that God is all Life, Truth, Love, intelligence, good; that His thought toward us is the only law to which our true being can respond, for it is the law of our being; that His thought toward us was made manifest in His Son Christ Jesus, who came "that they might have life, and that they might have it more abundantly;" that it was made known in the healing of the sick, in the casting out of demons (false consciousness), and in the raising of the dead, the setting aside of all so-called material law; thus showing us the way to perfect being through the power of God's thought toward us, and raising us to sonship with Him, and demonstrating to all men that He is all Life, all good, that His precepts lead us in the way of Life, in the way that is in harmony with His thought toward us, in harmony with His ultimate purpose in creation, in harmony with our growth and well-being, and that outside this way there is no Life, for it is in Him only that "we live, and move, and have our being."

WE know as sure as the rain falls down
That the green is hiding beneath the brown,
The sunshine behind the cloud.
Then why not trust for a little space?
The life will return to the brown earth's face,
The sky cast aside its shroud.
And brighter the grass for the driving mist,
And the cloud's rough edge will be sunshine kissed,
And the birds pipe clear and loud!

Gertrude Ring Homans.

LIMITATION

CAMPBELL MAC CULLOCH

OPENING a book recently, the work of a friend, a passage descriptive of the manner in which cowboy ponies are taught to stand still when the reins are thrown over their heads, was read with interest, for it brought at once to mind the popular belief in limitation, and how powerfully this false belief seems to operate so long as it remains a concept of the mortal mind. In the instance referred to, the horse, having been taught to believe that the reins in that position positively circumscribe his movements, accepts the dictum and makes no effort to shake off the illusion; indeed, were he abandoned in such a predicament he might even starve before he learned the truth about his situation. The writer was forcibly impressed that humanity at large is in much the same regrettable plight as the unthinking animal on whom is imposed the false belief of restriction, and that the limitations of our sense of freedom, without which little or nothing can be accomplished, are solely the result of the training, of educational experience. Perhaps no phase of mortal thought has done so much to hamper the cause of Christianity as this sense of limitation; from the ancient dogmatic beliefs of Hebraic orthodoxy to the present-day restrictions of "regular" theology, the key-note has been a belief in bonds.

With the general mortal belief of restriction goes the individual illusion that the personal problem at hand presents peculiar difficulties incapable of solution by Truth, and these in turn grow into solid convictions unless rooted up and destroyed by demonstration. From that doleful day in the third century when the great Emperor Constantine, besieging Byzantium, espoused the cause of Christianity, and forthwith hedged it about with limitations which beclouded the healing truth, to the present-day matter physicians who condemn the suffering patient with the word "incurable," the sense of limitation has ruled in mortal mind, and it is but now, in the last half century, that the phantom shackles are being struck off.

Had the deluded pony taken three steps in any direction he would have exposed the illusion that bound him; and were mankind to cease bowing down to limitation in the guise of matter, and emerge from that vain shadow but a

pace or two, the kingdom of heaven would appear. Belief in limitation is but another phase of fear, but until our Master's words, "Ye shall know the truth, and the truth shall make you free," come to mean something more to us than sounding brass, we shall continue to be hedged about on every hand by fear's falsities.

Bound by a sense of life in matter, it becomes impossible to demonstrate even a fraction of the truth of being, for, as our Leader has so truly said, "With your own wrists manacled, it is hard to break another's chains" (Science and Health, p. 449). Yet how subtle and far-reaching is this falsity of restriction! It would enter at every point; it makes its appearance wherever we may turn; in the unguarded thought, word, or action, in the most simple form of endeavor, it is found. Submission to this false claimant for attention has been unquestionably responsible for the erroneous concept of an anthropomorphic God. We have been attempting to place the limits of form about the person of infinity, and all the phantoms of wrong that have been entailed upon humanity have followed. Even such great thinkers as Emerson, Carlyle, Tyndall, Huxley, Darwin, and the mighty Socrates yielded to the thrall of limitation, and meekly bowed their heads to its insidious suggestions. Thus the freedom of the world was set back until one appeared to whom the giant lie meant nothing, who by one resolute denial swept the whole flimsy fabric to one side, and by that act advanced a waiting world leagues onward toward man's spiritual heritage.

The belief in limitation is the garment of matter in which falsity wraps itself about in an effort to clog our understanding of Paul's clear thought that "the letter killeth, but the spirit giveth life;" and in proportion as we begin to appreciate that the man of God's creation is not bound or limited by a material existence, in that exact ratio will we begin to escape from the bondage of sin, sorrow, and suffering. Manifestly no healing can take place so long as the practitioner allows his thought to dwell upon the physical appearance of the sufferer; it is only when the mental processes are given wings and allowed to soar freely into the realm of the one Mind that the real man of God's creation begins to appear, and the healing truth taught in Christian Science that "man is not material; he is spiritual" (*Ibid.*, p. 468), is realized.

FAITH AND WORKS

GRACE SQUIRES

THE discouraged Scientist, if he rises sufficiently from his discouragement to go to work, is liable to follow the same beaten path, forgetting that he may have mistaken his way and be quite on the wrong road; for to learn a rule to the point of mental acceptance and then correctly to apply that rule, requires an individual effort not found on the printed page. A pupil was once sent to the blackboard to demonstrate a theorem in solid geometry. He was brilliant in that study, so he drew his polygon and marked off his angles and proceeded as the text-book had illustrated. At the finish his teacher asked if he understood it, and close on the pupil's affirmative response asked him to demonstrate its basic law with an opposite angle, which was not illustrated in the text. In this test the pupil failed utterly. What had he done? He had accepted the mental work of another, but had quite failed to do mental work of his own.

The demonstration of Christian Science requires something more than this mental assent; more, too, than a theoretical understanding. Like other studies, it requires application and that sequent growth on the part of the student which is the seed bringing forth fruit after its kind. Mrs. Eddy says that the failure to repeat the healing works of Jesus "arises not so much from lack of desire as from lack of spiritual growth" (Science and Health, p. 243). Let him who is battling his way out of sickness and discord with small success, deflect his thought from his inharmonies, take a mental account of stock, so to speak, and bravely acknowledge what he finds.

The frequent warning against envy, jealousy, malice, etc., is sometimes lost in the abstract, and one needs to examine not so much his acts as his impulses, to find if there be a traitor within his camp. His lips may frequently smile when his heart does not, and one may be outwardly courteous while inwardly rebellious and critical. One cannot mock the truth, however disguising the veneer, and sooner or later comes the awakening.

A friend remembers being cordially entertained by a Scientist for whom she had very great admiration. The

ringing of the telephone obliged him to leave her several times, and though two doors intervened, the reproof he administered to the operator contrasted violently with the voice in which he had addressed his visitor. The experience was grievously surprising, but it brought her a valuable lesson in consistency. Truth does not shift its position. It is forever supreme in its own royal selfhood.

Let those who find it difficult to enter into deep metaphysical analysis, take heart and remember that "love is the fulfilling of the law." Are we kind and consistent in our courtesies? Is the voice we use in the parlor the same voice we use in giving orders, in meeting all the detail of the day's doing? In the face of inharmonies, do we call our religion to our aid, and remember that as Christian Scientists we are pledged hourly to bless and to heal? Do we heal the hurried, irritated expressman, or leave him more irritated? Do the morose and bitter-hearted feel better for our cheery "Good morning," or do we feel the taint of their thought and pass them by on the other side?

In a burdened and seemingly defeated moment do we take generous care not to cloud another's consciousness with a lugubrious recital of our problems, leaving him with his own and the added weight of ours, or do we lose our own problems in finding his? Is the friend welcomed in a lonely moment equally welcomed in a crowded day, or do we sometimes forget that Christ came to minister and not to be ministered unto? In traveling do we make room in the seat for another, or do we convey the impression that we do not want to be forced to disturb ourselves? Mrs. Eddy tells us that "our sense of Science will be measured by our obedience to God,—fulfilling the law of Love, doing good to all; imparting, so far as we reflect them, Truth, Life, and Love to all within the radius of our atmosphere of thought" (Miscellaneous Writings, p. 12).

The work, then, for the Christian Scientist who finds any discrepancies between his knowledge and his application of that knowledge in healing, lies in his own personal growth. It is there he will reap what he sows; he cannot reap till he does sow. In turning his eyes from his discouragement to his defects, he is on the road to Damascus, where he will meet his Christ. Having sought this righteousness, the rest will be added.

TESTIMONIES FROM THE FIELD

LEAVING Lucerne one cloudy September morning, our route lay over the celebrated St. Gothard pass, the marvelous scenery of which was interrupted at intervals by the many tunnels which plunged us into darkness, till finally the last and longest tunnel lay before us, the St. Gothard itself. The clouds had fulfilled their prophecy and the rain was descending, but imagine our delight when, after the run of nineteen minutes, enveloped by the darkness of this great tunnel, we burst forth into the golden sunshine of Italy, all rain, all darkness left behind! Often and often have I thought of this experience as a symbol of my life. Starting in an atmosphere of religion and catching many beautiful glimpses of Truth and Love by the way, only to be enclosed from time to time in the tunnels of doubt, sorrow, and illness, till at last the utter failure of everything in which I had trusted proved the long darkness from which I emerged into the divine sunshine of Christian Science.

The sense of freedom from all doubt and fear, and the opening up of the spiritual vision, mean far more to me than the physical relief from the many petty kinds of disorder which had beset me for years. From all these, however, I am now free, for as the greater contains the lesser, so the spiritual healing includes the physical. My gratitude to our Father-Mother God for the precious gift of Himself and His dear Son, and to our beloved Leader for having restored unto us "the faith once delivered to the saints," is deeper than any words can express, and my constant prayer is that I may ever be found loyal, and may prove my gratitude by my willingness to do and faithfulness in doing the work which God has in store for me, whatever it may be and wherever it may lie.

Mary Talbot Morrison, Florence, Italy.

HAVING put aside all the various religions presented to me, as either speculative theories or outworn beliefs, I was after many years content to try to do my duty toward man, as I understood it, while waiting for the revelation of Truth which I knew was bound to come to me. Indeed, my sense of Truth, though I was ignorant of it, preserved

me from the falsities of various isms which were presented to me in divers attractive forms, culminating in a spurious form of Christian Science which so repelled me by its evident dishonesty that I found it difficult to listen at first to real Christian Science when it was finally brought to my notice. Theology attracted me not at all, for my studies along Darwin's line had shown me that man as we see him now is not the man spoken of in the Bible as created by God. I could not reconcile the statement that man was made in the image and likeness of God with those made by scientific men as to the gradual improvement of man as we know him from the elementary or original type of a much lower order of being. I threw myself with energy into schemes for the betterment of mankind, and though the work prospered, I, or rather my health, did not. Always ailing, and having been to many distinguished doctors without much success, my own physician, finding he could not cure me, told me I must make up my mind to get on very quietly and to consider that I had a frail thread of life. I may say here that I now look so exceedingly well and healthy that people often say to me, "Oh, it's all very well for you to talk; you don't know what it means to be ill!"

Often I envied those who had faith, and yet, when urged to teach my children of religion, I found it impossible to teach them what I did not believe myself. There came a time, however, when in the hour of need Christian Science was presented to the notice of my husband and myself, and presented in such a sane and wise manner by a most practical friend, known for her good sense, that my husband consented to try it for a physical trouble that doctors were unable to cure. We cannot help smiling at the remembrance of the condescension with which we approached, at that time, this for us momentous subject! He was healed, to our great joy, and then, being a lawyer, did not rest until he got at the root of the matter, and studied to find out what had healed him.

I took treatment very soon also, and was cured in a week of an internal trouble accompanied by violent headaches from which I had suffered for years, and which had obliged me to spend several days each month in a darkened room. I had tried all kinds of poisonous drugs and powerful liniments and crystals to relieve the pain, the only lasting effect from the latter being visible in the turning of my

hair white to the temples where I used them. I had tried "mud baths" in Germany, where I had also undergone some minor operations. I had tried dieting under one famous doctor and a different diet under another, with only temporary relief. Although deeply interested in the subject of Christian Science, and most grateful for my healing, I did not believe in it till some two months later. Then in a moment of dire extremity I reached out desperately for the truth, and found it.

One of my boys was thrown from his pony, his foot caught in the stirrup, and as the pony galloped across the field the child, who was hanging head downward, was struck by the hoofs at each stride. When I reached him, the pony having been stopped, he was unconscious and bleeding profusely, and the friends around him told me they feared internal injury and a broken leg. Kneeling down beside him on the wet grass, I tried to put into practice what I had recently learned from Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I declared the allness and power of God, the God whom I had not known or cared to know, and my prayer of affirmation was instantly answered. The bleeding stopped then and there, and the boy was carried into a cottage where for half an hour I continued to work for him to the best of my ability. In half an hour he walked to a carriage, was driven home, and played about till bedtime. When undressed the housekeeper found he was bruised and lacerated from thigh to knee, but in the morning there was not the slightest trace of discoloration and his skin was unbroken. In the night he was taken with what seemed either croup or severe bronchitis, and this with my husband's help was quite overcome in an hour.

This experience was the turning-point of my existence. It proved to me the truth of Christian Science, and in it I found God. For this alone I can never be sufficiently grateful. In the ten years that have passed since then I have proved, in the utilization of the law of God, good, of which I had learned, that the freedom which is the birthright of man is to be realized now. This law has always existed, and has always been operative, but until Mrs. Eddy made it of practical use to us by her teaching, it was of no more use to mankind than was the undiscovered law governing electricity, which when discovered brought

light, the telephone, and wireless telegraphy, with all their varied benefactions, which have been made practicable by the researches of such men as Edison and Marconi.

In these years the various illnesses and accidents of our children have been overcome, and very quickly, by Christian Science treatment. The youngest, born under the most harmonious circumstances, with only a Christian Science practitioner and a nurse in attendance, does not know what a doctor is, while the physician before alluded to can only account to himself for the change in me by saying I am a most interesting physical phenomenon. The cases of healing I have witnessed in my family alone would fill a book, but I would like to conclude by relating my own healing from serious injuries caused by my horse falling with me. I was pronounced to be dead by the doctor who happened to be present, and he told me afterward that he thought for twenty minutes that I was dead. However, I began to pray aloud (so I learned some months later), and was soon able to be taken home and put to bed, with all the usual symptoms of concussion. I did not regain consciousness for six hours; in fact, not until the practitioner telegraphed to (who was out) received the message asking for help. The next day I was well, to the never-ending surprise of the crowds of people who had witnessed the accident and its sequel. It has helped me very much to know that even during unconsciousness, or, as it appeared to others, death, we have the power to work, to demonstrate or declare the truth.

If faults of character and disposition were as readily overcome as the physical abnormalities, Christian Science were an easy matter. However, most of us can say, and honestly too, that we are better than we were before we knew of it. And so we prove by growth in character that these faults are abnormal, the false whisperings of suggestion that they belong to us, and when we cease to associate them with ourselves and our dispositions, then they will no longer be seen by others. During these years I have been greatly strengthened by my husband's loyal and whole-hearted devotion to our cause, and we are always growing in the appreciation of our Leader's work and life, in which despite pitiful persecution she so long stood for the allness of God, teaching us to show forth the Christ in our lives and insistent that we give the glory to God.

Mrs. Alice M. Martineau, Reading, Berks., England.

IT is about three years since I became interested in the study of Christian Science, having been led to investigate it on account of needed physical healing, and not knowing at that time that there was anything else about it except the healing of the body. I had been a member of an orthodox church for a number of years and was, as I thought, a true Christian. There were many things, however, which I could not understand or account for other than that God, being a just God, dealt out evil as well as good to His children, and that we must at all times submit to the inevitable,—that God's ways were higher than our ways and past finding out. I have learned since coming into Christian Science that as the sun gives light and no darkness exists where the sun shines, so God, omnipotent good, is all good and not evil, and that evil never was created and therefore has no power.

I was healed in Science in less than two weeks of an eye trouble for which I had worn glasses eleven years. I am obliged to use my eyes all day, but I read and study every evening without the slightest discomfort. My eyesight is perfectly normal, far better than it ever was. I was also healed very quickly of extreme nervousness, headaches, sleeplessness, and fear. While I am exceedingly thankful for the improved physical conditions, the fact that I have learned to understand God as ever-present Life far surpasses any bodily healing. I have found Christian Science to be indeed a practical and demonstrable religion, one that can be applied to the duties of every day, and whose Principle is as absolutely certain as the basic law of mathematics. I am striving each day to reflect this perfect Principle.—*Charlotte Smiedel, Cleveland, Ohio.*

I AM an ex-country editor, whom the loss of his paper, through political and other vicissitudes, drove to Kansas City and to the occupation of proofreader. In June, 1908, I was violently attacked by acute kidney trouble, somewhat in the nature of Bright's disease. Although I was not a Christian Scientist, I still had a leaning that way, chiefly on account of having learned of cures following the treatment by Christian Science practitioners. So, having despaired of any results from medical aid, I was advised to try a practitioner at Kansas City, Kan. By this time I had given up any attempt to work, and was

almost too weak to walk to the cars, so by the advice of friends I took a room at the home of the practitioner and became one of her patients.

At this time the disease was in its acute stage, and I had no rest day or night from excruciating pain. Like others who have recovered by the mighty help of Truth's healing power, I cannot look back and see how I survived the agonies of the terrible hours in my room before I went to the Scientist's home; but soon after I had placed myself under her care I began to be soothed by her calm trust and confidence in divine power, and through this and the reading of Science and Health, peace, spiritual and physical, came upon me. My racked body ceased to be tortured, and I began to be built up anew. In the latter part of August I was back at work, busy until a late hour every night.

There is no doubt about the condition I was in. Medicine had no effect on me. Comparative strangers have since told me that they noticed my appearance on the street and considered me a doomed man. I had gone down to about half of my usual weight. My friends, in congratulating me on my recovery, said that although they did not tell me so, they honestly thought I would never pull through. So I have great reason to be thankful for this demonstration of the Science of Truth discovered by Mrs. Eddy, who has surely furnished the key to reopen the understanding of life that now means so much to many a moribund sufferer. People need not hesitate to trust this strange new healing truth, which is the same old gospel of the love of God manifested in the days of Christ Jesus.

G. F. Davis, Kansas City, Mo.

GRATITUDE to God, and to His messenger to this age, impels me to write my testimony to the healing and redemptive power of Truth, as presented to mankind in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Seven years ago, after having been for years under the treatment of the kindest of doctors in different parts of the world, having undergone a severe operation for internal disorders, which only served to allay painful symptoms temporarily, I was healed by the reading of Science and Health.

Shortly after this my five-year-old boy, who had suffered various operations under medical treatment for a condition

of poisoning contracted at birth, the operations only relieving the disease for a short period each time, was absolutely healed, after two months' treatment in Christian Science. The specialist who treated the child told me that this was a very peculiar case, there being very few like it known to *materia medica*. He assured me that although the boy might at times be relieved by surgery, there was no permanent cure for this disease. The surgeon who last operated on the child, before his treatment in Christian Science began, said he had not benefited him permanently, but had only temporarily relieved him, and it was at this time that we turned to the "great Physician" and found healing. He is now a strong boy, twelve years of age, and has never had a return of the trouble.

These proofs of the power of God to heal disease caused me to investigate the Science more thoroughly, and on learning that it presented a Principle and that the understanding of this Principle unfolds the demonstrations of Life as ever operative, omnipresent, omnipotent, omniscient; that man is spiritual and not material, governed by and subject to the divine powers that be, the laws of God, good, I realized this to be indeed the "pearl of great price." My gratitude to our Leader is unbounded; I wish to express my thankfulness for her clear and concise teachings, and for all the loving help I have received from coworkers and from our publications.

Daisé Molony-Uhse, Mainz a/Rhein, Germany.

SOME years ago, while living in Wiesbaden, Germany, I had a severe attack of blood-poisoning and was given up by all the doctors. They said that they could not help me, and that I would not live many years. It was then that my mother thought of trying Christian Science, and she applied to a Christian Science practitioner, who took up the case, and after three months' treatment I was absolutely well. For this healing I am very thankful to God, and also to Mrs. Eddy for leading us into this saving truth.

Willie O'Sullivan Molony, Mainz, Germany.

AFTER years of semiinvalidism, I suffered a complete breakdown at the age of thirty. My heart, never strong, was declared by physicians of different schools to be so seriously affected that a necessary surgical operation could

not be undertaken. These doctors advised frequent changes of climate and hygienic living as my only chance for even a brief span of life. I was accordingly living in the Hawaiian islands when one morning in the autumn of 1899, after a night of extreme suffering, I awoke to the realization of a serious change in my condition, and I also recalled that my youngest child and only son was in his thirteenth year and that this was the limit of time I had pleaded for in my prayer and supplication to God for a further lease of life, as I thought that my dear children would then be of sufficient years better to do without a mother's loving care and counsel. After telling my eldest daughter of my conviction as to my approaching death, and witnessing her grief, I was half ashamed of my readiness to relinquish my feeble grasp on life and thus be separated from my family. A sweet sense of God's nearness came to me, and I could but look forward with secret joy.

My daughter having left my side, a woman came to me and introduced herself as a Christian Scientist. She said she had been told of my condition, and had come to tell me that if I would look to God I could be healed. I told her I had no faith in Christian Science, as I had known of some who had failed to receive the healing. She replied that I did not need to have faith in order to be healed, and she proved the truth of her assertion, for in a brief time I was restored to health and strength. For the first time in my life of forty years I was free from a sense of pain and weakness, and I realized the truth of Isaiah's prophecy, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." So quick and remarkable was my healing that even my unbelieving relatives and friends were assured of the fact that Christian Science heals. The world of nature that I had ever loved and admired now took on new splendors, which again Isaiah describes when he says: "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands."

I at once purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and upon reading it knew no resistance to the inspired truths therein contained, but joyfully accepted the statements as answer to

my lifelong prayer for a more intimate knowledge of God. In the years which have intervened since my first reading of this book, I have never doubted the truth of any statement in the writings of our revered Leader. The Bible I had ever loved, but as I could not accept a literal interpretation I had come to know and acknowledge with bitter tears a decrease in interest and a lack of understanding; but after reading the Christian Science text-book, the Bible was illumined, and I caught wonderful glimpses of spiritual import. In time my copy of Science and Health came to be much in circulation among my friends, as I thought the joyful tidings it contained too good to be kept to myself. Living much of the time in a remote district, I had no opportunity of conversing with Christian Scientists and so failed to grasp the importance of a daily consecrated study of our Leader's works; therefore in time I sought further enlightenment from other religions and philosophies, all of which proved more or less dissatisfying. Little did I know that the book so lovingly loaned to ailing or sorrowful friends would, if carefully studied, answer satisfactorily and forever the oft-repeated query, "What is truth?" I realize now that my quest from early childhood was for the living, loving God, ever present and ever careful of His children,—and God is thus revealed to mankind through the teachings of Christian Science.

Lacking the knowledge that would have enabled me to "take up arms against error" (Science and Health, p. 29), in the course of several years I again fell a victim to disease. I returned to California with the determination to know more of Christian Science, and I therefore sought the loving counsel of a dear friend who had been healed of a malignant growth under Christian Science treatment. I was advised to take treatment, and did so, and though at times my condition improved, on the whole I grew steadily and at last alarmingly worse. At this point my devoted family, who had ever gratefully acknowledged my first healing through Christian Science, demanded a change of practitioner, to which I rather regretfully consented, as I felt that I was being spiritually benefited, which seemed to me of first importance. Soon there was a decided change for the better, and after a few months I was restored to normal health. Through those weary months in which we battled with a disease of the stomach and bowels, I never

entertained a doubt of the truth of Christian Science; thus the way seemed ever a way of rejoicing, and I now look back upon it with scarcely a remembrance of the suffering, but rather a recollection of the unfoldment of Truth in my consciousness.

For the encouragement of those whose healing may be slow, I would say that a sweet certainty of healing came to me only when, after a relapse, I said from my heart, with Job, "Though he slay me, yet will I trust him;" and thus I was enabled to prove for the second time that healing comes more quickly when we turn from all material hopes and desires to God. I know no words whereby to express my gratitude for my physical healing, but I am still more grateful for the spiritual transformation I have enjoyed. With an overflowing heart I would add this note to the mighty anthem of praise to God that now resounds throughout the world as a consequent of our revered Leader's life.

S. Ella Shelhamer, San Diego, Cal.

[Translated from the German]

MAY God help me to express my gratitude adequately for all the good that has come to me through the teachings of Mrs. Eddy. I have advanced in the way of truth step by step, often halting and doubting if this really was the way which leads unto liberty. But then it always seemed to me that I heard a voice calling, "Ye shall know the truth, and the truth shall make you free," and I would again pray for knowledge. Today I know that nothing can separate us from God.

A few years ago, when I first met a Christian Science practitioner, I was in very trying circumstances with my three little girls. We were deprived of material means and even of the necessaries of life. The words she spoke at that time strengthened my trust in God somewhat, but the constant anxiety as to the future kept me from performing my work with joy. I toiled from morning till night without a noticeable change of conditions, and my duties often weighed heavily on me. I steadily grew weaker physically, and there was scarcely one hour during the day or night when I was free from pain caused by a kidney trouble. When I woke up in the morning, like a mountain the thought weighed upon me as to what the coming day would bring. After some time I again saw the practitioner, and during

these memorable days I finally found my firm support in Christian Science, and could be without it no more. I had inquired from my relatives in California what the people there thought of Christian Science, in order to hear an "impartial" opinion, and on my return home from my friend's I found my brother's answer to my letter. He wrote that he and the members of his family had been adherents of Christian Science for the past two years, and he expressed his great surprise and joy to learn that Mrs. Eddy's teaching had found its way to Russia. He said that there was nothing he could wish for more earnestly than that it might prove for me the tower of strength which it had been to his family. I then began to study the Lesson-Sermons and the text-book, and was strengthened. I was filled with the desire to understand, and to progress in the Christ-way.

My industrial art shop began to flourish, and I now employ quite a number of persons, as there is a great abundance of work. I have experienced God's blessing from the time I turned to Him unreservedly. I often feel a sense of overwhelming gratitude, and have become a cheerful woman. I know neither pain nor fatigue, in spite of additional work, and it has become easy for me to perform all my duties, for God's word in connection with Mrs. Eddy's spiritual explanations has become strengthening food unto me. I as well as my children have experienced the healing influence of Christian Science. They have been quickly freed of various diseases, and the effect of the truth on their minds was as if angels had touched them.

If I have herewith succeeded in inducing a fellow-being to seek the way to this truth, I would give thanks to God; and I wish I might thereby pay a part of the debt of gratitude I owe to our dear Leader for all the blessings which we experience daily through her work.

Hedwig Epstein, Moscow, Russia.

IT is now over two years since I became interested in Christian Science, and it is with a feeling of gratitude that I give my testimony. I was ready for the hospital, a doctor having said he had done all he could for me and that I could not be any better until I had an operation. At this time a friend brought me some *Sentinels*, and when I read the testimonies of healing I thought that if others could be helped there was also help for me. I went to a practitioner

and began to take treatment; in four weeks everything was overcome, and I found myself a well woman,—free, out of bondage. Soon after my healing I met my former physician and he questioned me in regard to my health. When I told him I was perfectly well, that I had been healed in Christian Science, he was surprised, but was generous, broad, and honest in expressing himself; he said he was very glad I did not have to go to the hospital.

I daily thank God for our Leader, through whom the truth has been revealed that delivered me out of a bondage of thirty years' standing. I also want to express my gratitude for the patient and loving help given me, guiding me into the right way. I find the literature sent out by the Christian Science Publishing Society a daily feast of good things, for which I am constantly thankful. The truth of Christian Science was demonstrated to me through my own healing, and I have since had so many beautiful proofs of the healing and preserving power of Truth that I was led to get a letter of dismissal from my former church and to unite with The Mother Church, of which I hope to be a faithful member.—*Mrs. Lizzie A. Gray, Malone, N. Y.*

As I have received so much benefit, spiritually and physically, from reading the testimonies in the *Journal* and *Sentinel*, I feel that I am not expressing sufficient gratitude to God if I withhold longer my experience in healing, which might help some one as other testimonies have helped me. Five years ago I was for several weeks confined to bed with a nervous collapse. I was gradually losing strength, and finally became unable to feed myself, and for months before I was confined to the bed I was not able to read.

As I failed to receive any benefit from medical treatment or massage, I was in the depths of despair when suddenly a thought like an illumination flashed into my mind, and I said to my husband, "There is a higher power than that," pointing to the medicine on the table, "and I am going to be well." I know now that it was an angel, God's messenger, speaking to me. I prayed earnestly that God would lead me and make the way clear for my recovery. My prayer was not answered for several weeks, and I grew gradually weaker and more depressed, when Truth spoke to me again, and I asked the nurse if she knew anything

about Christian Science. She replied that she had heard of those who had received much benefit from it and that she would advise me to try it, if all else failed. The result was that the second day from this time, which was Tuesday, a practitioner came and gave me a treatment. She came every day the rest of the week, and on Sunday I was dressed in quite heavy clothing (for it was very cold) and walked down one flight of stairs, besides several steps to the sidewalk, and got into a carriage and took a long drive.

I think it was after the third treatment that I began to read Science and Health, and very soon was able to read without difficulty, as long as I wished. In two weeks I was able to go to the practitioner for treatment. During the past five years I have not been entirely free from physical discord, and at times I have sought the help of a practitioner, but every ailment has been met, and I realize that every one overcome is an advancement in spiritual growth and in the consciousness of the power of divine Love to cast out fear.

I wish to express my heartfelt thanks to God, also my gratitude to Mrs. Eddy, and feel that I must strive to have more and more of that Mind in me which was also in Christ Jesus, and to keep my consciousness so filled with divine Love that it may radiate from me, and that the helpful rays may reach far and near.

Mrs. Margaret E. Topliff, New York, N. Y.

[Translated from the German]

In the year 1906 I twice had an attack of pleurisy which was not entirely healed through medical treatment, and the following year I had lung trouble which was so severe that I was hardly able to walk. A professor whom I asked to examine me declared that in my case it was useless to prescribe medicine or tell me to go to a sanitarium; that my lungs were seriously affected, and that I must sleep with open windows and eat very light food. I had very little appetite anyway, and besides the cough I suffered much pain and also from sleeplessness.

On the second day after the professor's examination I heard of Christian Science through a neighbor whose son had been healed by it, and he advised me to turn to it. I immediately went to Berlin and applied to a Christian Science practitioner for treatment. On the second day I

ate with much better appetite, as the practitioner had explained to me that I should eat whatever I desired. I had treatment for a week, and then was able to return home to my family. I am now entirely well, able to attend to my farm and to do all the work; but I cannot describe in words the wonderful light and the happiness which has come to me through Christian Science. I do not think I would be alive if this glorious truth as taught by our Leader, dear Mrs. Eddy, had not healed me. This healing truth has also been demonstrated in various ways in my family, and I am grateful with all my heart to God, and to those who have helped me so lovingly.

August Albrecht, Steesow b. Lenzen (Elbe), Germany.

PHOTOGRAVURE OF MRS. EDDY

In response to many requests for an authentic and satisfactory picture of Mrs. Eddy, the Publishing Society has secured, and now has ready for distribution, a fine photogravure, made by Littig & Co. of New York from a colored portrait painted by Miss Alice C. Barbour, which was based on a photograph of Mrs. Eddy taken by Mr. Bowers of Concord, N. H., in November, 1891, and with a rearrangement of her hair that was very pleasing to our Leader.

This admirable portraiture of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, is for sale at the following prices: 8-inch picture (mount 12x16), single copy $1; six copies $5.25; twelve copies $9.50. 12-inch picture (mount 15x20), single copy $2; six copies $10.50; twelve copies $19. 16-inch picture (mount 21x29), specially adapted for reading-rooms, single copy $3.50; three copies $9.50; six copies $18.50; twelve copies $33.50.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

IN studying the sayings of Jesus, one cannot fail to be impressed by the thorough understanding of the vagaries and limitations of the so-called human mind which he displayed. His parables and his metaphors go to the very root of humanity's foibles, and point out the weaknesses and self-deception of mortals, the failings not only of those in his own day, but in ours as well. His parables were of the daily life and work of the people to whom he talked, yet they were so profound and so applicable to all ages that they teach the same spiritual lesson today as when uttered by him; and the same is true of all his sayings. What, for instance, could more thoroughly expose and rebuke the folly of self-righteousness than his unsparing condemnation, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Again, when he spake a parable "unto certain which trusted in themselves that they were righteous, and despised others," we find the same keen discrimination between the Pharisee who publicly professed his thankfulness that he was "not as other men are," and the publican, humble and self-abased, who pleaded only for God's mercy to him a sinner. How incisive is his declaration: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Of the same type was his parable of the good Samaritan. The traveler who had fallen among thieves had been left by the roadside, despoiled and wounded, dependent on the kindness of some chance passer for succor and assistance. But the priest and the Levite, from whom he might reasonably have expected help, in their comfortable self-com-

placency "passed by on the other side." It was a Samaritan, one of the despised people, who came to the rescue of the sufferer,—"bound up his wounds, . . . and set him on his own beast, and brought him to an inn, and took care of him." And even the one who was seeking to put the Master at a disadvantage by his questioning was compelled to admit that the despised Samaritan was the true neighbor.

And yet again do we find recorded the scathing censure of those who from their fancied security of high position would scorn the repentant sinner. The Pharisee had invited Jesus to dine at his house, and yet had failed to show him the courtesies usually accorded to guests. When therefore the Magdalen, repentant and weeping, sought to show her sincerity in humble service to the Master, the Pharisee, pluming himself on his own wisdom, thought his guest could not possibly be the famous prophet which rumor reported him, else he would have discerned the character of this woman and spurned her. But he, too, was taught a lesson in that loving assurance which fell from the lips of the Master: "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

In these parables and sayings of the Master which so persistently and consistently rebuke the self-righteousness which can have no place in the kingdom of heaven, and commend the love and humility which seeks to be obedient to the "great commandment" and to the second "which is like unto it," there is food for much thought on the part of Christian Scientists. It was doubtless in the clear light of that marvelous understanding which came to her through long and faithful study of the Master's teachings, in her search for the healing truth, that Mrs. Eddy wrote: "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent" (Science and Health, p. 365).

We cease to wonder at the marvelous works of healing wrought by the Master as we read of that tender, loving, infinite compassion which enabled him through his unfailing trust in God to fulfil that mission whereof he prophetically read in the synagogue, after his triad of temptations

in the wilderness: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." There was no one too poor, too lowly to share in his ministry,—the lame and those from whom all others turned aside when the pitiful cry "Unclean! unclean!" came to their ears, the impotent and the blind, the beggar by the wayside and the rich centurion's daughter,—each and all received the loving assurance, "I will: be thou clean." No one appealed to him in vain for help; so tender and sympathetic was he with their weakness and suffering that Paul later wrote: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

As professed Christian Scientists we are striving to follow in the footsteps of the Master and of the beloved Leader through whose toil and trials the way of the Christ-healing has again been made plain to us, and when we have consecrated ourselves whole-heartedly to this great work; when we have ceased to think of "the loaves and fishes," and are daily striving to be patient, gentle, and loving, even as was our great Exemplar; when we are so imbued with love for humanity, the tender compassion for the sick and the sinning which casts aside the letter of Christ's gospel for the life-giving spirit, that in our burning zeal for their salvation, like Jacob we will not let them go until through the power of God we have prevailed,—then, we too shall do genuine healing, heal as did the Master and his disciples, for we shall have acquired that understanding of the truth that makes free of which Mrs. Eddy writes: "The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (*Ibid.*, p. 367). Touched with the divine fire, the "power from on high" which fell upon the apostles of old, we shall cease to delude ourselves

with the thought that we can follow Christ in any other than the way marked out for us, and which must be faithfully pursued to the very end.

ARCHIBALD MCLELLAN.

THE initial word of St. Paul's injunction to the Philippians, "Let this mind be in you, which was also in Christ Jesus," is a small key, but it opens the door to a broad and exceedingly fruitful field of thought. No Scripture writer has done more than the great Tarsan to illustrate and emphasize the strenuousness of the human struggle involved in the overcoming of evil, and yet he has made it luminously clear that all efficient doing is to be identified with consent of heart and will to divinely accomplished facts. In a word, to give adequate consent to the sovereignty of divine Mind is all that we are asked to do, or can do, whether for the least or for the greatest end; and the recognition and enforcement of this truth constitutes one of the most significant features of the teaching of Christian Science.

It may be truly said that an attitude of consent is the distinctive mortal mood, but this is the willing acceptance not of that which is, but of that which seems; it is a yielding to the appeals of materiality, to appetite and impulse, the seductions of the flesh and of the world. In contrast with all this, St. Paul's counsel is that we consent to the verity of being, to divine Mind, its guidance and government. The secret of effective living is thus seen to be the acquirement and exercise of that self-command which makes it possible for us to honor the declarations and demands of spiritual sense, to rejoice alway in the Lord.

In one sense this is no new doctrine, for while still subject, and in large degree, perchance, to fall into temptation, Christian believers, as a body, do not mean to consent to sin; they sincerely condemn wrong-doing, and self the wrong-doer, in so far as what they think of as sin has been indulged in; nevertheless, these same people maintain a marked attitude of consent to much which the Master certainly classified as "the fruits of sin," namely sickness, decrepitude, and death. Such consent is frequently expressed in the declaration that these things pertain to God's government of men, and this despite the fact that Christ

Jesus refused all consent thereto, and publicly annulled them as having no right to be, because not of God. All this can but distinctly tend to weaken and defeat the endeavor to resist sin, for we cannot consistently condemn the tree so long as we think we are profiting, or may profit, by its fruits.

In one of his most moving appeals St. Paul cries out, "Yield yourselves unto God, . . . and your members as instruments of righteousness unto God;" and in a kindred urgency Mrs. Eddy writes, "This so-called mind . . . must by its own consent yield to Truth" (Science and Health, p. 151). The consent of Christian Science is to naught but Mind and its manifestation; it is the forever recognition of reality, and the gist of all its teaching is found in this single injunction of the apostle, that we "let" the Mind of Christ rule in us. The divine provision is complete, our salvation depends now upon our responsiveness. This was declared by the "Alpha and Omega" in St. John's apocalyptic vision, in terms which make such large concession of incapacity to force the issue, as to seem well-nigh pathetic. "Behold," said he, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Surely nothing could be added to the emphasis thus laid upon the significance of the honest acceptance of Truth.

These words of St. Paul lead thought to the realization of yet another salient teaching of Christian Science, namely, that all efficiency pertains alone to the activity of divine Mind in human consciousness; that our every power to do is thus generated, our every want thus supplied, our every trial and emergency thus provided for. All real achievement or progress is measured and determined by our reflection of the divine intelligence, sanity, wisdom being nothing less than the appearing of the thought of God. Conviction of the lawfulness and naturalness of Jesus' words, "The works that I do shall he do also," is thus grounded as a corollary of what might be termed an axiomatic truth which is accepted by Christians of every shade of belief. So long and so far as Immanuel, "God with us," is received as a tenet of Christian faith, its logical sequence of our spiritual efficiency in Christ, the power to do the Master's works, must obtain.

This is the simple old-time truth which Christian Science

is pressing upon the entire world's attention, and yet this is the one feature of Christian Science teaching which has proved an offense, an "unwarranted presumption," in the judgment of many Christian believers. It is quite impossible to separate Mind, even in thought, from Mind's activities, a non-thinking intelligence being a nonentity; hence all who concede that the Mind which was in Christ Jesus may be in us, must concede the possibility of all the phenomena which in Christ Jesus attended this presence of Mind. There is no escape from this conclusion, unless we deny the unvarying qualities of Mind, and yet to grant this possibility is to consent to the whole contention of Christian Science as to spiritual healing.

The sense awakened by this thought of the wondrous meaning of a genuine consent to Truth, is very uplifting. It gives a new dignity to our concept of self, it kindles all the impulses of greatness, and it sufficiently explains those wondrous words of the great apostle: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

JOHN B. WILLIS.

A STUDY of the relation which exists between revelation and inspiration is of profound interest to the Christian Scientist. The dictionaries tell us that revelation is "the act of revealing or communicating divine truth, especially by divine agency or supernatural means." Trench says that "God's revelation of Himself is a drawing back of the veil or curtain which concealed Him from men." From the Christian Science standpoint this would mean the removal of material sense, which of course would shut out the recognition of God, who is Spirit. In Science and Health (p. 141) Mrs. Eddy points out the fallacy of the belief that revelation "must come from the schools and along the line of scholarly and ecclesiastical descent;" and her statements are fully sustained by the facts of human illumination throughout the centuries,—the greater number of those through whom God has spoken to mankind being outside of any priestly order.

Here it is well to ponder the fact that the revelation of divine Truth is of such supreme value that it may rightly be regarded as the source of all true progress, for without

a knowledge of the creator and His laws the race would inevitably drift into chaos and darkness. Now revelation implies inspiration, which is defined as a "supernatural divine influence exerted upon the sacred teachers and writers by the Spirit of God." If God gives, man must receive, else were the gift unrecognized and of no value to those in need; but happily there have been those throughout the ages who had eyes and ears for the divine message, who were ready to receive when the Spirit was poured out from on high, and to these the world owes what it can never pay, though it is slowly awakening to admit the debt. It is absolutely certain that a window admits more light than does a stone wall, and it is no less certain that one must have "lost much materiality—much error—in order to become a better transparency for Truth" (*Ibid.*, p. 295),—a fitting channel for inspiration. It is true that we ourselves need some measure of inspiration in order to appreciate inspired thought, but the promise is that God will pour out His Spirit upon "all flesh," and, as in the days of the apostles, this outpouring will be signalized by the overcoming of sin, disease, and death. It cannot be otherwise, for to this end Christ Jesus wrought and taught.

To this age has come a wonderful revelation of God, Spirit, and of spiritual law, and it reaches humanity through the inspired utterances of the one whose spirituality fitted her to receive it and give it forth to all who were willing to accept the truth. Nor has the proof of true inspiration been lacking, for, as of old, the healing has come which proves the presence of the Holy Ghost. Not only have unnumbered thousands been healed in Christian Science, but in almost every instance a quickened sense of inspiration has come through the study of our revered Leader's writings, which has opened up the treasures of the Holy Scriptures and made them glow with the living power which heals sickness and destroys sin in every age. The textbook, "Science and Health with Key to the Scriptures," makes known to the world the Principle and rules of divine Science, while Mrs. Eddy's other writings show the application of these to all human problems, individual and collective. It is true that some of the articles contain strong meat for the more advanced students, but there is no lack of pure unadulterated milk for the babes.

The writer was greatly impressed by the counsel recently

given to some students of Christian Science by their teacher, viz., that each of them should endeavor to read at least once in the year, all of our Leader's writings, in addition to the daily study of Science and Health. It seemed a formidable task, but a moment's reflection told of the results which could not fail to follow the undertaking, for in these writings is found by the sincere seeker the inspiration which inspires alike the one who is its channel and those who are touched by it,—which heals, uplifts, strengthens, purifies; which, in a word, gives the more abundant life promised by Christ Jesus. The one who thus keeps alive his own gratitude for the message of Truth to the present age, will understand better each day the message and the messenger and also the Master's immortal words and works, nor will he ever have cause to mourn an absent Leader, for the truth that inspired the message two thousand years ago, and inspired the revelation to this age, abides with us if we heed and love the Word. In Acts xix we read this cheering sentence: "So mightily grew the word of God and prevailed." May its import characterize our own day!

ANNIE M. KNOTT.

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXIX SEPTEMBER, 1911 Number 6

THE APPEAL OF BASIC CHRISTIANITY

HON. CLARENCE A. BUSKIRK

THE true and therefore practical Christian religion makes its appeal to our highest reason, ideals, sentiments, hopes, aspirations, faith, incentives, emotions. If it made its appeal to our reason only, it would be as bare and barren as an empty eggshell. Mortal man, unlike the real man, is influenced, swayed, and governed, restrained and impelled, more frequently and more powerfully by other impulses than those which are born of reason. If, however, a religious teaching is discovered by us to be unsupported by our highest reason, it is sure to lose its hold upon our thoughts and lives. And if it seems to be able for a time to retain its scepter, through supports apart from reason, its short-lived dominion is sure to be one of superstition, folly, sterile ritualism, dangerous emotionalism, or idol-building sentimentality.

Any religious teaching which is not based and builded on truth is an insult to intelligence as well as a cheat, and must in due time come to be weighed in the scales of highest reason. This highest reason is itself composite, being made up in part of man's spiritual intuitions. Man's highest reason, including his spiritual intuitions, may be jostled for a time, like the mariner's needle, out of the right poise and direction; but Truth is the eternal lodestar which is always potently attracting and which influence finally rules. It is narrated that a child of royalty was once stolen from his cradle and a gypsy child put in his place. The gypsy child grew to manhood unsuspected, was crowned, wore

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the habiliments and received the homage and wielded the power of a king. So also there have been many false claimants in the temples which have been erected by men to the worship of Truth. But this does not falsify the fact that there is Truth always to be adored.

The appeal of basic Christianity is ever to the very highest. It is never made to the lower instincts or cravings of men, but ever to the highest and purest that is in them. Whenever an appeal is made which differs from this, even in the least, we may be sure that a false voice is trying to deceive us. Its appeal is never made to our groveling fears of punishment, and it never holds out to dishonest thought how it may artfully escape the just deserts of its transgressions. Its appeal never seeks to frighten men into religious professions by painting terrifying pictures of the supreme intelligence; for fear is not the name on the gate which opens to our loving and adoring search after Truth. The lust for riches and temporal power and display is never lurking as poison in the cup which it proffers to thirsting lips. There is no singing of its hymns of peace and joy above bloodstained bayonets; no false pretenses, no guile nor hypocrisy, no hidden sins nor falsehoods of any sort whatsoever, intrude their impure presence into its appeal to man as the rightful son of God. It makes no proselytes by means of torture-chambers and dungeons.

The appeal of basic Christianity comes to men accompanied with persuasive proofs of its truth and trustworthiness. Jesus was not content with merely preaching his gospel of love. He proved it as well as preached it. His appeal was one of humanitarian and evidential works as well as of words. Men are led to believe more surely and more steadfastly by object-lessons before their very eyes than by any syllables of speech. Hence Jesus admonished that we "heal the sick" as well as "preach the gospel." His utterance, "Though ye believe not me, believe the works," shows the importance in his estimation of practical demonstrations in the appeal of Christianity. And one of his immediate apostles said, "Faith, if it have not works, is dead, being alone." Doctrinal Christianity may show us the framework of the plant, but the vitalizing sap which furnishes its growth and vigor and which in the divine sunlight of Love blossoms and fruits, is the faith that comes from "works."

The appeal to humanity of basic Christianity is the teaching of Truth. Jesus taught by words and works that "God is Love." Love purposes the divine will throughout God's universe. Every notion of God's universe which is based on the deceitful testimony of so-called physical sense, and which points contrariwise to anything antipodal to Love, is a false notion. Every notion which teaches that God discriminates between the classes of persons needing divine aid (as, for example, in favor of the sinning and against the sick), is quite as unthinkable as would be the notion that God is a respecter of persons. Jesus gave aid to the sinning and sick alike.

True religion must point out the path to a complete deliverance from all our ills alike, call them by what name we will or arbitrarily classify them according to our own notions as we will. True religion meets all human needs alike with its promises and its means of supply and salvation. It meets the needs of this life as well as of a life to come. All our needs are more or less composite. Take what is commonly termed physical sickness, for example. It is incorrect and practically misleading when we search for the remedy, to diagnose it as something of physical causes and effects: and any system of physical diagnosis which ignores the mental causes of disease inevitably lures its students into wrong paths in their search after remedies. It is crassly superficial; and its neglect of the real factor of causation makes it impossible for it to be scientific and trustworthy.

Sickness is a phenomenon (appearance to sense) of the body, which could not be presented to sense if there were no mind (mortal or carnal mentality, not immortal or perfect Mind). Science and Health teaches: "The body is the substratum of mortal mind." "Mortal mind and body are one;" that is, sickness is a phenomenon of mind and body as a unit. "Matter and its effects—sin, sickness, and death—are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind" (pp. 371, 177, 283). No part of the body (for example, the skin or a lung) can believe itself to be sick; it is so-called mind that so believes. Nor can the body believe or will itself to be well. Mortal sense alone entertains the belief of old age, weakness, infirmity, *et cetera*. Neither the body nor any part thereof declares itself to be either dying or dead;

it is the mortal mind which so believes and declares. Mrs. Eddy writes: "Truth is the intelligence of immortal Mind. Error is the so-called intelligence of mortal mind." "What causes disease cannot cure it. The soil of disease is mortal mind" (*Ibid.*, pp. 282, 188).

Basic Christianity appeals to humanity with its joyous and inspiring promises of deliverance from all our ills, through the overcoming of our false beliefs by the understanding of what is the truth. Said Jesus, "Ye shall know the truth, and the truth shall make you free." Truth frees us from what is not true, not from what is true. From the view-point of Jesus, therefore, the ills of humanity are untrue; that is, they are the deceptions of mortal mind. The body does not say or think that it is either sick, suffering, dying, or dead; and when mortal mind so says or thinks, it is thinking and saying what is not true, and the truth is the right remedy therefor; moreover, the right remedy is the sole dependable and scientific remedy.

The promise of deliverance in the appeal of basic Christianity is a full-orbed promise, for it is the promise of help from infinite intelligence, Truth, and Love. It can have, therefore, no exceptions, no restrictions, no limitations. It is not a promise of finite experimentation, nor of finite seeking after ways and means and methods; it is the promise of an infinite and eternal process according to the everlasting and immutable government of all-governing and all-present and all-powerful Mind. It is the promise which is a deduction from the "faith in God" which Jesus admonished us to have,—in God who is always good and whose ways and government, therefore, likewise must be always good. It is based on the truth that the creative Principle must be the Principle of harmony, and that all the discords which the human mind believes in from the testimony of sense, can be no more than negations; for there can be no law of discord, except in human belief, from which the truth frees us. It is based on the fact that God is Life,—the life-creating and life-preserving divine Principle, and that God does not mock Himself nor thwart His own purpose and program with the enactment of any opposing laws of disease and death, any more than with laws for the activities of sin.

The appeal of basic Christianity comes to humanity with the joy-inspiring assurance that what is called evil, what-

ever its appearances or presentments to sense in the way of crime, vice, sin, sickness, suffering, death, has no law, no power, no government behind it or sustaining it, except belief in the false power, law, and government of mortal mind. The everlasting arms of divine and ever-present Love are around us and sustaining us, always and everywhere. Our tears are therefore transitory, and our peace and joy eternal. For man's spirituality is promised and proven in the appeal of basic Christianity: the logic of the whole content of the works and words of Jesus shows that man in his true individuality is spiritual, in the image and likeness of Spirit, God, and all that is spiritual is undying.

[Written for the *Journal*]

ENFRANCHISED

AGNES FLORIDA CHALMERS

Out of the depths I heard a woman cry:
"Give me, dear Lord, a mission that I may
Work as my brothers work, and grant that I
May know the joy of sacrifice,—the way
Of human love—the shadows and the light."
I heard a cry out of the depths of night.

At break of day, I heard a woman sing;
Her voice ascended as 'twere borne above
The noises of the world,—its gladsome ring
Brought to earth's weight-bound toilers light and love:
"I thank Thee for the good Thou, Lord, hast given—
This service, limitless as earth and heaven."
Such was her song of praise. I, from the tone,
Knew 'twas the woman who had prayed alone
For a great gift; and eagerly I sought
To learn what magic change her love had wrought.

I saw a woman, tender-eyed and glad,
Eager to do the civic task that had
Been given her. I saw her prayerful eyes,
Thanking the God of all in glad surprise
For woman's new-born strength to stand alone
Among the sons of men and claim her own.

[Translated from the German]

THOUGHTS ON LIGHT BY A NATURAL SCIENTIST

DR. W. K. GEBHARDT

THROUGH the conscientious and consecrated study of the teachings of Christian Science, that wonderful revelation which has come to the world through Mrs. Eddy, a deep moral and religious change takes place in human consciousness, an unparalleled Christianly ethical uplift, for consciousness is led out of the bondage of material thinking upward into the liberty of life in Spirit. The God sense which is more or less dormant in human thought, that is, the sense of a constant, conscious unity with the Supreme Being, indissolubly connected with the unshaken conviction that God, good, is all powerful and that evil is impotent,—this God sense is gradually being resuscitated on our march through the fields of divine Science, being delivered from its seeming subjection; in a word, men are being "saved." Spiritual illumination is being experienced. Discerning our spiritual estate, we become conscious with deepfelt joy that we are the "children of light," which sublime and glorious title was given by our Saviour and the apostles to those sons of men who with earnest determination turn forever from the material sense of life and become conscious of the true Life.

On his way from a belief in materiality to spiritual life, the student of Christian Science becomes daily more aware that the gulf which separates him from the "children of this world," to which he himself formerly belonged, is growing wider. His interest in them and in their ways and doings wanes as he recognizes their thinking to be without a basic Principle. On the other hand, he feels that he is united with them by human ties, which become firmer and stronger as selfishness by which he was governed heretofore is constantly yielding to love for his neighbor. He realizes the deep import of Jesus' command: "Love thy neighbor as thyself," and he experiences a sense of charity and sympathy for his fellow-beings who are yet wandering and whom he would lead out of darkness, that they, like himself, may become the "children of light."

In the Old as well as in the New Testament we find that the word "light" occurs very frequently. With the creation

of light begins the creation of the world, and we are told that the creator divided the light which He called day from the darkness which was called night. The psalmist sings about God being clothed in light. "His brightness was in the light, he had rays of light coming out of his hand: and there was the hiding of his power," exclaims Habakkuk (Luther's Bible). Yet more wonderful are the statements found in the sixtieth chapter of Isaiah, which might be called the song of light.

In Scriptural language the word "light" always stands for the divine Mind, Truth and its ministry, whereas the word "darkness" is always a term used for error, for the evil beliefs and works of men. The Saviour often referred to himself as the "light" or the "light of the world." He promised to his followers the "light of life." We read that those who are called unto salvation shall "walk in the light." Paul writes in his epistle to the Romans: "Let us therefore cast off the works of darkness, and let us put on the armor of light," and in II Corinthians he writes that "the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Peter expresses himself in similar terms, when he says: "That ye should show forth the praises of him who hath called you out of darkness into his marvelous light." In Science and Health (p. 561) Mrs. Eddy refers to "spiritual Life" as being "the light of men."

It is worth while, therefore, to inquire into the human concepts of light. What do men mean by this word which they use so constantly? Let us see how the science of light—optics—answers this question. The realm of this science is very broad, for there is hardly a subject to which physical research has devoted more study and attention than to the phenomena of light. It is but just to acknowledge the diligence with which the investigators, among whom are the most eminent in the history of natural science, have worked, and yet they have not given us anything like a satisfactory answer to our question. We are confronted over and over again by theories, and the investigations of this branch of physics are of great interest; nevertheless, the theories regarding light are far from being mathematically exact and conclusive.

In ancient times light was believed to emanate from the human eye, and that returning from the objects it made these visible to the eye. The modern investigator smiles

at this concept as well as at later theories. He would also relegate the so-called theory of emanation, the corpuscular theory, to the scientific scrap-heap, were it not that the name of Isaac Newton is connected therewith, and above all were it not for the fact that this theory has recently acquired a certain importance. The corpuscular theory, which was accepted only after a severe struggle, taught that light consists of particles of matter hurled out from the shining body with tremendous speed, a speed which was calculated to be one hundred and eighty-six thousand three hundred miles per second. This theory had scarcely asserted its dominion, however, before a new and dangerous competitor arose in Huygens' theory of vibration, although it was not generally accepted by the representatives of this special branch of science until other well-known investigators had taken a decided stand for it. According to this teaching, nothing substantial or tangible emanates from the sidereal bodies, light being an undulatory movement which propagates itself from the shining body very much as air waves pass out from a sounding body, though with infinitely greater rapidity.

The investigator in Christian Science will see quite clearly from the strife among theories which has taken place in this field, that the material conception of the world has become more and more intangible; that it has grown less and less material with every step, and that what we conceive of as "matter" has gradually been dissipated. And he will not be mistaken in drawing the conclusion that natural science, so long as it does not free itself entirely from materialism, will continue to err in the realm of speculation, until finally it will reach the end of its subtle sophistry, and exclaim with Faust: "I see that we cannot know!" Indeed a famous savant, Professor du Bois-Reymond, in a dissertation several decades ago pronounced the words of resignation: "*Ignoramus et ignorabimus!*" (We do not know it and shall not know it); namely, that which is beyond the limits of our perception of nature. What a declaration of bankruptcy on the part of materialism! Yes, those who have toiled long in the dark and failed, will at last be obliged to cast their nets on the right side of the ship. They must become willing to step out of the realm of physics into the realm of metaphysics.

Strictly speaking, the physical scientists have already over-

stepped the bounds of materialism. For when all the powers at the command of the so-called physical senses, upon the perceptive powers of which all material science rests, had proved insufficient to explain certain phenomena, they broke over into that domain of metaphysics which might be called the outer court of Spirit. As it would hardly be possible to assume that they did not realize the nature of the step they were taking, in other words, that they did not know it to be an infringement, even a desertion of their own position, one cannot help surmising that the followers and adherents of the new theory must have recognized their inconsistency though they did not wish to acknowledge it. The main object of the materialists has been to uphold their theory which still means everything to them, namely, that matter is endued with a power of its own. Materialism has thus been compelled to assume the hazard of leaving the domain of the physical senses in order to uphold the theory of vibration of light at all!

The waves of light—let us here follow the teachings of the schools—differ from the waves of sound not only because of their much greater velocity, but especially because sound is held to be an undulating movement of the individual molecules of the body, the sounds being conveyed by the air whereas light is transmitted through airless spaces, total vacuums. The physicists tell us that our planet is enveloped by a comparatively thin layer of air, and the immeasurable space through which the sunlight and the rays of the fixed stars reach us contains absolutely no air. A total vacuum, it was argued, could not carry the waves of light, and the question arose: What then carries them? In order to find a way out of this difficulty, human speculation built a most complicated structure, to wit, the theory of the existence of an exceedingly thin, imponderable, but highly elastic substance, which fills the universe. Light, it was generally taught, is an undulatory movement of this hypothetical substance called ether. Although it has never been possible to take any cognizance of this light-ether through the medium of the material senses, the representatives of a material conception of the world have not hesitated to utilize it in their scientific deductions, even as they do those things which are recognized by the physical senses. The experts, curiously enough, in order to bridge over the gaping contradiction between the claims of ma-

terialism and their own attitude, have gone so far as to assert that the ether is probably a fluid more subtle than human thought can conceive, yet a substance to which certain qualities pertaining to a solid body must be ascribed. Taking the energy of the light waves as a basis, it has been calculated that the ether is some fifteen trillion times lighter than the atmospheric air.

The science of chemistry, with its atomic theory which was of far-reaching importance to its concededly splendid development, and without which chemical processes simply could not be explained, has also laid aside materiality. No human eye has ever seen an atom, and it cannot be found with the strongest microscope. Yet the atom which is looked upon as the smallest indivisible unit was supposed to consist of material substance. Now Dalton's theory, in order not to collapse, also needs the hypothetical ether. The inconceivably thin, elastic substance, according to this theory, not only pervades all the universe but also all solid bodies, filling out the space between "material" molecules and atoms. The infinite mundane space, according to the schools, is likened to an ether-sea in which the planets are gliding on with tremendous rapidity without producing friction, and in which all the events of nature take place.

What contradictions are revealed by the attitude of the "wise and prudent"! They have acted like Nicodemus, who lacked the courage to go to the Saviour openly in the light of the day, but stole his way to him in the dark. The consequences of this lack of frankness and straightforwardness are inevitable. The kingdom is inevitably "divided against itself," the house which seemingly was built on a firm and unshakable foundation begins to move, and soon it will fall, and great will be the fall of it.

The atom which has ruled undisputedly for many years, being believed to be the smallest material particle,—and he was very brave indeed who dared to attack the atom-theory a decade ago,—is not found to be worthy of its position by modern scientists. Already many claimants for the throne are coming forward. In order to explain certain phenomena, the result of the latest scientific investigations, especially in the field of electro-chemistry, smaller units yet were needed. The researches about radioactivity, which created such a stir recently, called insistently for a revision of the atomic theory. These radioactive bodies revealed the

fact which the great Victor Meyer had in view long ago, and which was the aim of his pyrochemical studies, namely, "the destruction of matter." And one of the leading chemists of our times, Prof. W. Ostwald, emphatically declares that what is termed matter must be considered only as a collection of energy in space, and he rejects the atomic theory altogether. In his opinion and that of his numerous adherents, although his statements still meet with considerable opposition, matter is a form of energy, and Mrs. Eddy's statement that "we tread on forces" (Science and Health, p. 124) is thus being confirmed by modern physical research.

Much is being said these days about the electronic theory as set forth by the physicist, Sir S. I. Thomson, which is practically a modification of the old corpuscular theory of Newton above mentioned, which was cast aside long ago. The new electronic theory is supposed to explain the constituency of all matter in annihilating, so to speak, the former units called atoms, and out of their débris building up new atoms, namely, the whirling electrons. The atoms would then be, as it were, small systems of worlds, consisting of thousands of electrons whirling round each other. These would be atoms of electricity moving inside the bodies without being bound to material particles, yet they are said to be in a degree substantial.

This short explanation shows how severe is the struggle which is now going on in the realm of physical science. Grievous wounds are inflicted on materialism, but it does not want to yield and desperately defends its sovereignty. It does not want to admit that matter is naught, that all is Mind; and when pressed hard, it still speaks of "material, physical forces," in order to save its position. But the day is not far removed which will bring full light concerning this subject. The search for Truth after all is the motive of every earnest seeker. It prepares the way for him, even as the lighthouse indicates the direction to the mariner. The investigator, to be sure, will rub his eyes in astonishment, when the result of his work leads him into the land whose existence he had heretofore denied. Indeed the smallest admixtures of materiality must be separated as tares, for Christian Science teaches that "deductions from material hypotheses are not scientific" (*Ibid.*, p. 273).

Before she discovered "divine metaphysics," our Leader gave much study to homeopathy, and in her text-book re-

peatedly refers to this curative method, giving a correct explanation of it as well as of its mode of action, which up to this day is not understood by many homeopathists. When Mrs. Eddy came to see that with the higher homeopathic attenuations—the effects of the homeopathic drugs being known to increase with the higher attenuation—the curative means as matter is not active, but that a purely mental process, a process of human belief, is taking place, she already stood in the "courts" of the realm of Spirit. In Science and Health (p. 156) she says: "Metaphysics, as taught in Christian Science, is the next stately step beyond homeopathy."

In a way similar to that of Mrs. Eddy in her study of homeopathy, physical science will be led through and out of the dusk of the ether theory toward the light of Truth. The hypothetical light-ether is already recognized to be the "highest material attenuation." We thus see that when physical science takes the "stately" step—and it will take it some day, perhaps the time is not distant—it must lead to the recognition that that which fills the universe, which flows through and pervades all, is the all-Life, the infinite intelligence, divine Principle, Spirit. Then physical science, having thrown off its material habiliments, will enter the domain of Truth, clad in glorious white raiment; it will have become divine. Then thinking humanity will have realized that God is All-in-all.

[Written for the *Journal*]

NOT COUNTED NOW

MABEL DOBYNS WEIL

UNCOUNTED now, those years of toil and struggle;
Forgotten now, those hungry days and cold,
For in the miner's horny hand
Lies treasure of his promised land,
From vein upturned of rarest virgin gold.

Uncounted now, those darker years of error;
Forgotten now, those devious ways of sin.
The paths of suff'ring that we trod
Before we knew the love of God,
Are blotted out since light of Truth shone in.

TEACHING AND TEACHERS

DAVID N. MC KEE, M.A.

WHEN Mrs. Eddy discovered Christian Science, the revelation included far more than merely finding out for herself how Christ Jesus healed the sick: it also embraced the idea that the kingdom of heaven would be appreciably advanced on earth by teaching others how this is done. Accordingly, in developing the cause she established a department of healing and the equally important department of teaching; and it came about that it was as a teacher that she pioneered Christian Science healing everywhere, and planted and watered the great field of awakening thought. The by-laws of The Mother Church provide for the teaching of students, and this provision is evidence that teaching is still regarded as useful.

The writings of Mrs. Eddy are especially adapted for self-healing and self-instruction in Christian Science. With some individuals the study of her writings is alone sufficient to establish their health, and also to enlighten them in large measure in the practice of Christian healing; but with many, additional advantage is gained by securing the services of a practitioner where healing is needed, or of a teacher to instruct them. Spiritual teaching is as old as divine inspiration itself. The lawgiver, prophet, and apostle, the beloved minister of the sanctuary, and the dear mother at whose knee a child has learned priceless lessons,—all these were spiritual teachers, and they owe their renown and the lasting veneration in which their memories are held to the degree in which they have met the ever crying human need of spiritual instruction.

In Christ Jesus human teaching reached its spiritual ideal; the benign demonstration which in his case invariably accompanied it was the natural outcome of the unusual purity of his spiritual sense. He was pure enough to perceive the mental qualities which are immortal, and which when humanly recognized are seen indeed to be Immanuel, "God with us." He was pure enough to receive and impart the sense of health and life that are eternal, and this sense was to him inseparable from man's true being. His purity enabled him to enthrone this sense so as to subdue material conditions for himself and also for others; it permitted

him to understand the very nature of the mistaken convictions which compose the physical body and which make it mortal, and also how to overcome them. He also taught his disciples in some measure how to do this. Jesus, as a teacher, seems to have been utterly without desire for any popular benefit that might accrue to himself personally: he appears to have had no other thought than to promote the welfare of his followers by establishing the kingdom of God in the affections of those prepared to receive it, and this holy human ideal appears in the lives of all others who teach mankind the sense of health and life, which are indeed eternal.

During the forty-five years of her active Christian ministry, Mrs. Eddy taught in her class-room many hundred students. In this way she pioneered the cause of divine health and goodness among men at that period. Her teaching was distinctively more than a mere course of instruction as to the mental treatment of the sick; it was far more than intellectual information in regard to an important discovery. Exalted herself with the recognition of infinite Love, and learning by experience that it is omnipotent, she strove to awaken a spiritual understanding in her students until they should embrace in their own consciousness this spirit of Christian healing. Illumined by a sublime inspiration, she inspired many with a desire for a higher sense and manifestation of life, and this craving was answered by the presence and power of infinite Love, accompanying them into the sick-room and healing the sick. This was always an essential feature of her instruction; she knew how to develop the incorporeal sense of God and man in those who were ready to have this done for them, until they were able to practise Christian Science healing with distinguished success. Her teaching was always a spiritual elucidation; always a marvelous, Christlike development of the student. As a divine impartation, her instruction never varied: she never departed from the God-given inspiration expressed in Science and Health; and a measure at least of the purity and exaltation which so especially fitted her for the office of teaching is invaluable to all other teachers of this Science.

This same measure of spirituality is no less requisite today for the office of teaching than it was then. It may require years of spiritual development in the office, in the sick-room, and in the privacy of their own communion with

God, to fit students even to begin the work of efficient teaching, years to reach the point in their growth where their own gleams of infinite Spirit are clear enough really to spiritualize the thought of even the primary students who may be ready for it; but while the teachers of this Science have not yet entirely achieved the spiritual impartation that characterized the teaching of their revered Leader, it will always be their privilege to meet the human cost of approaching this; and every advance in this direction will be followed by greater health and goodness among men, as the spontaneous result of the mental atmosphere they will beneficently exhale to the world.

It is also well for Christian Scientists to be very familiar with what their Leader says on this subject in the Manual of The Mother Church. Under the caption "Teaching Christian Science," we read in Section 1: "Teaching Christian Science shall not be a question of money, but of morals and religion, healing and uplifting the race." Section 2 goes on: "Christian Scientists who are teachers shall carefully select for pupils such only as have good past records and promising proclivities toward Christian Science." "A teacher . . . shall persistently and patiently counsel his pupils in conformity with the unerring laws of God, and shall enjoin them habitually to study the Scriptures and 'Science and Health with Key to the Scriptures' as a help thereto."

The Science of healing will not again be lost; it will not again disappear, as it did from the Christian church in the early centuries; it will be kept new and constant in the world by the spiritualizing effect of Mrs. Eddy's writings and the purification of self persistently carried forward by genuine Christian Scientists. The great Shepherd marks His flock in the fold of Spirit on earth with the divine nature, the Christ-spirit, and this mark essentially characterizes all true Christian Scientists and visibly accompanies them in their work of healing and teaching.

Outside the fold of Spirit, those who have the letter of Christian Science without the distinguishing mark, make true this observation, that departure from the Christ-nature so insistently radiated to all by Mrs. Eddy's writings, and the vanity which would revise or adulterate the scientific statement of truth she has made, or which would proclaim a further revelation that is not in agreement with its spirit,

—these do not and cannot equip any one to heal the sick as does Christian Science by spiritualizing and energizing the mental atmosphere of mankind. Mrs. Eddy's great discovery that the Christ-nature is the adequate healer of all sin and disease, embraced also a correlative disclosure, namely, that outside the fold of Spirit appear dishonesty, sensuality, greed, malice, and such like, all of which are not the mental qualities that heal the sick in Christian Science. Therefore, if any one were to be dishonest, or sensual, or mercenary, or malicious, it would render him for the time being morally unable to teach Christian Science, simply because he cannot inspire students with what he does not possess. In such a case a thorough reformation of heart and purpose alone can fit him even to begin the preparatory experience and moral culture essential to qualify him in time for the sacred office of Christian Science teaching.

The ideal class instruction includes the spiritual development of the student, and whatever qualities of character are requisite in teachers must be found, in some degree, in the applicants. Where these are wanting in the student, moral healing must naturally precede spiritual teaching. Of those who listened to Jesus, some said his doctrine was of God, others said it was of the devil. This difference in judgment was due to the different moral states of those who heard him. It requires a degree of spirituality to perceive the elucidations of spiritual sense; the animal nature does not comprehend incorporeal explanations; since time began, the pure heart alone has fully comprehended inspiration.

The parable Jesus told, of the difficulty a certain king experienced in securing guests for the feast to be given at the marriage of his son, may import that those who are absorbed in the joys of personal sense have small welcome for such pleasures as are afforded in the world of Spirit; and the incident of Simon Magus, related in the Acts of the Apostles, may suggest the wisdom of eliminating such students as seek instruction from unworthy motives. Whoever from selfish or malicious motives is capable of injuring another's welfare is far removed from the moral uprightness that profits most from class instruction; such a one, when taught, often discredits by his life all that ought to have benefited him; but if the class-room reveals to him his

deformities and impels him, even for a moment, to turn from them with loathing to the contemplation of a better life, good has been done him. To show the materialist, the sensualist, those who thirst for personal recognition or advancement,—to show such as these the disease-bringing and death-laden character of their mortal selves would benefit as nothing else could such as truly seek to be transformed. But, if all these things have not been given up, such persons would of course be utterly unfitted to receive class instruction or to become practitioners, or standard-bearers of that enterprise which against desperate odds is evangelizing the world as a result in part of its being utterly oblivious to the demands of self.

The gospel narratives unmistakably record that Jesus made a special selection of students whom he would instruct in the "mysteries of the kingdom of heaven." To these he no longer talked in parables about the Christ-spirit which heals the sick, and which is a mystery to the materially minded; but he gradually imparted to them a spiritual understanding which was spontaneously accompanied by increased power in their ministry of healing. His conscious possession of the Christ-nature explains his ability to determine moral qualities in human character, and in the selection of students he employed this faculty with surprising success.

Among those the Master taught were some who received, in part at least, the spiritual intent of his lessons, for they healed the sick, cleansed lepers, rendered harmless the purpose of malicious thought, and raised the dead. Others of his disciples, not comprehending the significance of his teaching, nor of their own temporary illumination, slipped again into the current of their former tendencies; or, if they outwardly remained connected with the Christianity of that period, their mental practice, if they had one, became in time some operation of the human mind, rather than of immortal Mind as was the mental practice of the Master. Of the hundreds of people who were instructed by Jesus at this period, only eleven have left a historical record as a spiritualizing influence among men; and the apostle Peter seems to have had in mind some deplorable cases of backsliding when he wrote, "It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in

the mire." The Master, however, sowed only good seed; although it did not always fall upon good ground. Whenever his disciples were found asleep, the enemy industriously sowed seed in the same field. If ever the harvest was regrettable, it was of the enemy's sowing; and, if there was little spiritual return, it was the fault only of the soil. As a teacher, Jesus was entirely responsible for the purity and the wealth of his spiritual impartations, but never for their perversion in mental practice, nor for the disappointing or barren lives of any of his students And the same thing may be said of every true Christian teacher.

Though the teachers of today in selecting students for instruction may exclude from their classes such as are evidently unprepared, still, with their present ability to discriminate, some may be admitted who have traits which are not suited to Christian advancement. In such a case the spiritual demand arising out of the occasion calls for such mental exaltation on the part of the teacher as shall serve to cast out the unrecognized evils in character; or, failing to do this, they should neutralize their effects in a manner that would Christianize the thought of mankind, as did the great Master before them.

The Scriptures indicate that the one whose heart has grown honest in this world of deceit, the one who has remained innocent in this world of strife, disappointment, and injury, who recognizes himself as destitute and defenseless from every standpoint of personal sense, who lays down his earthly all in gladness for a moment's communion with divinity, who wins some illumination from Spirit, even when the midnights of earth rest upon his heart; who blesses an enemy as spontaneously as he promotes the welfare of his dearest friend, whose heart is as teachable as that of a little child,—such a one receives with advantage the elucidations of Spirit. With such as these for students, beyond question efficient class instruction will bring to the inexperienced the foresight of spiritual wisdom; it will strengthen the weak until able to care for themselves; rekindle faith well-nigh extinguished by adversity; recover the ability to heal where it seems to have been lost; establish the Science of healing in families; furnish in the rank and file a mainstay in Christian Science churches, and give faithful practitioners to a thousand fields. It develops the spiritual sense of some students in a few weeks more than

their study, intuition, and experience have done for them in years. With teachers spiritually qualified for their sacred office, and students prepared to profit by an inspired revelation, class instruction looms large as a factor in bringing the omnipotence of absolute good to the consciousness of mankind. It keeps constant in human view the eternal wonder, that the divine nature may be taught, understood, and demonstrated on earth.

CHARACTER is the flower of manhood; it is the perfect conformity of the will of man to the will of God, the coincidence in human experience of Principle and practice. Character alone is undying. Individuals, nations, worlds even, attain the summit of earthly grandeur only to be remanded to dust, leaving behind them shadows merely of their erstwhile greatness; but the ideals for which they stood, fought, bled, and if need be died,—these perish not; instead, they gather brightness with the centuries. So the end of all human institutions—that which conflict, government, exploration, discovery, invention, education, enterprise, and intercourse of men and nations combine to form and deliver—the sum-total, in short, of the "worth while" in human achievement—is character. And until character is delivered faultless, wars and rumors of wars, famine and pestilence, sin and sickness, want and woe,—in fact, all that signifies and typifies human ignorance and imperfection, with its compensating round of experiences, will continue; for continue they must, until by the operation of the eternal law of right and wrong, of action and reaction, of cause and effect, their force is forever spent,—the great pendulum of the universe, to the ever-accelerating oscillations of which breathless humanity struggles always harder to keep pace, comes at last to rest—its mission fulfilled. Then indeed will "on earth peace, good will toward men" be an accomplished fact, and it will be the only fact of existence, for in all creation naught will remain to interrupt the ceaseless joy of man, and undimmed Mind will rule all in perfect harmony. "Be ye therefore perfect, even as your Father which is in heaven is perfect,"—thus spake the sublimest character in history, he who defined the mark for time and eternity, in whom manhood blossomed at its brightest bloom.—*Harry Franklin Porter.*

A WOMAN'S LEADERSHIP

M. LOUISE BAUM

IT has been a novel spectacle to the world to see a woman in a position of leadership in a great religious movement. Through the centuries now and again some man has risen who has led a religious reform or added to the sum of spiritual understanding by emphasizing a phase of truth that had hitherto been neglected. Such a teacher has usually been denied and decried by his own time, until the worth of his ideas has been proved; but it is safe to say that around none of these has quite the same quality of personal curiosity and criticism ever gathered as in the case of Mrs. Eddy. This is not at all remarkable, in view of the extreme rarity of woman's attempt as yet even to stand as a religious teacher in religious organizations already established. That a woman should establish a new church, with teachings of so marked a divergence in at least one point—the healing—from what has for centuries been understood to be Christian doctrine, was something that could not be passed by without a contribution of opinion even from those most indifferent to the subject of religion in general.

Indeed, one of the interesting phenomena of this movement has been the emphatic opinion on the subject of the character and work of its Leader which has been held by people who on close questioning admit that they have had actually no knowledge whatever of either the woman or her affairs. Today, however, the steady growth of the movement, together with the qualities of normal manhood and womanhood in its representatives, has given headlong opinion pause, and many who before spoke slightingly or condemningly of a noble and courageous woman, stop to ask themselves, What actual ground have I for holding a sense of criticism toward her?

Happily, however, these long years of adverse comment on Christian Science and its Discoverer are drawing to a close. It is no longer a shock to persons to be told that religious truth is scientific, not a matter of personal opinion; it no longer offends physicians to be told that the mental condition of their patients is reflected in the body; and best of all, the people are awakening to trust in God as their present deliverer from trouble of every sort. It was to

the great mass of the people that Lincoln appealed. His wisdom saw that wherever the leaders might stand, for or against him, it was at the last on the great body of public judgment that he must rely to carry out and to be himself justified in his splendid service to the cause of unity and freedom.

In like manner people are learning what Christian Science is, what it does for others and how it actually puts the human in saving relation with God; and the words of Mrs. Eddy, written long years ago, in her understanding love for mankind, are thus being proved true: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences" (Science and Health, p. 570). The people are learning, in spite of the world's many misrepresentations and questionings, that here is a deep spiritual teaching which is greatly needed, and that it has been set forth at untellable cost to herself by a woman so loving and strong as to brave the opposition of the four most powerful influences of modern life,—press, pulpit, medicine, and conventional habit; and so gifted spiritually that she was able to establish the new ideal in the face of all the misunderstanding of herself and her work.

The antagonism which all advanced spiritual teaching rouses in the leaders of an older thought is manifest throughout history. The Master's experience is the great example of this. He was called the friend of sinners, was charged with winebibbing; he was named an emissary of the devil. When he was finally led to a shameful death, even his little band of eleven fled, and only a few faithful women stood round the cross. The criticism which Mrs. Eddy excited by her deep searching of mortal consciousness with spiritual light should be for the student of religious history signal proof of the power of her mission and also promise of the honor in which posterity will hold her.

Already the long years of misapprehension are drawing to their inevitable end. Mrs. Eddy and her work gain appreciative mention in most books of biography and review. The new Webster's International dictionary defines Scientist, capitalized, as one who accepts the teachings of Christian Science; and under this last term a correct summary of the teaching appears. Mrs. Eddy is placed in the

close-clipped list of biography. Persons who are awake to the signs of the times recognize in Christian Science a religious movement which has an equal right with every other to the courtesy of those who do not accept its teaching, and see in its Leader a teacher and worker who should receive the honor which all persons of a truly broad outlook accord to sincerity, ability, and proved usefulness in any religious teaching. Lowell has said:—

> Endurance is the crowning quality
> And patience all the passion of great hearts.

Through what is more than the usual lifetime of service, a period that began for her when many women think their life is lived, Mrs. Eddy stood watching, waiting, and working, till the ideal of a purely spiritual creation, of God as Spirit, Mind, and man in His image and likeness, began to dawn on the materialism of this age. The criticism which strikes so deep at the woman's heart did not daunt her; the opposition of many of the powerful and learned of the day did not shake her whole confidence in God and in His commission to her. Such long, close searching into motive has perhaps not been sustained by any public character of modern times, when the world seems too busy to think of one person for more than the proverbial nine days. In the case of Mrs. Eddy, however, her words and her doings have for years been subject to a scrutiny and constant questioning. But this testing has left both unscathed, left her standing higher year by year in the regard of her own people and of the world.

Who would pass by such a spectacle carelessly, or fail to give heed to this remarkable phenomenon of our own day, a phenomenon exceeding in its world-reaching effect anything that history has to show in an equally brief period? Here is a woman for whom tens of thousands, the world over, feel the love and veneration of a child for its mother, of a patriot for his flag. When has this thing been exemplified in the past? Let it be remarked here that with all the love which Christian Scientists bear to Mrs. Eddy as their helper and steadfast friend—their friend, as they now know, even when they were themselves ignorant of her and perhaps stood among her critics—the foundation of their loyalty to her is a love of Truth as impersonal as their loyalty to their flag. She has been the standard-bearer.

Her captain is Christ. Here is the secret of her success, of what the world sees as her influence over others.

Those who read Mrs. Eddy's writings understandingly know these things; they know her by the fruits of her work in their own life. The calibre of this following is not that of dupes or weak proselytes. Lawyers, judges, doctors, even the ministers, are coming to rally round her standard of an absolutely spiritual concept of God and the universe, including man. They have seen and know that this teaching is true. Here is admonishment and means to righteous living which has conquered vice for thousands, lifted thousands from prisons of sickness and sin. The source of such a teaching must be purity and truth; for these words are with power. Mrs. Eddy conformed her life to a lofty ideal, and this is what has given her word such vitality. It has not been a mere fine-spun theory, an idealism for some far-off time. It is her demonstration of Christian faith, hope, and love that has been the incentive to others. It is because she strove, unfaltering, to be what she requires Christian Scientists to be, that her cause has so advanced both in its effectual working for good to the world and in the honor in which it is held today. She has not spoken out of an afflatus of the moment. She has declared that which her hands have handled of the Word of Life, what she knew and lived. Her work praises her in the gates.

That it is a woman who has done this is the marvel of the time. Perhaps there is no greater work of Mrs. Eddy for the liberation of humanity in just this age than the example she has given of a loving, tireless, unselfish, and consecrated woman's life set like a city on a hill. Those who saw her for the first time and expected to find a self-assertive personage of the "new woman" type, stood abashed before the refinement, spirituality, and womanhood that but gained in gracious tenderness and dignity through the years of conflict. Her task demanded not only wonderful spiritual inspiration to sustain the great work of religious reform, but also statesmanship of the highest order to hold in bonds of unity a great body of workers the world over. Nevertheless, for those who knew her she expressed first of all that pure womanliness which Goethe called the "eternal womanly," but which Mrs. Eddy's leadership reveals as the immortal motherly, brooding in patient faith and love over a needy world.

INDIVIDUAL RESPONSIBILITY

J. S. BRAITHWAITE, M.A.

MAN'S individual being is spiritual. By individual is meant that which cannot be divided into component parts. The senses can no more conceive of such a condition than they can conceive of infinity. Mrs. Eddy says of St. Paul that "when the evidence before the material senses yielded to spiritual sense, the apostle declared that nothing could alienate him from God, from the sweet sense and presence of Life and Truth" (Science and Health, p. 303). In other words, he realized his individuality. Responsibility is the measure of our obligation to yield to the ever-present divine influence which seeks expression through us continuously and which we have so often resisted. Some reconciliation with this inward voice is continually immanent in our consciousness, and the responsibility, the readiness to answer, lies with us.

Individual responsibility fully realized is therefore the full expression of God by His ideas; *e.g.*, the star in giving light, the flower in its beauty, are fulfilling exactly their individual responsibilities. According to the Bible, "the whole duty of man" is to fear God and keep His commandments. Individual responsibility could not be summed up more thoroughly or more briefly than this, but the actual relationship between God and man must be understood before one can see how to do one's own duty; and, after all, this is the first thing to look to.

It is precisely on the question of this relationship that the divergence between the teachings of Judaism and Jesus, scholasticism and Mrs. Eddy, becomes marked. Materialistic religions have always emphasized the abnormalities and imperfections of men, in the hope of encouraging humanity to purify itself, or at least to go on with the unequal contest with sin and disease, in order that some time hereafter they may become worthy to be called sons of God. Jesus Christ stood for man's perfection and his oneness with God now—lived it and proved it. Instead of saying, "Go, and try by means of prayer and ritual to be less of a sinner than you are," he said, "Go, and sin no more."

In keeping with this attitude Mrs. Eddy has insisted on the reality and perfection of man's spiritual nature now

and the illusion or unreality of the so-called material nature. She also strove to live it, and prove it, and has given to the world a book which embodies a complete, intelligible rule for the demonstration of her teaching. As a result of her teaching it is easier for us today to understand that God is infinite Mind; that in proportion as we prove God's reliability we understand Him and love Him; that we cannot love God, infinite Mind, without loving His idea—man. In practice it is found that an increased understanding of God means greater love for mankind. To dwell on the imperfections of self is no part of our responsibility, but to be fully awake to their falsity while beholding "in Science the perfect man" (*Ibid.*, p. 476), is to be doing one's share of the work that is waiting to be done; namely, the obliteration from human consciousness of all false testimony concerning God and man.

Undoubtedly there is no greater responsibility resting on those who are awake to it than that of acquiring a correct, scientific thought about God and man now. Those who do not think correctly have not yet learned to think. "But," says Ignorance to Christian (Pilgrim's Progress), "I am always full of good notions that come into my mind to comfort me as I walk. I think of God and heaven and desire them." Ignorance is greatly amazed at the rebuke which Christian gives him, which concludes by summing up the former's loose complacency with the words: "Thou never hadst one good thought concerning thyself in thy life." Until we do begin to think correctly we do not dwell in the reality of things, and consequently our sense of responsibility is not developed into a true one.

A very common sense of responsibility is that which prompts one either to undertake work for which he is not properly fitted, or to interfere in his neighbor's affairs. This false sense may arise from the promptings of either pride or presumption, and the garb in which it is clothed is so subtle as to be at times almost impossible of recognition by the one who listens to it. So plausible are these promptings that self-advancement may be made to seem desirable in the cause of good, while presumption puts forward a similar plea at the expense of one's neighbor.

It is related of Sir Launcelot that on one occasion he arrived at King Arthur's court and found that both the king himself and all his knights had tried in vain to heal

by prayer a wounded knight. Arthur appealed to Launcelot to see whether he could not be more successful, but Launcelot said, "How can I expect to succeed where so many good knights have failed—it would be presumption for me to try." The king replied, however, "This would be no presumption, but you should do it for the sake of fellowship." Then Sir Launcelot prayed humbly, and the record relates that the knight was healed of his wound.

This incident gives an idea as to the way by which one may discriminate between presumption and apathy, pride and complacency, a distinction which it might be almost impossible to arrive at by a process of reasoning or argument; namely, the test of fellowship. Fellowship in good was the church which Jesus, the master Metaphysician, established. "I ascend unto my Father, and your Father; and to my God, and your God," were his words to his disciples, and this declaration seems to indicate a great longing that his disciples should advance in their understanding of the real nature of mankind's fellowship with himself and with God.

Love, he taught, was the cement of this fellowship, and if a false sense of responsibility can make factions and disagreements among men, a better sense of individual responsibility and fellowship can unmake them. If, as has been stated, the finding and the retaining of a correct understanding of God and man is the strongest demand which individual responsibility can make upon any one, it does not seem so arduous as would a voyage through the polar regions to most of us; and indeed while to many the latter task would be an utter impossibility, every one may at least begin to correct and control his thoughts rightly. Yet even to do this such a one will need courage and the patience which persists, because the wandering in the wilderness precedes the entrance into the promised land.

Probably it had not occurred to him before that all those good qualities which he has observed and admired in others, and perhaps in himself too, have been chiseled out of crude chaotic thought by the correct, exact, praverful thinking which their sense of individual responsibility has called forth from all the noble characters that have gone before him. But if he sees it now, he sees also the safety and the joy of being right as the necessary consequence of thinking right, and this will sustain him when the way seems hard.

No longer will he accept the thoughts of others until he has himself tested them. He will recall that David tested and discarded the armor provided for him by Saul. And so the recognition of and reconciliation with the inward voice of Truth is nearer than ever before.

It is at this point that the Christian Science text-book, "Science and Health with Key to the Scriptures," makes the strongest appeal and offers the greatest encouragement, for it presents a statement of absolute science; and while one may pause on the threshold to question his worthiness to embark, he will soon see that the responsibility has been laid upon him either to "learn or depart," as the old school motto has it. If he chooses the former course, he enters upon a path that will lead him ever upward in thought, that will open to him the Scriptures and prove a practical guide wherever his sense of individual responsibility and fellowship may lead him.

PROPHETS are divisible into two main classes, the prophet pessimist and the prophet optimist. The reason why the prophet is without honor in his own country is because pessimism is the key-note of many prophecies, and no person is more exasperating than the friend whose assertive "I told you so" merely pours corrosive sublimate upon the sores of defeat. The prophet optimist scores in two ways. Optimism is always pleasant, particularly to him who, vexed with the woes of Pandora's box, clings to the remaining gift of hope as his only solace. If his views are vindicated, there comes the further reward of being hailed as far-sighted.

The prophet pessimist stands to lose all round in the esteem of his fellows. Mankind, bewitched by an old fallacy in a new garb, confident of the Dorado or Utopia round the corner, objects to the embittered individual whose dyspeptic forebodings are as grit in the bearings of the axles of progress. That is the first stage in the unpopularity of the prophet pessimist. The second stage has two alternative sides. If the view of those who differed from the pessimist has been more or less vindicated, he reaps his reward in the scorn his contemporaries lavish on his narrow vision. If, on the other hand, the pessimist proves to be right, and he be human enough to remark on his own foresight, his unpopularity will be even greater than in the first stage.

Electro-Chemical Industry.

OPPORTUNITIES

M. G. KAINS, M.S.

EVER since our schooldays the achievements of great men have been held up to us as examples of what we may accomplish if we will only make the most of our opportunities. The fact that the world's greatest benefactors started in very humble walks of life and were often obliged to reckon with poverty, discouragement, neglect, lack of appreciation, abuse and even violent opposition, to say nothing of a host of other negative factors, is emphasized to magnify their triumphs and to encourage us to meet with an equable mind the difficulties we have to face. Every one can think of a score in a minute or two—men and women who have laid humanity under obligation to them for their innumerable services.

Perhaps the largest class of opportunities has to do with supplying mankind with more efficient means of overcoming difficulties, more economical methods, shorter and safer processes, quicker or otherwise better ways of reaching desired ends than formerly existed. Perhaps also it is safe to say that as a rule the people who have worked out and made the benefits practical have had to do with methods or implements that were cumbersome, or they were obliged to face difficulties or disadvantages that apparently could not be avoided. Doubtless the fact that the method or the procedure in vogue was not ideal in a great many cases, was the primal reason why these people worked out improved plans. In other words, they exercised thought to improve their conditions and those of their fellow men.

It is evident from this last suggestion that thought along lines of improvement is directly responsible for the improvement. The wish becomes father to the thought and grandfather to the manifestation of the thought, whether this takes the form of a tool, a process, a system, or what not. If this deduction be correct, it follows that the individual who is thinking and observing is more likely to perceive opportunities for improvement than is the person who merely drifts with the flotsam and jetsam of disjointed opinions on the sea of human speculation. Such an individual—the thinker—is far more alert than the average man to grasp opportunities. The fact is that opportunities

are pressing upon us all the time. They are ours for the seizing.

Why then do we not oftener embrace our opportunities? Why do we not make the most of those we see? Sometimes the reason is that we are too sleepy or self-satisfied. We are not enough interested to "make our heads save our heels." It seems easier for us to let things drift as they have done. Besides, thinking only of ourselves or absorbed in indolence, we are not in that receptive state of mind which prompts us to do things for the good of others. We have not the welfare of the race at heart. In other words, our selfishness or our apathy blinds us. It may be said that whoever utilizes an opportunity for motives other than those prompted by self-interest is in some degree directly or indirectly a benefactor of the race. He not only breaks his own limitations, but he makes it easier for others to break theirs. If we do not embrace such opportunities, the fault is clearly our own. We are stumbling-blocks in the highway of progress, and we should either be removed or aroused to do some sort of service.

Another reason why many people do not take advantage of their opportunities is because they underestimate their ability. They are overmodest. They do not realize that they are by nature or experience fitted to perform far more or far better work than they are or have been doing, and they permit diffidence or shyness to blind them to their intrinsic value in the work of life. As a result they do not meet with the measure of success that should be theirs, and others with far less ability but more confidence step in and take the lead. This is a mistake, for the double reason that modesty does not receive its due meed of praise, and conversely, self-assurance is often looked upon as a virtue.

Perhaps the commonest reason for our not embracing opportunities is our ignorance. Had it not been for the prevalent ignorance of their time Washington could have had an automobile, Queen Elizabeth a telephone, and Demosthenes a printing-press. All the "modern inventions" could have been made and utilized as well in ancient times as in this day and age. The basic forces which they utilize were as potential then as now. They were not applied to the betterment of human conditions solely because the people of bygone ages did not know enough. It has been

necessary to take the intervening steps in knowledge before they could be utilized, but it was always possible to take the next step. This is all that is required of any of us, and in this way only can we make rational and satisfactory advance in knowledge, whatever the sphere may be. If men only knew how to apply the truths of being, they could now have the benefit of the higher civilization which will characterize life a hundred or a thousand years hence. All that limits us is human ignorance of man's divinely bestowed capabilities and possibilities.

We are not called upon to jump to those higher levels of knowledge. Our simple duty, or rather privilege, is to take the steps that lie immediately before us. It is not for any of us to say, "I have no opportunities." Every one has them; but we shall not see them if we keep our mental vision closed. We cannot find them by looking backward, nor by looking into our neighbor's domain. We must find them in our own environment. If we have ideals for which we are striving, if we are shaping our lives upon the basis of divine Principle, we shall gladly cast our mites of information into the treasury of human knowledge for the general welfare of our fellow men, and in so doing we cannot fail to receive our reward. Those who are prompted by unselfish motives will always be on the lookout for opportunities. The mere fact that they may never see the results of their work will not hinder them, and they will become all the nobler and happier for this; because they have learned to think and to work for the good of others, they rejoice even before the seed is sown. They know that in due time the harvest will be ready and humanity will reap the grain, and they thus enjoy their reward in anticipation of the good their successors will inherit, which is perhaps the highest kind of pleasure.

If we are awake we shall seize the opportunities that present themselves; no matter who we are, what we are, where we are, what we have achieved, or how lamentably we have failed in all previous attempts, we can take our stand for higher efficiency, greater alertness, a life of greater service than we have ever had before. Doing this, we open our doors for yet greater opportunities to be more useful and therefore more happy, and we thus go on from strength to strength, tendering the fruit of our thought to our fellow beings and gathering our harvest beforehand.

There is one opportunity that deserves to be considered by itself, because it is not limited to a single individual or to a group of individuals, but is coextensive with humanity. Neither is it limited in its application to and by the individual who accepts it; it is constantly broadening, deepening, and extending for all. It is an opportunity which every one may take and continue to take, for no matter when or where we benefit by grasping it, we can continue to benefit in greater and greater degree. Not only this, but by utilizing it we can know that we are reaping all the benefits that characterize opportunities along totally different lines, because we necessarily must profit ourselves and also benefit others here and now. Still further, we can know that we are thereby benefiting generations yet to come. It is the opportunity to live a purer, nobler, more Christian life which is always open to every one. This is the greatest opportunity of all. In no sense is it limited. It is just as open to the individual who has already been striving to live up to the spirit of such a life, as to the person who has not yet taken the initial step. Whoever allows himself to contradict this statement is guilty of self-justification—pharisaism. He would be denying that there is room for improvement. A moment's thought will of course show him that no mortal is perfect; his own innate honesty, his conscience will accuse him, and he will stand convicted.

It is probable that most people do not grasp spiritual opportunity because they are self-satisfied. The person who has not taken the first step, perhaps thinks that while his present condition may not be all that he would desire, yet the Christian life as he sees it does not offer advantages worth his consideration. And the individual who has already been living what he considers a Christian life may be so hidebound by self-righteousness that he does not see his own shortcomings and therefore is not willing to take the next step. It seems quite useless to point out to such people that they are mistaken. Perhaps the only way that they can be awakened is beyond the power of outside influences. They must be aroused from within. The process of awakening is often a very slow one. Most frequently, perhaps, it begins with suffering, or with discontent with themselves, their conditions, environments, or their outlook. At any rate, when a feeling of unsatisfaction rather

than dissatisfaction is aroused, the indivdual is usually ready to try anything that presents itself with the promise of meeting his needs.

All through the centuries since Jesus seized his opportunities to establish his ministry, people have been striving to apprehend, comprehend, and apply his teachings to their every-day affairs. But such has been the misconception of these teachings that progress has at times been exceedingly slow. History has few darker pages than those sullied as the result of misconception of the commission Jesus gave his followers. Instead of healing and saving, the nations have time and again been plunged into war. Even today, though the world has grown in tolerance beyond the possibility of a religious war, the mental strife has not wholly disappeared, though it is slowly but surely being suppressed by the spirit of brotherhood which is becoming more and more universal. All through the centuries the opportunity practically to apply the rules laid down in the Bible, and especially in the New Testament, has been at hand to be seized. Now and then men or women with clearer vision than their contemporaries would grasp a little better the essential idea and in a degree approach the fundamental Principle. Little by little, but steadily, the world has been growing better and people have been gaining in receptivity. At length the dawn of another religious era arrived.

As in many other spheres of experience, the opportunity to change the old order of religious thinking and doing dawned at a time when conditions seemed more or less hopeless. Nevertheless, Mrs. Eddy's extremity became her opportunity to prove that God is now and always at hand to heal and to save. It was her opportunity to work out the system by which Jesus performed his mighty works and again present it to humanity in its pristine clearness and practical efficiency, and as the result of her labors he who today really desires to know the truth may be made free, as Jesus declared he should be, through an awakened spiritual understanding.

With the Christ-teaching within our grasp, it becomes our opportunity to apply this saving truth in a practical way in our every-day lives, and first to ourselves. We must recognize the need of improvement and set about the business of mental house cleaning. Christian Science shows that as a man "thinketh in his heart, so is he;" hence, if he

is sick, poor, friendless, or in any other way distressed, he needs to look to and correct his mode of thought. When once he establishes his thinking upon the basis of divine Principle, no matter how slight his understanding may be at first, he will surely experience beneficial results, since no cause can be separated from its effect. If the cause is good, the effect must be good also.

When once we begin to experience favorable results from a changed mode of thinking, we become more and more alert to notice and to accept opportunities for more perfect forms of thought and consequently more perfect results in daily life, and as we advance we may realize in a measure what it must mean to be perfect even as our Father which is in heaven is perfect. In accepting these great opportunities we not only benefit ourselves but we help others, for what helps one to live a nobler, fuller, more useful life necessarily makes the "doers of the word" more happy and contented and more hopeful of the good, the beautiful, and the lasting in life. Naturally, and in fact necessarily, he who manifests the results of right thinking must let his light "shine before men," so that they cannot fail to see his good works. It is also natural and necessary that because of his outward and perhaps even unconscious expression of inward peace, he should inspire others to accept opportunities revealed to them through his example. This is the great opportunity for us all.

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THE COMFORT OF CHRISTIAN SCIENCE

MARY C. FRANCIS

IN response to a request from one who seemed interested in Christian Science, a copy of the text-book, "Science and Health with Key to the Scriptures," was supplied him, and after some days the book was returned with the comment that to this inquirer Christian Science seemed but cold comfort; that he did not propose to believe in it until he could see the dead raised.

Over nineteen hundred years ago the Master said substantially that if people did not believe the works which he did, neither would they believe though one rose from the dead. And at least twice during his ministry, when tempted by the Pharisees to give them a "sign," he replied, "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it save the sign of the prophet Jonah." His statements are in force today, and will stand for all time. As a matter of fact, enough persons have already been raised from the dead and returned to abide again among the living to convert the entire human race if the phenomenon had been spiritually interpreted. There are seven cases of individual raising of the dead in the Bible: that of the widow's son by Elijah, and the son of the Shunamite woman by Elisha, as recorded in I and II Kings. Three cases of raising the dead are accorded to Christ Jesus by the four evangelists,—the raising of the ruler's daughter, the restoration of the son of the widow of Nain, and the wonderful story of Lazarus, while the Acts of the Apostles records the raising of Dorcas by Peter, and Paul's restoration of the young man Eutychus.

Standing out alone, greatest of all as proof of spiritual causation, is the resurrection of our Lord, the final, sublime proof of the divine metaphysics which resolves matter and its asserted laws into nothingness, and at the same moment checks the inroads of human grief with the Master's own words: "He that believeth on me shall never die." And, as though to attest that fact for all time, Matthew tells us that after Christ Jesus had cried with a loud voice, the veil of the temple was rent in twain, and "the graves were opened, and many bodies of the saints which slept arose and went into the holy city and appeared unto many." With significant silence the sacred record pauses here, but if after

the lapse of almost two thousand years, we let thought travel back to that event and dwell on the awe-inspiring scene, there comes sweeping down through the ages the sweet assurance of the Christ: "Verily, verily I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

For upward of two hundred years after the ascension the early Christian church included the raising of the dead among its wondrous works, or "miracles," and not until Constantine, in the third century after Christ, laid his hand upon the church and substituted for spiritual understanding material forms and ceremonies, did the wonder-working power of the zealous and pure-minded die out. After the fourth century the "miracles" that sprang up had their foundation in other methods, and need not be considered here. It is almost needless to add that the raising of the dead passed entirely with the primitive church.

Both sacred and profane writers of the first and second centuries after Christ concede the raising of the dead as readily as any other acts of the early Christians, and they are included in narratives of other works, such as the healing of the sick, the casting out of evil spirits, and virtually all the works attributed to the apostles. All the ante-nicene fathers make these allusions. Irenæus, a disciple of Polycarp, who was a disciple of St. John, says: "Yea, even the dead were raised and abode with us many years." Augustine does not mention names, but says that the dead were raised. After the loss of spiritual power in the early Christian church, the world fell into darkness on this subject until our beloved Leader restored the spiritual, scientific sense of life to suffering humanity and again shed the glow of the resurrection over the graves of all the world. The thought of every Christian Scientist on the globe bows in tender reverence before the pure life of Mrs. Eddy, the Discoverer and Founder of Christian Science and author of its text-book, "Science and Health with Key to the Scriptures," and it seems fitting to consider the question of "endless life" in the light of Christian Science, for its teaching has tenderly comforted many who were bowed in grief. This teaching calls for ever increasing purity of thought and motive, and for clear, steady insistence on the great truth which Mrs. Eddy rediscovered and established for all time, the spiritual fact that there is no death.

This statement is founded on the account of the spiritual creation in the first chapter of Genesis; namely, that God created man "in his own image." This creation of man as God's child, not a mortal, should lift the thought of the entire human family, for there remains but one deduction, namely, that God is Life, and man is deathless. The manifestation of life in matter may disappear, but true consciousness, the individual reflection of the divine Mind, remains forever unchanged. Mrs. Eddy says: "Man reflects infinity, and this reflection is the true idea of God;" and again, "The chief stones in the temple of Christian Science are to be found in the following postulates: that Life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death" (Science and Health, pp. 258, 288). On page 468 of the text-book is an exhaustive and illuminating answer to the question of the ages, What is death? Indeed many pages of quotations might be cited to show the chain of unbroken life that runs like a golden link through the scientifically perfect logic of existence restored to the world by Christian Science after centuries of neglect by Christianity, but a full knowledge of the subject can be gained only in the same way that every Christian Scientist has acquired it—by diligent study of the Bible with Science and Health and other works by our Leader. Those who are sincerely inquiring after Truth may take the first step by reading the first chapter of Genesis and the twenty-first and twenty-second chapters of Revelation, followed by Mrs. Eddy's exposition of them in our text-book; and any wounded heart crying out for solace, any honest thinker seeking the light, will find it, and may turn from death unto life as surely as the flower turns to the sun.

This is the glory and the triumph of Christian Science,—to know one's self as one of God's perfect ideas; to know that the real man is incapable of sin, suffering, sickness, poverty, grief, deformity, or death; to begin to realize here, on this plane of consciousness, a foretaste of heaven in better health, uplifted thought, peace of mind, a sense of the ever-presence of God; a practical religion for the needs of every-day life, and a philosophy that we can take down the street with us. As a matter of fact, the uncovering of the illusion of the alleged law of life in matter is one of the

most comforting things in Christian Science, and the criticisms of those who make merry at the expense of the doctrine of the unreality of matter fall harmlessly into the ears of those who have heard anew the ringing declaration of the Christ: "I am the resurrection, and the life," and its tender echo breathed over the world by Mrs. Eddy: "God is divine Life;" and, "Death and finiteness are unknown to Life" (*Ibid.*, pp. 331, 469).

With the illusion of life in matter torn away, as symbolized by the rending of the veil of the temple when Christ Jesus rent the veil of belief in the flesh for all time, there is exposed one more delusion, that of death as a "friend." Under this guise more alleged comfort has been offered suffering humanity than in any other way known to Christendom, yet when analyzed it is seen to be nothing but a mesmeric lie, an ultimate form of hypnotism which, if persisted in, would rob us of the true sense of life. Literally, this argument is a mental drug, an opiate, and its supposed soothing effect is in reality a deadly lethargy of the senses in which mortal mind, so stupefied that it cannot perceive the resurrection, falls by the open grave and sinks into the nothingness of matter. For two thousand years Christian churches have chanted this sense-requiem into the ears of stricken mourners. who between paroxysms of grief have sobbed out their gratitude to God for this "friend." Yet what manner of God would He be who would kill because He could not cure! How could any power be omnipotent that would or could destroy life? If death really be the benefactor, why should we not all die as soon as we are born, and be spared any trouble at all? This time-honored assertion has deceived the world long enough, and even though it seems to be one of the essentials of modern religious faith, Christian Science lifts anew the one true standard and cries with trumpet tones: "The last enemy that shall be destroyed is death."

Christian Science furthermore declares that human consciousness is not changed by death, that at most it is merely a transition to another plane of consciousness with the same beliefs which we take with us, until the uplifted and spiritualized thought has parted with all sense of life and sensation, pain or pleasure in matter, and has risen to the full realization of Life as Spirit. Then, and then only, does death cease. To "die" physically is only to exchange one

set of material sensations for another, and Mrs. Eddy's teachings on this phase, founded as are all her writings, on the Bible, are most illuminating, comprehensive, and convincing statements, irrefutable in logic and heavenly in comfort, for Christian Science is the one science known to the world which binds up the broken-hearted. Above and beyond all the shifting scenes of matter, the Christian Scientist is enabled to behold the perfect man, dwelling unharmed in "the secret place of the most High," and chanting with David, "The Lord is my shepherd; I shall not want." Exactly in proportion as we are able to rise in consciousness into this blessed understanding do we bring this experience into our lives, and to do so even in a small degree causes heaven to begin to appear here and now. Surely there is comfort here.

There is a lurking cruelty in this favored assertion that death is a "friend," for those who are deluded by it are mesmerized into a belief that death means an end of such consciousness as obtained here, and that a full-fledged angelic being springs from the inert clay and wings its way heavenward. Nothing could be farther from the truth. Christian Science reveals the glorious fact of man's immortality now as well as hereafter, and cites in proof the words of the Master: "I am come that they might have life, and that they might have it more abundantly."

Forty-four triumphant years of Christian Science have so uplifted human consciousness that there is a very general change of thought about many things, and there is now a wide acceptance by thousands who are not Scientists of its physical healing, its higher standards of life, and mental poise; but the dark seeming fact of death still staggers humanity's faith in God. Statistics show that not fewer than one hundred and forty thousand persons die every twenty-four hours, and the wail of the bereaved echoes around the world day and night in ceaseless grief. To this mourning multitude Christian Science comes and says: Man is spiritual now; we dwell in God's presence now, and we shall dwell there forever. God's children are all coexistent with Him, and it is impossible that they should be separated from Him for even an instant. If this could happen, the universe would be annihilated, but even the uninstructed human mind is incapable of conceiving this wondrous truth.

Christian Science restores the missing life-link by showing that man, as the reflection of spiritual substance, is indestructible, and that its false semblance, matter, never had any real existence. This, too, solves the problem of man's entity and individuality, and reveals a glorious continuity of being, never dependent on the mortal sense of personality. Only those on whom the light of immortality has begun to dawn can understand the sense of freedom which this knowledge confers. We have begun to exchange blind belief for faith, then faith is increased to spiritual understanding, which rests on as sure a foundation as the city that "lieth four-square," and can no more be shaken than the pillars of heaven itself. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."

Death is the darkest thought, the darkest phase of mortal experience. Is it not time that the world began to see that this belief must yield to the divine law, as well as sin, sickness, pain, grief, deformity, or misery of any kind? God never made any of them. He made all that was made and saw that it was "very good." Let every mourner in the world hear the tender and comforting assurance that as God's child nothing can harm him. Death has too long been accepted as a fact. The only fact about it is that it is a transitory stage from one illusion to another, and is neither logical nor conclusive. Mortal belief is destructive. Christian Science is constructive. A full, clear, and convincing statement of the subject may be found in Science and Health, pages 426 to 430, inclusive, and the eighth chapter of Romans spiritually interpreted reflects enough light to illumine the whole world.

Mrs. Eddy has laid again in human consciousness the broad, deep, sure foundation of the law of God, and supplants the belief in the unreality of matter with the understanding of Spirit, God, as true substance. Nothing is taken away, and everything that has seemed to be lost is restored. Christian Science unfolds the unity of man with God. The truth is that human consciousness is awaking out of the sense dream of the centuries. The trumpet call of old is ringing over every grave and over every dead consciousness on the globe: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

BEING RIGHT VERSUS SELF-RIGHTEOUSNESS

EVA S. LOMBARD

ON first coming into Christian Science, one feels a great sense of uncertainty as to the correctness of his own judgment in deciding what is right and what is wrong. At this point he is in danger of adopting some other person's sense of what is right before he has become so impregnated with the truths of Christian Science that he has learned in some measure to be sure as to what Principle demands.

There seems to be a challenge from mortal mind whenever one is sure he is right, and we should not be made inactive through fear of being thought self-righteous by those who do not understand. The three wise men did not return to Herod, who had employed them to find Jesus, showing that good does not keep us in bondage to the judgment of others, even of those who seem to be in authority, unless right demands it. Joseph did not take Mary and Jesus into Judea (because "he was afraid to go thither"), and Jesus did not cast himself down from the pinnacle to please Satan. So we too must learn to decide for ourselves; study for ourselves; practise for ourselves, and turn more and more to the Bible as interpreted in Christian Science for instruction, being most careful not to be led aside through indolence, through material interests, or through the desire to shift responsibility. We must have some consciousness of our "power to think and act rightly" (Pulpit and Press, p. 3), or we shall fail to bring out that which Mrs. Eddy demonstrated in her own healing work.

When one is right he is not dealing with any question from a personal standpoint. If he is working for his church, he works against impersonal error and for universal good. If the reading in his church seems to him inadequate, he does not criticize or treat the reader, but works to realize the full manifestation of intelligence and the expression of love; and he can be sure he is right in so doing. If the music in his church is not absolutely perfect to his sense, he does not permit himself to dislike the singer or abuse the music committee, but he prays for perfect harmony. When one is right this spirit will actuate all his thinking, in his church, his business, and his home.

In our Manual (Art. VIII, Sec. 5) Mrs. Eddy asks us

to pray for the congregation "collectively," which is plainly the opposite of individually. She also says "exclusively," which may be interpreted to mean that we must shut out of our thought everything that does not pertain to the church—everything that does not belong to, has no place in, the Father's house. In this kind of prayer there is no chance for critical self-righteousness, which is the exact opposite of the determination to pray aright, and this right prayer will heal in our church meetings, even if practised by but a single person. What a power for good we would be if the belief of self-righteousness could be absolutely banished from our thought!

Drummond says, "It is easier to criticize superbly than to do indifferently." The spirit of criticism always overestimates its own importance. It would steal away the rights of other people to harmony by trying to impress upon them that they do not understand Christian Science. The spirit of criticism may prompt us to say, "My education has fitted me to understand God as others do not." As a matter of fact no one can escape the educative experiences which always have been fitting him, which force him now and always will force him into a knowledge of the nothingness of matter and the allness of Mind.

We must not be disgusted with other people's faults, for if we are right ourselves we shall see that these faults do not pertain to personality. When we work against faults as impersonal we destroy them in ourselves as well as in others. Even the faults of ignorance, pride of ancestry, and love of popularity can be destroyed in ourselves by working impersonally. One error which would grow out of vanity and self-righteousness is that of having an ambition for a personal following. This is one "fowl of the air" which would pluck up the good seed before it takes root; all beginners should beware lest this quality of thought in some adviser lead them to substitute some other person's sense of right for their own, even though this other person may be an older worker in Christian Science.

If the temptation to rule others because of uncontrolled self-righteousness should come to a practitioner or teacher, he needs to remember that nothing could work greater mischief to our cause and to himself. It would try to dictate the policy of churches, interfere with independent action of individuals, foster suspicion of others, interdict

universal love, and make one lose his sense of gratitude to those who are trying to be loyal to the Principle and rule of Christian Science. It would create a desire to have its personality flattered, even at the expense of truth, and this is sure to lead to the ultimate downfall of the one accepting such adulation and beget a pitiful helplessness in those who consent to such submission.

If self-righteousness led one to imagine that he ought to be a reader in a church, or a soloist, then no other reader or soloist would be considered worthy of commendation, and he would refuse to be satisfied with the one selected; and so on, through every office in church or state. Self-righteousness will always see the defects in another's handling of a problem, while neglecting the duties lying directly in its own path. The opposite quality of this self-righteousness will see the worthy effort to fill and occupy these places suitably; will try to see the good reflected by these people, that they may learn to see God, the infinite good who is ever present; in short, will learn to love their brother whom they have seen, that they may love God, whom they have not seen, the more.

When one is sincere he desires to be made even more right. He welcomes the kindly suggestion which is meant to help him in his work; but if any member be inclined to self-righteousness, his time is often taken up with self-justification, and this leads him to reject the good that would come to him if he were only cultivating the receptivity of childhood. Self-righteousness always covers up its mistakes, never acknowledges them.

In her "Messages to The Mother Church" (p. 26) Mrs. Eddy says, "When a man begins to quarrel with himself he stops quarreling with others." This should be a note of warning to us all, and if we find ourselves quarreling with others it is high time we were seeking the closet for our daily prayer that sin may be ruled out of us and for the divine enrichment of the affections of all mankind. (See Manual, Art. VIII, Sec. 4.) Again, on page 50, she says: "The Pharisees' self-righteousness crucified Jesus;" so also today would self-righteousness stifle every truth if it could. In the same sentence, however, she adds, "The publican's wail won his humble desire," and Christian Scientists may know they are right when they are hungering and thirsting after that righteousness which is blessed of our Father.

TESTIMONIES FROM THE FIELD

MOST people at an early time of life have an underlying conviction, seldom expressed in words, that there must be a true religion. As time goes on, this conviction often changes into doubt and sometimes disappears, according to the environment and education of the individual. Though I hardly ever expressed my reasoning in words, and did not think on the subject a great deal, I had a solid conviction that God did exist, though I could but speculate as to His nature and character. When about the age of nineteen, I reached a point where I was convinced that the logical and true answer as to the nature and existence of God could not be found in the religious education of the schools which I had had, and this caused me to contract a great dislike to any form of religion. I had, however, an underlying respect for Christian Science, because I had derived considerable benefit from its treatment while seriously ill at school. I also saw that it had at least no bad effect on some relatives who had taken it up. Nevertheless, in spite of this, my experience and education seemed to point to the utter impossibility of bringing to men anything but superstitious and blind beliefs about God. Thus by degrees my thoughts were apparently directed away from good and its possibilities to the contemplation of evil, which then seemed ever present.

So long, however, as I was at college, contemplation of this sort was kept in check by a great love of games and athletics of all sorts. When I had to leave these and start work, a kind of mental reaction set in, and I became hopeless, depressed, and dissatisfied. The change from an athletic and social life to a more or less solitary business life in the city of London seemed too much for me; and existence became almost unbearable. There appeared but two ways to me then, either to let go altogether and become the slave of sin and sensuality in all its forms, or to obey the scholastic education and desist from sin merely through fear of the consequences. Vibrating, as it were, between these two alternatives, and thoroughly unhappy, I took up a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it for a while. Though I had previously scoffed at the book, the fact suddenly came to me that it contained the science of both mental and physical healing. With this

perception, the hopelessness and depression that had made life a burden to me vanished and I experienced a great sense of peace and confidence. For two or three years I had suffered increasing agony from gout in my feet, so that at times I could hardly walk; but Christian Science has healed me of this and now I have not one atom of pain. No other remedy than Christian Science was employed, and I may say that in many physical ailments it has been proved to be a true healer. It has also been my experience that Christian Science not only heals disease and overcomes sin, but it prevents them. That which both prevents and cures evil, whether it be manifested in bad habits or bad health, must be good—unchanging and eternal good. This good is God, an ever-present help and an available protection and guide for all mankind. I am grateful for Christian Science, for it has led me where superstition and scholastic theology could not, *i.e.,* to happiness, health, Science, and Christianity.

My gratitude to Mrs. Eddy is sincere, and increases as I see more and more how selfless and loving she has been. We cannot say what self-sacrifice it has required to discover and establish Christian Science, but of this I am certain, that an honest investigation of her life will reveal the fact that she has striven for the betterment of human conditions, for the healing of sin and sickness, for the establishment of peace on earth. Though maligned and opposed, she has not striven in vain, but has proved the honesty and purity of her mission in the moral and physical healing effects of Christian Science, to which thousands have given and are giving willing testimony.

Ralph Scholfield, London S. W., England.

I CONSIDER it a privilege to send the following testimony, bearing witness to what the truth has done for me. Jesus' words, "Ye shall know the truth, and the truth shall make you free," are a blessed promise to one in bondage as I was at the time I began to investigate Christian Science. For eighteen years I had suffered with bowel trouble, and finally it resulted in a serious complication which several prominent physicians had failed to relieve, and at last an operation was suggested. I was in a most morbid mental state. A year previous I had had a nervous breakdown, and not having fully recovered from it, the least excitement would

bring on a sinking-spell. Many of my relatives and friends, and I more than any one, thought that I would not live long. I was indeed "athirst in the desert" (Science and Health, p. 570), and it was not until I found Christian Science that the chains were loosened and I beheld God as a God of love and not as the creator of sin, disease, and death, as I previously believed. After a few weeks' treatment in Christian Science I felt that I was healed, and since that time have continued to grow in strength and understanding. I am indeed very grateful to God for this healing, but am even more grateful for the spiritual uplift and happiness which the truth brings to all earnest seekers for the things of God.

Since I was made free I have witnessed many beautiful healings. Many relatives who had been in bondage for years with chronic diseases, from which they had almost lost hope of being released, have through the knowledge of my healing investigated this truth and been healed. My husband was healed of a tubercular disease which manifested itself in a large running sore on one side of his nose. He first exhausted medical treatment, and did not turn to God until all had failed and after the last physician told him that he feared under medical treatment, if the healing took place, it would not be until after the loss of one eye, the sore at that time being very near it, and that he also feared serious disfigurement. Then my husband knew that "man's extremity is God's opportunity." He turned to Christian Science, and in a few weeks the healing was complete. What a glorious revelation of the power of God!

I am indeed thankful to God for His wonderful love and watchful care, and to our dear Leader, whose life of love and self-sacrifice is helping thousands to know God aright.

Clara Armstrong Warner, Pittsburg, Pa.

I WISH to tell of the healing of my mother, which to me was very beautiful after I had seen her suffer for many years. She had been under medical treatment for over ten years, and had undergone several operations, but grew worse continually. The physicians were unable to tell us just what the trouble was, but she suffered intense pain for days in her back and limbs, and was unable to sleep at all unless given an opiate. We were informed by one physician that eventually she would go insane.

This was over nine years ago, and at that time we had not heard of Christian Science, or if we had, had paid no attention to it; but one day a lady called to see my mother, and found her suffering greatly. She suggested that mother try Christian Science, and took her to a Wednesday evening meeting that evening. Although mother was in considerable pain when she left home, and hardly able to walk, she left the meeting free from pain. The testimonies impressed her greatly, and she at once sought a practitioner for help. Her healing was slow for the reason that at that time she could not read English; but although she was then past fifty years of age, she purchased a copy of Science and Health and a primer, and began the study. Today she can read very intelligently and is perfectly well. Her whole life has been changed from one of worries, cares, and suffering to one of happiness, health, and contentment. To me this is wonderful, and I am certainly very grateful. Shortly after becoming interested in Christian Science, she was healed of gall-stones, acute throat trouble, colds, and many minor troubles, through the application of this truth.

I have had many healings myself; stomach trouble of years' standing, and from which I had suffered greatly at times, left me; also hay-fever in its worst form. I laid aside glasses which I had worn for years and always expected to wear, these and many other ills having been met and overcome by the honest application of this truth. But the peace of mind and the contentment that have come into my life have meant much more to me than the physical healing, and I am now happy where I once was discontented and miserable. My husband also has received many blessings. He was healed of deafness in one ear without any treatment whatever, and has been able to overcome, with the aid of a practitioner, many other difficulties. We certainly have had numberless proofs of the power of Truth to meet our every need. Our home is a very happy one, and for all the blessings that have come into my life I can truthfully say that my gratitude is endless and can best be expressed by striving to walk in the path our Leader has so lovingly shown us.—*Mrs. Mary H. Cleaver, Chicago, Ill.*

It is with a heart overflowing with gratitude, and a sincere desire to help others, that I write this testimony. I have many reasons to be grateful for Christian Science,

but I think the strongest proof of its divine power, to me, has been in the healing of sorrow. Ten years ago, before the light of Christian Science had come into my life, I lost my mother, and a few years after that my dearest friend. In both cases my grief seemed almost unbearable, and though I tried hard to feel that because God knew best there must be some good reason for these troubles, the thought brought me no happiness, and the only comfort I derived was in the hope that at any rate those who had gone might be happier, and I could strive to help those left behind to bear the overwhelming sorrow of parting.

Recently a very dear sister also passed on. She had been as mother, friend, and sister to me, and words can never describe the bond existing between us; but when this trial of my faith came, our loving Father had revealed the truth of Christian Science to me—and what a contrast to my former experiences! Indeed the peace and comfort which came to me in answer to my prayers seemed so wonderful that for a time I was almost tempted to believe that the sudden blow had stunned me, and that when I awakened from it and realized my loss it would be greater than I could endure; but, thank God, instead of realizing a loss I realized that the Comforter had come to abide with me forever, and for the first time I felt I understood the beautiful promise, "Blessed are they that mourn: for they shall be comforted." The Spirit of truth had taught me that there is no real separation in Love, and no power in death to rob us of what is good; and with new force there came to me the comforting words of our Leader's poem, "Christ My Refuge" (Poems, p. 12).

The first proof I had of the truth of Christian Science was in the healing of my eyes. As a child I suffered much from headaches, and while at school my eyes became so bad and the headaches so frequent that I was taken to an oculist, who gave me glasses to use when reading or doing any close work. A year or two later I again had my eyes examined and was ordered stronger glasses and told to wear them at all times. Several months later, upon hearing of Christian Science from a brother who had been enabled to give up his glasses through the study of Christian Science, I felt that if this power were of God, it could heal one just as easily as another. I therefore began to read the text-book, "Science and Health with Key to the Scriptures" by

Mrs. Eddy, and strove to put into practice what I understood of it. In a few weeks I was able to give up the glasses, and have never used them or needed them since. I found I could read or sew for a long time without any inconvenience, and the headaches became less and less, until they are now quite rare occurrences and soon disappear through the application of the truth. I also overcame my fear of eating certain articles of food, and of riding backward, which seemed to cause sickness and discomfort. Christian Science has also healed me of a throat disease to which I was subject, and of several other ailments; in fact, during the last six years I have not taken any medicine nor spent a day in bed.

More than the physical benefits, I value the help Christian Science is to me in the overcoming of sin, worry, anxiety, sorrow, and in the many difficulties and problems of everyday life; also the better understanding it has given me of the Bible and of how to love my neighbor as myself. For all these blessings, and for the great joy of helping others and working for the cause, my heart goes out in deep gratitude to God, the giver of all good; also to our beloved Leader, Mrs. Eddy, the brave woman who was pure enough to receive the wonderful revelation; and to all those who have so patiently and lovingly helped me along the road that leads ever upward.

Daisy Woodward, Seaforth, Liverpool, England.

ABOUT five years ago I began to have serious stomach trouble, being unable for a week at a time to retain food or drink. For almost a year I was under the care of osteopathic physicians, at the end of which time I began treatment under one of the best physicians of Memphis, Tenn. The physicians there pronounced my case an ulcerated condition of the stomach. I grew worse and often had hemorrhages. I was operated upon in September, the physicians saying I would die in less than ten days if this was not done. The operation was said to be a success, but for seven months I continued to be very ill. Then I was operated upon by a distinguished surgeon, but eight days after the operation fever set in which affected the vital organs and intestines, so that any exertion on my part would cause such excruciating pain that the physician had to administer an opiate. In a short time the conditions were almost as

bad as before, and I was of course a great deal more discouraged.

I spent a part of the winter on the gulf coast, but came back not much benefited. Another operation was advised, but I had lost all faith in *materia medica*. As I had "suffered many things of many physicians," and was growing worse rather than better, I decided to let things develop as they would. In June a Christian Science friend visited us. She talked to me while she was here, so that I became sufficiently interested in the teaching to read the text-book, Science and Health. In July a great sorrow came into my life, and my friend helped me scientifically. This caused me to become more interested in this truth, so in September I called in a practitioner, and in about two months I was healed.

Words cannot express my gratitude to God for Christian Science, and to our dear Leader, Mrs. Eddy, who has so lovingly presented it to us.

Grace Hungerford, Joplin, Mo.

THE time has come when I am so filled with the realization of what God has done for me that I must acknowledge my help. Before I learned of this truth, I find that most of my memories are associated with illness from childhood. I was almost constantly under a physician's care, and at times was a great sufferer. I had lost all faith in doctors and medicine, and never expected to be well again, as I was informed by my physicians that I could live but a short time. Although I could not understand why I had to suffer, I never could believe that God sent suffering. I always longed for a better understanding of Him, and earnestly prayed that He would reveal Himself to me. I know now that divine Love was leading me all the way.

When Christian Science found me, I had been in the hospital three weeks under treatment for a complication of diseases, but grew worse instead of better. At last the doctor told my friends that he had done all he could do for me, and they decided to remove me from the hospital to my home and have Christian Science treatment, although they hardly expected me to live until they could get me there, for I was unconscious and remained so for four days. Although apparently in a dying condition when the practitioner came to me, hiccoughs of three weeks' dura-

tion were overcome in one treatment. I was also healed of partial paralysis of the brain, after the doctor had given me up, telling my friends there was no use to hope any longer; that I could never rally from the stroke, and if I did I would have another, which would end my life; but through the power of divine Love I was healed in a few hours after the physician left, also other alarming conditions were overcome. I awakened to consciousness the fourth morning, free from pain and distress for the first time in many months.

A few weeks after my first healing, I had a serious trouble with my stomach and bowels, so severe that it seemed I might pass suddenly away at any time from hemorrhage; but through faithful adherence to the truth this too was overcome. I was healed of spinal trouble with which I had been afflicted most of my life. A nervous disease which caused trouble with my eyes was also met; I was able to lay aside my glasses, and lung and organic heart trouble have disappeared through faith and prayer, as explained in our text-book. While under treatment an old affection of the ear made its appearance. A physician who examined it formerly said I must have an operation, as the bone was affected. An abscess formed and I suffered much pain, but the disease was entirely overcome through Christian Science treatment. During the healing some pieces of bone came out through the throat.

Need any one wonder I am thankful to God, and to our Leader for this truth that has made me free? All my life I had been fighting for strength, but only the light of Christian Science brought it to me, and I owe it to this truth that I am here today, able to "praise God from whom all blessings flow." In addition to this blessing of restored health, Christian Science has brought into my life a peace and joy I never had before. It has shown me God as Love. Science and Health has indeed been to me a "Key to the Scriptures," and by its help I am realizing more and more each day that divine Love is sufficient for all our needs. If those who read this testimony could know from what depths of misery and suffering I have been lifted, they would better appreciate my gratitude and what I owe to this blessed Christ-teaching. I can truthfully say I have found a Saviour who is true to the promise, "Lo, I am with you alway." Within a year of my first healing all these

blessings had come to me. My one desire is to live so near to God that I may reflect this truth and turn others from darkness to light.—*Mrs. Clara Bales, Fort Collins, Col.*

IT is with great pleasure that I give this testimony, as a small evidence of gratitude for the benefit I have received through Christian Science. For twenty years I had been a constant sufferer from abnormal growths, in which time I had been treated by many eminent physicians,—one specially skilled in surgery; but after a thorough examination it was decided that an operation would mean instant death. I was in fact advised by other doctors that an operation would prove fatal. As there was no seeming hope for me, I was persuaded by kind friends to try Christian Science, and I received benefit from the first treatment. After eight weeks of study and help from a practitioner, I was cured of all suffering conditions and was fast regaining my normal size, the enlargement being reduced from the first week of treatment.

After five years' study of Christian Science, I am now able to do more work than at any time previous to gaining this understanding of the truth which makes free. Words are inadequate to express my gratitude for Christian Science, and I am happy to live in this age when we may know God and man's relation to Him,—to know that we live, move, and have our being in God, here and now. I am grateful to Mrs. Eddy for the text-book which gives us this knowledge of one God, one Mind, divine Principle.

Alvira E. Brown, Santa Barbara, Cal.

IT is over eight years since I was healed by Christian Science. I had been strong and healthy all of my life until about three years prior to that time, when I took a very hard cold and had a prolonged attack of throat and lung trouble, from which I did not fully recover until other ills manifested themselves. I also suffered a great deal from stomach, bowel, and liver trouble. I am a practitioner of dentistry, and at that time was alone in the office, but became so ill that my work seemed unbearable. I lost greatly in weight, could eat scarcely anything without distress, and was most miserable, mentally and physically. I put myself under the care of a thoroughly competent physician and followed his directions faithfully for several

months. On his advice I took up athletic training, which I followed all of one winter and spring. Getting no better, the doctor advised me to give up the office for a while. I took a sea voyage to Honolulu, was away two months, and returned without any improvement whatsoever. The doctor made an examination and said I had a growth in my side. I grew worse and was soon confined to my bed. At my request the doctor brought two other able and experienced physicians and the three made an examination and held a consultation. As a result they told my wife that I had a malignant disease of the stomach and would probably not live longer than two or three weeks.

At this point, on the advice of my wife, I decided to try Christian Science, and wrote to my sister, who is a student of Christian Science and had had some experience as a practitioner. She came next day, Thursday, at four o'clock, and at half past six I got up and dressed and went downstairs. I ate such a dinner as I had not eaten for a good many months, and what is more, I suffered no bad effects from it whatever. The next Monday morning I went to my office and went to work, and for four years I did not lose a day from the office from inability to attend to business. I was not entirely healed at first, in fact it took me a long time to get entirely well, but the gain though slow was sure. With the kindest of practitioners (for I had several) I have been led out of darkness into light. I have had great help from class instruction, and have had the benefit of association meetings, which has meant a great deal to me.

The benefits I have had from Christian Science no tongue nor pen could tell. To be transformed from being a physical wreck, and lifted from a mental hell to health and harmony, is much to be thankful for, and all this and more I owe to God as revealed through Christian Science. Down in my heart there is also a deep love for the Discoverer and Founder of Christian Science, Mrs. Eddy.

Frank S. Smith, Seattle, Wash.

I SHOULD like to tell a little of what Christian Science has done for me, as I have received a great deal of help from the testimonies in the periodicals. In May, 1900, I received my first treatment in Christian Science. I never shall forget the day when two kind Scientists came to

see me at my husband's request, one of them having given him some literature to read to me some months before. At that time I was lying in bed, too weak to read or even to hold a book in my hands. I had been lying there more than a year, and had to be carried wherever they wanted to put me, like a child. I had no interest in anything, not even to know the day of the week, most of the time. My children had to be sent away from home, except the baby, who had to be kept as far away from me as possible, as I could not bear the least noise. I never could tell all I endured, and happily it all seems like a dream to me now. I had five doctors, who did all in their power to help me. One of them attended me about a year, and he told me at last that it was of no use for me to take any more drugs or "foods," and that he could do no more. They then sent for my mother, thinking I could not live long, and while she was with me I began to improve a little, but she had to go back to her home, and I seemed to lose all hope and knew that God must heal me if I was to get well.

I then requested my husband to tell the lady who gave him the *Sentinels* that I wanted to try Christian Science. I had never heard of it before, but understood that they healed by prayer. When she told me that God never made me sick, and that He would heal me, I believed it. The peace, joy, and happiness that came to me seemed to lift me out of all discord; slowly at first, as I was a mental and physical wreck, but the kind practitioner worked with much patience, and told me that God was my strength. I walked into the dining-room one day, to the great surprise of the family, and after that I gained very fast. In seven weeks I went twenty-five miles to Boston, and took the boat for Nova Scotia to visit my mother. I walked all that was necessary, and it seemed very wonderful to me, as it had been fifteen months since I had walked any.

Since that time I have relied upon Truth for overcoming all the ills that have come up, for my little girl and myself. To say that I am most thankful to God, also to Mrs. Eddy for the many blessings which have come to me, is not saying enough. The half can never be told! It seems as though I never lived until I knew of Christian Science, and I am truly grateful for all the help I have received in every way.—*Mrs. C. H. Clarke, East Bridgewater, Mass.*

THE gratitude I feel for Christian Science can never be expressed in words, but I give my testimony with the hope that it may reach some one who is in need of this healing truth. For eight years before I found Christian Science I was a sufferer, not from one disease only, but many. I had a large growth on my arm which interfered largely with its use. Several physicians told me that they could not do any more for me, and that I would have to go through an operation. I asked them if they could save the use of my arm, but they told me it would be impossible, and that I should be glad if I could save my arm; that if I waited a few weeks longer they might not be able to save my life. I went home broken-hearted, feeling that I would rather die than to be without my arm. I said to my husband that if it were not for him I would rather go to my grave, as I felt that I would be a burden to myself and all around me. One day when very low-spirited I went to my room and wept and prayed; then the thought came to me that God could heal me, and this seemed so sweet to me that I never doubted.

The next morning, through a dear friend, I heard of Christian Science. When she advised me to take treatment, I asked her what she meant by Christian Science, and then she told me of other friends whom God had healed, and directed me to a practitioner. I felt that I could not see her soon enough to get the understanding of the blessed truth, and I thank God that I have found it to be the truth. In seven weeks my arm was healed, and I can do anything with it that I can with the other one. I can say that Christian Science is the truth, for it has made me free. I was lifted out of a nervous collapse which was so bad that frequently I would fall wherever I was, down stairs or on the pavement, so that I had my knees bandaged continuously for nearly three years. I have been healed of all my ailments, including headaches from which I had suffered for thirty years. I also laid aside glasses which I had worn for ten years. I was healed of an intestinal affection of thirty years' standing.

I am truly thankful to God for the many benefits which I have received since I came into Christian Science, and I am grateful also to our dear Leader, Mrs. Eddy, who has been the means of bringing this blessed gospel to us.

Mrs. Anna Orth, Harrisburg, Pa.

THOUGH I am not a Christian Scientist, I wish to express my gratitude for the healing of our little boy, two years old, through Christian Science treatment. In June, 1910, the child contracted whooping-cough, and while suffering from this had a severe attack of acute lung trouble. We tried two physicians, who in a few days pronounced the case hopeless, saying the child could not live, as his temperature was very high. In our extremity we were advised to try Christian Science, and we called in a practitioner, who stayed with us a short time and gave the boy treatment. The following morning the fever had abated, and when the physician called he told us that the child was out of danger. An eruption appeared on the body, but after telling the practitioner of it, this also quickly disappeared.

The recovery of strength was very rapid, and he was soon as well and strong as any boy of his age. When all other means failed, our child was snatched as it were from the brink of the grave, and for this I am deeply grateful. It is my hope that this testimony may be of use to some mother who has a suffering child.

Percy Hainsworth, Halifax, Yorks, England.

OVER eight years ago I was led into Christian Science through the healing of my little daughter, then about three and a half years old, from so-called tubercular disease. After two severe operations had been performed, I was told that there was very little hope of her ever getting well again. As we could not believe that our little girl had this dreaded disease, we expressed our doubts to the surgeon who had performed the operations, but he shook his head in a decisive manner and said a specimen of the growth had been examined in their laboratory, and that the pathological department of their hospital had pronounced the disease tuberculosis. We then felt that there was little hope, as our physician stood high in his profession and was connected with the best hospital in this city.

In those darkest hours in our home, my wife and I, being almost frantic with grief and sorrow, decided to try Christian Science. I did not know much about it, but as it had been recommended to us by a very dear relative we decided to give it a trial. I had always regarded Christian Science as a beautiful religious theory, but never as a demonstrable truth. I considered Mrs. Eddy's wonderful book, Science

and Health, a work of rare literary beauty, but the great spiritual teachings therein expounded I did not then understand. At about this time our physician advised us to have another operation performed, but we decided instead to try Christian Science at once. We engaged a practitioner, and in less than a month the little one was entirely healed. This of course was a wonderful demonstration of the power and truth of Christian Science, and my wife and I both took up its study. What the best medical and surgical aid available had failed to do in two years was accomplished by Christian Science in less than a month. We shall never forget the loving kindness with which the practitioner always met our fears and doubts, how her calm, convincing manner of explaining this teaching opened a new world to us and showed us that the one "great Physician," divine Principle, is able to heal all our diseases without medicine or surgical operations.

I have found in the study and application of Christian Science to my daily duties a great help; and many seemingly hard problems are easily solved by the demonstration of this wonderful truth. It is with a deepfelt sense of gratitude to God for Christian Science, and to its Discoverer and Founder, Mrs. Eddy, that I write this testimony, with the sincere hope that some poor sufferer may be benefited by it.—*John H. Struve, Chicago, Ill.*

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

AT that memorable breakfast beside the sea of Galilee, when the Master for the last time broke bread with his disciples, occurred the significant incident which John records in his gospel: "When they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." That Peter was impressed by the command, which was thrice repeated, is evidenced by the diligence and zeal with which he entered upon the work of preaching and healing, striving in all things to follow in the footsteps of the beloved Master, whose parting command to his disciples had been: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; . . . they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover."

When in fulfilment of prophecy the disciples began to "speak with new tongues" and the multitude marveled and began to ask what they should do, Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Then, in further confirmation, had come the incident of the healing of the lame man at the temple gate, when Peter had put to open test the Master's declaration of the signs that should follow, the proof that should be given "to them that believe."

The beggar lay there, helpless and probably hopeless that life held any greater boon for him than the receiving of a pittance that would at least assure him bread and shelter. Doubtless Peter recognized the cripple's pitiable state, and that what he most needed was not alms to relieve his want, but to be healed, to be made sound in body and thereby enabled to relieve his necessities by his own labor. It was therefore with intent that he addressed to the help-

less one that declaration of the allness and omnipotence of God which today we know is the invoking of the ever available power of Truth to heal and to save: "Silver and gold have I none; but such as I have give I unto thee: In the name of Jesus Christ of Nazareth rise up and walk." The record says of this seemingly helpless one that "immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

In the incidents here recalled we find in epitome the teachings of Christian Science. The command, "Feed my sheep," echoed in our Leader's ears when in her own wonderful recovery she recognized the proof vouchsafed her that the Christ-healing is available today, and that the "signs" still follow "them that believe." Freely she had received, and freely she gave. When she made known her discovery through the Christian Science text-book, "Science and Health with Key to the Scriptures," and but few would give it credence, she healed the sick in proof of its truth, saying as did the Master, "Though ye believe not me, believe the works."

It is through its healing works that Christian Science makes its strongest appeal to humanity. It is an oft-quoted and true saying that "man's extremity is God's opportunity," and when through sickness and sorrow, trouble and loss we have seemingly reached the last ditch, when all earthly dependences have failed us and we humbly acknowledge that "vain is the hope of man," it is because Christian Science, with its declaration of the omnipotence and ever-presence of God,—"the same yesterday, and to day, and for ever,"—its demonstration of the power of Truth to heal and to save from sickness and sin, offers us a full salvation, that it becomes to us a light in the darkness of mortal belief, a safe haven when storms of adversity, of malice and envy and hate, would buffet and overwhelm us.

And having ourselves experienced this salvation, it is our high privilege in turn to shepherd the flock, to give to the multitudes who are hungering and thirsting for a present-day salvation, a gospel that will give them now, in this present time, the "bread of life" and the "living water" of which Jesus said, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst;" a gospel that "in the name of Jesus Christ of Nazareth" bids the lame to walk and the deaf to hear, the "in-

curables" to rise from their beds of sickness and pain, the victims of debasing habits to throw off the shackles with which Satan would bind them, the sorrowing and broken-hearted to be comforted, the poor and needy to share in the treasures that fade not away,—the gospel that helps us to help ourselves, and likewise our neighbor.

Mrs. Eddy tells us that "the way to extract error from mortal mind is to pour in truth through flood-tides of Love" (Science and Health, p. 201), and just in proportion that Christian Scientists, individually and collectively, exemplify in their daily walk and conversation the gospel of a full salvation,—the irrevocable declaration, "He that believeth on me, the works that I do shall he do also,"—in that proportion are they overcoming the mortal belief that so long has been the bane of humanity, the belief that there is any other power than God, universal and illimitable good.

ARCHIBALD MCLELLAN.

ALL professing Christians are agreed that Christ Jesus is the Exemplar, the model for all his followers, and there are none who accept this proposition more heartily and unreservedly than do Christian Scientists. Respecting this our revered Leader says, in a remarkable article entitled "Vainglory," "Lives there a man who can better define ethics, better elucidate the Principle of being, than he who 'spake as never man spake,' and whose precepts and example have a perpetual freshness in relation to human events?" (Miscellaneous Writings, p. 269). To this she adds: "Shall we depart from the example of the Master in Christian Science, Jesus of Nazareth,—than whom mankind hath no higher ideal? He who demonstrated his power over sin, disease, and death, is the master Metaphysician" (*Ibid.*, p. 270). Throughout the entire article, as indeed in all her writings, the necessity for following the example of Christ Jesus is insisted upon, and the reason for so doing clearly shown, so that we are without excuse if we lapse from this high ideal.

Prior to Mrs. Eddy's discovery of Christian Science, Christian people admitted that we ought to follow closely the great Exemplar (and this he certainly required), but with strange inconsistency many of them declared that it was impossible to do so (especially in respect to healing), and even presumptuous to attempt to follow too closely—

as if such a thing were possible. Thus it came about that faith in Christ came to mean a belief that Jesus had lived in the world nearly two thousand years ago, and that he had done some wonderful works which no other need attempt, and this too in the face of his demand for even "greater works." Men failed to see that faith in Christ Jesus means that we must have the same faith in God which he had,—faith in the power of good to overcome all evil,—sin, disease, and death,—and that this faith is not so much belief about him, as belief in that glorious manifestation of divinity who said, "Lo, I am with you alway." It also means loving obedience to all his commands.

In that wonderful eighth chapter of Romans Paul says, "Now if any man have not the Spirit of Christ, he is none of his." He goes on to say that, if this Spirit dwell in us, even our mortal bodies will be quickened, and we shall know what it means to be indeed sons of God. Can any one doubt that if we have the Spirit of Christ we can and will heal the sick, reform the sinful, and raise the dead, as our Master did and commanded us to do. It of course goes without saying that this work could not be done by any who doubt or deny its possibility, or who fail to manifest the Christ-spirit; above all, by any who adopt any other standard than the Christ purity as the rule for thought, word, and deed.

Now the purity which Christ Jesus lived and inculcated is that spirituality which above all else gives clearness of mental vision. "Blessed are the pure in heart: for they shall see God." They shall see good even when the clouds or error seem to lower and threaten, for their spiritual gaze shall pierce these clouds and witness to the "Sun of righteousness" forever shining, and dispelling to the awakened thought all that would obscure the light. In the most trying circumstances the promise holds good that Christ Jesus "is made unto us wisdom." In other words, if we are truly following Christ Jesus we shall reflect, as did he, that perfect wisdom which is a divine attribute, and we shall never become the slaves or the tools of mortal mind, or adopt its pernicious methods.

In the article already quoted our beloved Leader says: "To seek or employ other means than those the Master used in demonstrating Life scientifically, is to lose the priceless knowledge of his Principle and practice. . . . Gain a pure Christianity; for that is requisite for healing

the sick. Then you will need no other aid. . . . Fidelity to his precepts and practice is the only passport to his power" (p. 270). She who wrote these words said that we should follow her only so far as she followed Christ (Messages to The Mother Church, p. 78). It is true that we may often have to say as did Paul, "Not as though I had already attained;" but we should never dare to offer a substitute for Christ Jesus' high standard, his purity, and say that our personal concept is better adapted to the present time than is his. In the article "Vainglory" we read (p. 268): "From lack of moral strength empires fall. Right alone is irresistible, permanent, eternal."

Shall it be said that for lack of moral strength and spiritual purity even one Christian Scientist shall fall, or the cause of Truth suffer loss? We have but to realize the great reward of right doing to press resolutely forward. It was for "the joy that was set before him" that our Master "endured the cross, despising the shame;" and with this ever before our gaze we shall, with our Leader,

> . . follow and rejoice
> All the rugged way.
> (Poems, p. 14).

The same joy is ours if we hold as our most precious possession the purity which enables us to "see him [God] as he is," and each to purify himself "even as he is pure."

ANNIE M. KNOTT.

NO thoughtful student of the life of Christ Jesus can follow him as he went about among the poor and suffering, who ofttimes actually blocked his way with their importunities, without being impressed with the intelligent, ever active, and efficient sympathy of his great heart. The official suppression and neglect of the commoner in those days, his extreme poverty, together with the general prevalence of leprosy and other dreadful diseases, sufficiently explain the fact that, as soon as the Master's good will and healing power became known, he was simply overwhelmed with calls for help, and in the freedom and fulness of his response he gave to history its most glorious page. It was an instance of unquestionable proof that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

The first and one of the chief ends, therefore, subserved by our Lord's demonstrations of spiritual healing was that of beneficence. They speak for the outflow and abundance of the divine compassion, and today the call for this same gospel is no less pitifully appealing. Subjection to unmerited suffering yet remains an appalling factor in the tragedy of human experience, and it cries out against the theological assumption that the healing work of Truth was a temporary necessity and not the manifestation of the unchanging impulse and activity of divine Love. When the Master sent forth his disciples equipped with conscious power, and commissioned them to heal the sick and cast out demons, he was surely disclosing the channels of a ministry that knows no limit of time or place. This is a fundamental teaching of Christian Science, that "Love never faileth;" that the saying, "I am come that they might have life," is blessedly true now.

This question of the naturalness and normality of the Master's exercise of healing power is far reaching, since in the realm of faith that which is unlooked for, unaccepted as the phenomena of a reigning law, remains forever unsought, and one of the heaviest handicaps of spiritual aspiration in the Christian world is found in the fact that, as the result of an educated misapprehension, the many do not look to the heavenly Father as immediately disposed to be their good Samaritan and rescue them from malconditions which are entirely beyond human betterment. The present availability of divine Love is thus practically denied, and this necessarily constitutes an impassable gulf in the way of spiritual effort which might otherwise prove successful. Christian Science has come to declare and demonstrate the larger worth of Christ Jesus' healing work,—that it is necessary today because it is the one satisfying portion for suffering humanity. From the day of her illumination this possibility of ministry awakened a mighty impulse and determination in the heart of our Leader. Speaking of it, she writes, "The motive of my earliest labors has never changed. It was to relieve the sufferings of humanity" (Retrospection and Introspection, p. 30); and to this compassionate endeavor her every student has been commended with an earnest and loving urgency. Christian Science means first and last Christian service, the bringing of a sweet new day of comfort and hope to the afflicted, and he who is not moved by a great and

abiding desire to fulfil this mission, knows little of the inspiring aim and loving impulses of the true Scientist.

Knowing all this, it may be known further that, great and important as it is, the relief of physical pain as the natural and immediate expression of the divine compassion constitutes but a relatively unimportant part of the Master's aim and interest in his demonstrations of the saving efficiency of Truth. Even more than a surcease of pain, mortals needed then, as they need now, the convincing proof of the verity and power of the word declared to be "of God." The miracle, so called, convinced the people to whom Christ Jesus spoke, as nothing else could have convinced them, that his teaching was true, was from God, and was able to save unto the uttermost.

Today this proof of the truth of the gospel is no less certainly needed. In the first century it answered largely to the wonderment and undefined expectation of superstitious immaturity; today it must answer to the demands of the scientific spirit, the insistence that every theory and proposition shall be found demonstrable. The discovery that escape from the ills of life is in keeping with and the phenomenon of a knowable law, a law which is as immutable as Truth and as responsive and helpful as Love, —this discovery is both revolutionary and redemptive in its relation to human sense. It clears the whole atmosphere of Christian faith and establishes a "base-line" in experience which is of supreme significance to thought and endeavor, whether one be simple-minded or scholarly. Christian Scientists do not regard the demonstration of physical healing as supernatural, as a miracle in the common theological sense of that word, but as a natural proof of the sovereignty of Spirit, an evidence of the "things unseen" of God. It always speaks for law, for the authority of Science and for the dethronement in human consciousness of the long and cruel reign of error.

Spiritual healing means all this and much more. There are yet very many deep and ofttimes distressing problems: many questionings that have found no answer, and after beating about in a vain struggle to gain the light, many of the world's brightest and in a sense best men and women have drifted into an agnosticism or pessimism which not only has no light, but—far worse—which has no hope or expectation of light.

Most of these would concede without hesitation, however, that as a finite sense approaches toward infinite Truth, it must inevitably meet with difficulties which are entirely too high or too deep, problems that it cannot possibly solve, simply because it knows as yet far too little of the data involved or of the Principle and rule pertaining to the question or case. Under such circumstances, if men have worked out some lesser problem to their entire satisfaction, and thus acquired a conscious and unquestionable grasp of the Principle, so that they can have no hesitation whatever in saying with Job, "I know that my redeemer liveth," then, recognizing their present limitations and remembering the clear proof reached in the lesser instance, they can find a refuge for their would-be faith respecting the greater instance in the assurance that God knows, and hence that they may be content not to know, until they know more of God; that all of Truth must be intelligible, and that they must simply wait, trustingly, and grow into that fulness of spiritual apprehension which their as yet unsolved difficulty demands.

He who has been healed himself, or who has been able to heal others in the application of Science, surely gains this poise of peace, this ability to "believe in God" in a way which shapes every hour's thought and conduct for good, despite the fact that there are very many things concerning which he must frankly say, "I do not know." The demonstrations of physical healing are thus meeting the demands of awakening thought, not by immediately answering all questions, but by giving a stable, because verifiable, ground of faith in the omniscience and omnipotence of Truth and Love, by steadying our gaze and establishing our going, where once we stumblingly groped our way without assurance and without peace.

In one sense, this is the highest service which spiritual demonstrations can render mankind today. In an age of alert inquiry and legitimate skepticism, nothing is more needed or necessary than a definite clue. It is not demanded that everything be cleared up at once, but a test law and rule of procedure is imperative. Given these, aspiration, application, and growth will work everything out; and this is the bow of promise with which Christian Science healing is arching the world of human hope.

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXIX OCTOBER, 1911 Number 7

THE FUNCTION OF PRAYER

SAMUEL GREENWOOD

IT should be remembered that Christianity is divine, not human; its means and methods are not evolved from the mortal mind; hence it is not surprising that the real function of prayer which is designed to lift thought above the sense of evil should not be readily understood by the evil-thinking mind. As a matter of fact mortals are being delivered or protected every day from troubles of various kinds through what they know of the right rule of things, although from this right rule the wrong way is wholly separated. Indeed, it is the very absence of error in the correct standard that attracts and holds the confidence of those who use it. What mechanic would think of appealing to or relying upon the level or the square if these were adjustable to inequalities? Or what musical student would confidently seek and accept the laws of harmony if these laws brought out aught but concord?

From the point of view thus established one is enabled to see with perfect clearness that God could be of no possible help to mankind if what He is and what He knows were not absolute good. It is their knowledge of evil which makes mortals mortal, which causes them to sin and suffer, and if God shared this knowledge He would share its effects also; hence it would be quite useless to pray, if divine Mind rested upon the belief or knowledge of both good and evil, as does the so-called human mind, for, as Mrs. Eddy so clearly shows in "Unity of Good," mortals can never hope to escape from evil if it is a part of the divine consciousness.

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Before challenging the teaching of Christian Science on this question, one should consider the impossibility of accepting or understanding the allness of God from a finite material standpoint, since it is from this standpoint alone that evil is admitted or experienced, and that which takes in a sense of evil is necessarily incapable of comprehending the infinity of good. Mrs. Eddy's statement, "To Truth there is no error,—all is Truth," is logically self-evident, but she does not teach that to the human consciousness there is no error, for "error," she states again, "is the so-called intelligence of mortal mind" (Science and Health, pp. 475, 282). That which believes in evil is all that cognizes evil or that admits its asserted power, presence, or reality, and it is solely on account of its evil knowledge or knowledge of evil that the human mind needs to be transformed. No salvation is needed from what is good and true. If a sense of evil were not present to mortal consciousness, that consciousness would not be sinful and mortal, and there would be no necessity for prayer, no need of a redeemer, of the Bible, of Christianity, or of Christian Science.

It follows naturally that if evil were present as well to the divine consciousness, as must be the case if God knows it, evil would be universal and heaven a dream. It is the unwillingness to accept the fact of absolute divinity, of Life outside the sense of matter, of a consciousness too pure to see iniquity, that denies the Master's immaculate conception and resurrection, and that would confine Deity within human limits. If those who contend for the divine knowledge of human error were to examine their experience honestly, they would find that no help or succor has ever reached them through this belief, but rather does it represent an element of doubt which eventuates in a sense of helplessness and despair, since they feel that God sees their difficulty or danger but does not save them. It is, after all, the intuitive conviction or assurance that God is wholly good which prompts the human heart to pray, and it is through this instinctive reaching out for good, and through this alone, that God reaches the troubled heart and comforts it.

Prayer is sometimes wrongly looked upon as a means of enlisting the divine aid, or of interesting the infinite in a mortal's welfare, in the sense that God could do more if He would. But God, who is infinite good, could not with-

hold the bestowal of good, but must, in His infinite nature, be universally and forever reflecting Himself. Whatever is nearest right succeeds because it is nearest right, and not because of any special divine interposition. The active effort to be good is ever blessed of God, while years of neglected opportunities and idle prayers pass fruitless. The prayer that turns thought Godward is unfailingly helpful, and will increase in blessing as thought continues in that direction, but without this effect upon the thought prayer is indeed a vain repetition. The test of prayer, as our Leader points out on page 9 of Science and Health, is the willingness to forsake evil and to do good, and one who gives this evidence of his sincerity will never complain that prayer is a dead letter in his religion.

One who approaches God with the thought of influencing Him to do differently from what He otherwise would, and thus to bring about a change in the divine purpose, is praying to a God formed after finite human concepts, and not to the infinite God revealed in the inspired Scriptures. Only the right prayer is effectual, but this right prayer cannot be offered with a wrong concept of God in thought. When it is learned that God is the Principle of goodness, it will be seen that the right prayer is not merely asking to be made better, it is the being better. It is the utilization of the truth of God's fatherhood and man's divine sonship for the attainment of a larger consciousness of health and holiness. God's children, the apostle declares, cannot sin, because their divine nature remains within them; and for the same reason God's children cannot be sick or poor or wretched or in any trouble, and the healing prayer takes note of this truth and appropriates it to the removal of mortal discord. This is the true prayer for health, which does not rest in the asking, but goes on to the receiving of its desire, not through God's knowledge of disorder, which is impossible, but through the human discernment of the eternal divine order and perfection of being.

We read in Scripture that "God is light, and in him is no darkness at all." The moment darkness enters the presence of light the darkness is extinguished; and the moment evil is brought into the presence of good, the light of the world, evil like its prototype has no longer even an appearance. How then could good, or God, know evil or admit its presence, any more than light can recognize the

presence of darkness? The function of prayer is not to make God appear cognizant of evil, but to bring one's sense of evil into subjection to his recognition of God's ever-presence, that its nothingness may appear. The former method of prayer would perpetuate the sense of evil indefinitely, while the latter destroys it. Asking for God's help in the sense that He takes note of evil does not and cannot lift human consciousness above evil, and can produce little more than an emotional effect; but the unceasing prayer, wherein thought rises to the acknowledgment of God's infinitude, begins at once to eliminate the belief in evil, and to destroy its seeming presence through the increasing consciousness of good. God is not present in the mortal sense of lack, suffering, or sin, for if God were there present these conditions could not exist. Then we should take our sense of need into the closet, to the "Father which seeth in secret;" and there, pleading God's allness rather than our lack, begin to realize how in the divine allness there can be no evil to see or know.

God does not need to change Himself or His plans to be an ever-present help in time of trouble, for, as Christian Science teaches, it is through their discernment of what God is that mankind are helped and redeemed. When it is understood that God is divine Principle, it can be seen that He is necessarily unmoved by either human appeal or human indifference, for the human sense of existence as separate from God is an error with which God, as infinite Spirit, has nothing to do. If evil were true, God would not only recognize it but would father it, since He made all; and if evil is not true, that is, not of God, mortals must escape therefrom through the knowledge of good. Truth, not discerning error, is not affected by the self-imposed sufferings of a false erroneous sense, but responds instantly to the least degree of understanding, and corrects error and its effects through this understanding, not by recognizing the seeming existence of that which to Truth is impossible, namely, a lie.

But, one may ask, does not prayer in its answer involve a change? It surely does, but this change is wholly on the part of the one in need, not on the part of God by whom that need is supplied. It is evident that the power and presence of good is waiting to be used by every needy one; that Truth is ever ready to be understood and demon-

strated; and that the eternal wholeness and perfection of being as expressed and maintained by God is available wherever a sense of disease is manifested. The function of prayer is to utilize these unchanging truths, to lead the sinner so to recognize the infinity of good as to forsake sin as a delusion, and to lead the sick to such a practical recognition of God's law and its supremacy as will free them from the so-called law of disease. Thus prayer begets and sustains the activity essential to the working out of human salvation, and is therefore indispensable to the success of that work.

To pray without ceasing, in obedience to the apostle's injunction, is not to keep urging one's unsolved problems upon the attention of Deity, but to keep one's own attention upon the truth by which these problems may be solved. It is to keep constantly before one's thought the truth about God and man and the relation eternally existing between them as divine Principle and idea. It is more than this: even the ceaseless endeavor to express in consciousness the divinity of man's true being, the endeavor to be the man God made, to be never less than loving, honest, pure, true. Mrs. Eddy wrote of Jesus that his "prayers were deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love" (*Ibid.*, p. 12). To pray after this manner, although it does not imply any knowledge of evil on the part of God, has been proved to be beneficial according to one's sincerity and persistence, producing a marked degree of moral and physical improvement, purifying and spiritualizing thought, and enabling one to understand and demonstrate, to some extent, the teachings of the Master.

The design of prayer in Christian Science is not to increase the divine supply, for God is infinite; but it is to bring the individual into touch therewith, to make him conscious of the actual presence of that supply and of its exhaustless nature, that he may take according to his capacity or deserving. Wherever the sense of need is Love is, ready to become All-in-all to mortals so soon as they are ready to see the nothingness of evil and hate. The prayer of the righteous availeth much, not because of his prayer alone, but because of his righteousness, for in reality his righteousness is his prayer, even the active recognition of goodness rather than of evil as the truth of his being.

This enables him to partake freely of God's supply, both for himself and for others.

And the prayer of the sinner which availeth is not a plea for pardon, but the desire of a repentant heart for the purifying knowledge of God, and the answer to this prayer is seen in the reformation that follows. This prayer, also, is the recognition of good rather than of evil, and its tendency is to separate the personality from sin and its effects instead of binding them to him, as the belief of reality in evil would do and does. One who simply asks God for escape from punishment mistakes the real purpose of prayer, and must learn by experience that only through overcoming can one be free from sin and its effects. Prayer in Christian Science is not designed to set aside the law of cause and effect as operative in human experience, in the sense that sin results in suffering so long as it is indulged, but to lead to right conduct and higher ideals, to bring thought into alignment with all that is pure and good. This works out an improved experience, a purer consciousness, and is the answer God makes to the human demand.

Mortal mind, so called, having no remedy in itself for its sense of evil, and assuming that this evil sense is also known to the divine intelligence, prays to God for deliverance therefrom, although it is evident to even human reason that evil can be put out of thought only by lifting this thought to a higher plane, and not by bringing divine Mind down to the plane of evil cognizance. The heartfelt desire to be better opens the way to a purer sense of being, but this purification is wrought through the daily struggle to be good, and not through petitioning the Almighty for an unmerited blessing. This is illustrated in every line of human accomplishment. Impelled by desire or necessity, mortals apply themselves diligently to gain a practical knowledge of what are called the arts and sciences, and this application enables them to overcome a degree of their ignorance of these things. In like manner the design of prayer is to lead one to a practical knowledge of God, to lead a mortal to overcome his ignorance of God's omnipotence and omnipresence, and to apply this knowledge to his individual need. No better or more effective answer to prayer can be conceived of than for one thus to lose his ignorance of God, for in this ignorance exists the only knowledge or realization of evil there is or can be, and therefore no permanent relief

from evil can be experienced except through the knowledge of good. The Scripture teaches that to be at peace mortals must become acquainted with God, and peace follows this divine acquaintance because nothing but good is known to God.

Mankind for ages have offered prayers to the concept of a God who knows both good and evil like themselves, but the human race is still in bondage to its knowledge of evil and its dire effects. Were these centuries of agonized appeal without avail, then, because God also knew the evil and would not or could not deliver them? or because they did not know the true God, and did not therefore pray aright? A more practical concept of prayer would be generally entertained if mortals thought as practically in religious matters as in other things. For example, if they would avoid or escape from mathematical errors, they must seek an understanding of the basic law and rules of mathematics, that they may thereby work out their problems. If it were understood that God is divine Principle, it would be seen that the mere praying to Him would not put evil out of thought, any more than the mere asking would put ignorance out of thought regarding other things.

Praying, however fervently, to a human concept of God will not make the heart loving and true, nor banish fear, nor make one spiritually-minded; for so long as mortals think of God as knowing and permitting evil, they will be oppressed with fear; and while they regard Deity as capable of hate, anger, revenge, etc., all these things will seem to have a legitimate place in their own thought; and so long as mortals believe life and intelligence to be in and of matter, an unmeasured amount of prayer cannot make them spiritually-minded. What is needed is not for God to change His attitude or purpose, but for mankind to change their attitude toward Him, to know God for what He eternally is—infinite good, Life, Truth, Love, divine Principle—and to live in that knowledge. In no other way can mortality be laid off for immortality. It is impossible to meet the divine demand for righteousness except through such a desire for goodness as impels one to cease thinking and doing evil, and to think and do good. This is true prayer.

What is the need of prayer if evil is not real? Why, that we may come to know its unreality even as God knows it; that is, by knowing only good. If evil were real, prayer

would indeed be a farce and a failure. To know evil meets no human need, brings no help to mortals, never ultimates in good; then why should God know it? Why, indeed, should God know the mortal illusion of evil which, in belief, separates Him from His own creation and envelops humanity in the dream of suffering and death? The essence of the Master's teachings is that the one need of mortals is to know God, and when they know Him aright there will be no desire to know aught beside Him. The infinity of good is a revelation to the human mind, and through Christian Science the revealed word of God's allness comes to mankind to lead them into that perfect truth of being in which no evil is or can be. The Scripture says, "Thou shalt not see evil any more."

[Written for the *Journal*]

ASCENT IN POWER

BEATRICE CLAYTON

AMID the somber shades and deep'ning hush
Of night and gathering storm; thro' paths o'ergrown
With tangled underbrush, the serpent's lair,
Seeking in solitude the place of prayer,
Jesus went up alone.

Alone and unafraid; no lurking foe
But shrank aside as the calm footstep passed.
To wearied feet, how steep the long ascent!
To troubled thought, how drear the sky's portent,
By angry clouds o'ercast!

Yet he to whom diviner sense revealed
Love's power and presence, pure and changeless calm,
Love's reign and rule in might and tenderness,
To him there came through outward storm and stress,
Nor threat nor fear of harm.

From Soul-communion in that solemn hour,
Conqueror he came, in majesty sublime,
Feet shod with peace, to walk the raging sea.
Master, we long the watch to share with thee!
We, too, the mount would climb!

PRACTICAL CHRISTIANITY

REV. R. WOOLFENDEN

MRS. EDDY tells us in Science and Health (p. 241), that "the error of the ages is preaching without practice," and no preacher ever did more to correct this error than she has done. Her life's work has included such a correlation of preaching and practice that the world has not seen the like since the days of the Prophet of Galilee. Through a long and laborious career she sought to restore and reestablish the healing work which Christ Jesus did and commanded his followers to do. It had become proverbial that preaching was divorced from practice, so that the ancient taunt had found a modern application, "Like people, like priest,"—an old proverb with a new meaning.

It might be considered extreme to say that the pulpit is sometimes occupied by atheists and agnostics to the exclusion of the expositor and evangelist, but too often, alas, is it taken by the "doubting Thomas," whose attitude to anything like healing activity is one of open incredulity. One who might be considered typical in this respect said to the writer, "I do not believe that the Almighty could use me to be a channel for healing any one. On the other side of the grave, perhaps, I may see the works you speak of, but I never expect to see them here. If one told me he was healed through Christian Science, I should consider him a crank." What can be said of a minister who takes up such an attitude? Where is the logic of such a position? Where is the consistency in shutting one's eyes to facts that are well known and easily authenticated? Are we not justified in saying that the habit of incredulity in regard to healing works is responsible for this attitude and that this habit arises from the error of preaching without practice?

The same might as truly be said of others who take their cue from the ministry. For instance, a dear friend remarked, "We could not think of trying Christian Science, because we are devoted Methodists." To this the writer replied, "Then the Christian Scientists must be better Methodists than you are, because no one can be a true Methodist without following John Wesley, and he spent his long life in healing the sick and restoring the sinful, to the utmost of his understanding." It is true, of course,

that Wesley often used material remedies, but his best healing work, both for himself and others, was done under the stimulus of faith in God. No one can read his "Journal" without being struck by this fact. In the Preface to his work on "Primitive Physic," he says, "By the unspeakable joy and perfect calm, serenity and tranquillity, the love of God gives the mind, it becomes the most powerful of all the means of health and long life." From this it is evident that the founder of Methodism realized the aid to health of a peaceful, quiet mind, and had that condition been typical of his followers in these later days, they could never have questioned the work undertaken by Mrs. Eddy.

"The love of God . . . as the means of health and long life." What is that but a forerunner of Mrs. Eddy's discovery? Would not all the world be the better for "Primitive Physic" of that kind? The question has been asked the writer, "Why, then, could you not remain in your own church and do this healing work?" To which he was obliged to answer, "Because we were told repeatedly that they did not want any 'faith-healing nonsense' in the churches where we labored!" It was when we were enlightened by the teaching of Christian Science, and made an effort accordingly to unite preaching and practice, that we were told such conduct might have suited the dark ages, but it was not expected of a modern minister.

Evidently the church was not ready for the truth. We were not intended to remain there. Hence there was nothing for it but to quit, which we did, as quietly as possible. Experiences like this serve to show that professed Christians are in a sorry plight who have so far failed to interpret the Mind of the Master. It shows a departure from the old evangelical faith which ranked love as the chief virtue, and the love of truth as its bosom companion. It is a sad commentary on preaching when it ends where it began. The Master said, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." Surely that preaching is empty and unsatisfying which is unaccompanied by such works as John the Baptist was told to consider.

Today there is in all the world but one church which claims to heal as did Christ Jesus, and that church was founded by a woman. As it is proverbial that "woman's

work is never done," this may explain why the longed-for correct interpretation of the Christ's work came through this source. The ceaseless work of woman gave her the key to the unceasing activity of God. Women have clearer spiritual intuitions than men, hence a woman was first to recognize the Principle which makes plain the ministry of Jesus, with its long concatenation of healing works and the promise of its commission "to them that believe." What greater motive power is there in the making of manhood than a mother with her Bible? Such a memory will haunt a man in the remotest corners of the earth; such a vision will restore him to ways of righteousness and to paths of peace. This thought helps to throw light on the statement made by Mrs. Eddy in "Retrospection and Introspection" (p. 30): "The motive of my earliest labors has never changed. It was to relieve the sufferings of humanity by a sanitary system that should include all moral and religious reform." In pursuing this motive she was simply following Christ Jesus. He it was who first combined preaching and practice in this sanative and humanitarian way. It was he who first completely shattered all the ramifications of materialism and paved the way for the sweeping reforms of spiritual understanding.

Turning from the sermon on the mount, as it ends in the seventh chapter of Matthew, we come face to face with a wonderful account of healing work recorded in the eighth chapter, and this might have been taken as the model for the Christian ministry in all succeeding ages. But, "how are the mighty fallen"! The common complaint of the day in reference to the spending of the Sabbath, is on the score of long sermons and sleepy services. People tire of the "preliminaries" before the preacher can announce his message, and often they seek in vain a thought to heal the difficulties which may confront them on the morrow.

It was lately our privilege to borrow from a friend a copy of the first edition of Science and Health. In doing so we turned eagerly to find for ourselves the thought that breathed and the word that burned in the illumination of the mind that was kindled to give that wonderful work to the world. In this as in all the later editions the author points out the close relation between preaching and healing as shown in the life of Christ Jesus. The thought that stirred the Discoverer of the Christ Science was the error

revealed in preaching without practice, and the service she has rendered to mankind has healed the wounds of ages, helping the church of God to repair its past failure and recover its present power for greater usefulness in the world. In the position, taken so long ago, we see how Mrs. Eddy was bringing the thought of the age "back to Christ," back to the simple gospel, back to the saving, spiritual Principle of being, the application of which has done so much in these intervening years to bring the world to the feet of the master Physician and his practising disciples. No other writer has done as much to unite preaching and practice, in a solid endeavor to save others from suffering, as has the author of Science and Health. And no writer ever reaped so large a measure of reward while seeking to make her work more perfect, a reward to which thousands of changed lives are able to testify. The writer of Science and Health had so taken hold of the thought of God as to make the works of Christ appear the most natural of all the things that are done under the sun.

What could be more natural than the picture of Christ Jesus given us in the first eight or nine chapters of Matthew? The Son of man came into the world to save it, and he spent the time as depicted here. With only a few short years for his task, he was surrounded with human beings and human needs, and he shrank from none. To all alike he brought the word of God which "healed them, and delivered them from their destructions." To the earnest and thoughtful student of the New Testament there is no portion of the narrative so impressive as that which describes our Lord's healing ministry. As narrated in the gospels his miracles are so natural, probable, and well supported by internal and external evidence, that in them we may find not only the secret of the disposition of Jesus, but the key to his ministry, which the world had almost lost. There is a timelessness in these scenes and sequences which we are recovering today, for, thanks to Christian Science and its key to the Scriptures, the scenes are being reproduced before our eyes and the sequences repeated.

The Christ is the contemporary of all ages. He has a message for us and our own day. The deep impression made upon Jesus' fellow countrymen by his mighty works has become a commonplace through Christian Science teaching, for now we are able to understand as never

before why the New Testament writers do not stay to distinguish between his preaching and his practice, or between his miracles and his doctrines. What sort of a story of the world's Redeemer would have been left to us had they adopted such a course? They knew that Jesus practised what he preached, and preached only as he practised. They never saw these two divorced all the while they were following him; consequently they never thought to look for anything else in him. What they saw in Jesus all the world is able to see for itself again, through the clear-sighted vision of one who has seen him as they did.

In our Leader's gracious and glorious work all is simple and sublime, because preaching and practice go hand in hand in an affiliation that appeals to all and attests the presence of God, good; the Principle of the universe and of man. If we take a list of the healings in the eighth and ninth chapters of Matthew, we find that they include "every sickness and every disease among the people." What clinic has ever proved equal to such a task? What other physician has ever included leprosy, blindness, palsy, etc., on his books? No wonder that men have resorted to the supernatural as an explanation of the therapeutic activity of Christ Jesus. No wonder the advocates of psychological medicine have found a ready hearing among others who are eager to account for those works of Christ which have baffled the philosophy of every age in the attempt to find a clue. In Christian Science, however, the way is open to follow him in the whole range of his philanthropy, and already there is not a case in the list which has not found its modern equivalent and cure through its ministry.

In the last edition of Science and Health (p. 201) our beloved Leader says, "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death." In the first edition of her work she wrote, "We cannot doubt the inspiration that opened to us the spiritual sense of the Bible, when it lifted us from disease and death, giving us triumph over the body" (p. 260). This sentence, more perhaps than any other, covers the experience of the present writer and helps to explain why he now seeks to combine preaching and practice in the way that most nearly approaches the example of our Lord, as illustrated in the noble and beneficent work of the Discoverer and Founder of Christian Science.

CHRISTIAN SCIENCE PRACTICE

CHARLOTTE PAULSEN

ACCORDING to Jesus' command, the work of a Christian Scientist is twofold, namely, "to preach the gospel, and to heal the sick." The first is an endeavor to instruct the human consciousness out of its erroneous beliefs regarding God, man, and the universe. The second is a practical application and natural result of this instruction. Truth may be brought to a diseased consciousness through silent or even audible treatment, without its being fully understood, in which case the practitioner's apprehension of Truth may be said to effect the results apparent in the patient's thought and body. In many instances healing is effected through the reading of the text-book or other Christian Science literature, by which it is made yet more apparent that Truth can and does heal. A seeming failure should not awaken doubt in the efficacy of Christian Science treatment as a remedial agent; rather should we regard the statement of failure as our opportunity for correcting the erroneous concept of Christian Science, thereby removing the error which seemed to hinder a complete demonstration.

The causes of failure often lie in the patient; they may also be found in the practitioner, but never in the Science of Christianity, which contains the law of Life and the understanding of man's creator. Much as we might desire only credit to be reflected upon our cause and its workers, and strongly as we might wish to deny that any one ever came to Christian Science for help and failed to get it, our own growth demands a fair and impartial analysis of these seeming failures and an honest acknowledgment when the desired results are not wholly or even partially apparent. We cannot shirk the responsibility of attaining a right solution to an assigned problem, by leaving the problem unsolved and simply declaring that since the Principle is correct, the result must be. Our results must be manifestly correct. If we truly know, have acquainted ourselves with, our Principle, and are confident of results, what can hinder us from applying that Principle and making apparent that result?

If the error is in the patient, then we must fearlessly

uncover it and cast it out. There can be no toleration of nor compromise with error, and we need have no fear to handle serpents, provided we have put on the whole armor. Our Leader says, "Clad in the panoply of Love, human hatred cannot reach you" (Science and Health, p. 571). Not a phase of mortal mind presents itself to the practising Christian Scientist but some experience of Jesus reveals a method of dealing with the claim, so that the facts may be uncovered and the individual freed. Sometimes people have turned to Christian Science and after a few treatments were told that they received no help because they were not ready. Usually this reason seems obscure to the disappointed one, and many times it stirs up antagonistic feelings toward Christian Science and the practitioner. Would it not be wise to test such a patient's thought before giving treatment, as did Jesus that of the Syrophœnician woman, or to give to the sufferer some explanation of what Christian Science is and how it brings healing, so as to prepare his consciousness for the truth which does make free?

The perfect creation stands perfect now. It never was and never can be anything less than perfect; time and process have nothing to do with it. At the instant that we realize this truth, health is established and sickness flees, just as darkness is dispelled at the instant light appears. Jesus' parable of the sower teaches, however, that conditions of the soil make it more or less difficult for the seed of Truth to germinate and take root. In this material age of many educated beliefs about the human mind and body, and with widely accepted theories regarding heredity and environment as determining factors in human existence, it often requires some preparation of the soil before the seed can be dropped into it. In other words, one's thought needs preparation before treatment can reach his consciousness.

All may avail themselves of Christian Science help for merely the asking, but the motive and the spirit of the asking are a vital matter. To seek the loaves and fishes, the material results, without the willingness to part with the error in one's consciousness which is responsible for the inharmony, is to approach Christian Science with soil that needs first to be ploughed. Material beliefs must be turned up and exposed. Hard, resisting thoughts must be broken

up; selfishness be laid low. Sometimes the practitioner speaks a truth which is meant to expose and correct hidden sin in the consciousness of the patient, but the patient lets self-righteousness enter and refuses to accept that truth as applying to him. He dismisses the practitioner, and perchance renders a verdict of failure against Christian Science. Sometimes mortal sense smarts under the truth which has been voiced, and the patient forgets that in the old material thought a knife was sometimes the means used to remove error; forgets too that the wound to be cleansed and the sore to be healed required a concentrated solution whose application brought tears of even greater pain. Patient and practitioner must cooperate, and unless they do Christian Science treatment has not been fairly tried, nor can it have been found wanting. The three great departments of human endeavor, the efforts of which combine in the work of the Christian Science practitioner, require that same cooperation, be it clergyman and parishioner, teacher and pupil, or physician and patient.

People sometimes seek Christian Science help when urged by friends or by motives other than a desire to be helped and healed. When led to the fountain, to drink freely of the inspiration of Truth, they find it bitter and not to their taste. Refusing the cup, they nevertheless hold Christian Science responsible for failure to bring healing. All such persons must learn that if we appeal to Christian Science for help we must yield ourselves obedient to every direction of Truth as it is pointed out to us in the teachings of the Bible and the Christian Science text-book. Obedience to human opinion or the direction of the practitioner may lead astray, as does our own erring judgment, but if we follow the truth found in these two impersonal guides, the truth therein being pointed out by the discerning practitioner, we can never be led astray or fail of results. The wise practitioner, like the teacher, varies the presentation of truth according to the individual need, and fits it into the plane of thought upon which the patient stands.

A false belief about a specific thing requires a truth applying to that same specific thing to correct it. A child who believes that two times two are five, needs to be taught the truth about that error. To teach him any other numerical fact does not necessarily correct the falsity of

this particular mathematical concept, nor heal him of ignorance on that point. If, however, needing help on that one point, he were at once healed of the sum total of his false concepts regarding numerical values, the result of two multiplied by two would be included without any specific treatment. Thus it is with a patient believing a specific error or harboring fear about some specific thing. He needs the truth which applies specifically to that error in order to be instantaneously or even quickly healed. Did we live in a high luminous atmosphere all the time, in which man appeared wholly perfect, or did we grasp man's identity as made in God's likeness, there would be instantaneous healing all the time without need for mental argument. Then, if error tried to enter consciousness by presenting a sick or sinning thought in a patient, instantly our knowledge of the true man would release the patient from error and present him healed not only of his maladies, but made every whit whole.

Since we have not grasped the whole of truth, and must still work it out "line upon line," the most effectual work is accomplished by discerning the specific claim of error and meeting it with a specific application of truth, although every iota of truth does its part in the complete destruction of error. To make the illustration concrete, let us consider the case of a mortal who suffers from a belief in severe headaches. He seeks a Christian Science practitioner and expresses the belief that defective eyesight causes his trouble. Like any other materialist he looks to matter for causation, and false pride makes him conceal a great fear which he has been harboring. This fear is causing depression, and reacting on organic and functional activities it induces conditions which drive the man to seek relief. Aiming to correct the false belief of defective eyesight and forgetting that spiritual discernment and heavenly vision are always present with God's man, the practitioner may not at once meet the case, but faithful treatment inevitably results in the illumination necessary to the solution of the problem, and unfolds the inspiration and vision of good in the patient's consciousness which he needs in order to rise out of the fear by which he was bound. This being accomplished, mental pressure is eliminated and the suffering disappears.

No portion of the truth is ever lost or ineffectual or

misapplied. Christian Science practice is as scientific and according to law as is any other science. There is nothing miraculous, nothing haphazard or accidental about it. Understanding fully the spiritual law, we do not need an acquaintance with material law in order to bring forth fruit. The analysis of error often leads into deeper error, and why should we seek to know more of what we must unknow? If the number to be represented is two and the figure on the blackboard represents something else, there is nothing gained by studying the false representation. A vigorous application of an eraser to remove the false and a steady, intelligent use of the crayon to replace it by the true, will soon settle the whole matter.

Why temporize with error even long enough to get a good look at it? A case diagnosed in a medical experience as lumbago was at its reappearing healed in Christian Science treatment. The practitioner understood nothing of the material diagnosis, but reversed every suggestion of error that came from the lips of the one in pain. Pride, criticism, fear, self-will, and self-justification spoke, and were met each time by thoughts of Love. Our Leader's counsel is that we "labor to dissolve with the universal solvent of Love the adamant of error" (Science and Health, p. 242), and this seemed to be all that was necessary. Later, a friend interested in the case and the healing remarked that such a condition was from a medical standpoint due to acids in the blood. The "solvent of Love" had already dissolved the acid of pride and criticism. Love supplied the need, as Love does always when we are working in God's way; and Love heals all diseases, no matter what name or classification they bear.

Not only are honest seeking and preparation necessary, but the obedience and receptivity of childlikeness are required as well. "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." Carelessness, irregularity, neglect, disobedience to the directions of the physician have often precipitated conditions for which neither physician nor *materia medica* could rightly be held responsible. It is equally important that a patient under Christian Science treatment faithfully do his part and take his medicine as prescribed if he desires speedy and permanent relief. Dishonesty in stating his case, concealment in his thought, stubborn refusal to read Science and Health

when it is necessary to his healing; all this can certainly be overcome by the treatment given him, but it very often complicates the work of the practitioner and prolongs the period of suffering for the patient. If in the mean time the patient grows impatient and gives up, it is not the fault nor the failure of Christian Science. Receiving no benefits, he has recourse to other practitioners, who may be better able to understand the needs of the case and help him cast out the error that seems to delay the healing. Christian Science teaches us that the fear of disease and love of sin are the root of all human ills.

John declares that "perfect love casteth out fear," and to the Christian Scientist the casting out of fear from a patient does not seem a difficult task, since the study of Science and Health is constantly generating love. To acquaint oneself with God that he may do the works even where sin abounds, requires a large measure of spiritual fitness. Sin is easily destroyed where its odiousness and nothingness are seen and felt, but to overcome stubborn will and resistance to Truth requires a vigilance that knows no relaxation, a faithfulness that knows no lapse, and a love that knows no limit. As Emerson has said, many people wish to be saved not from their vices, but from the mischief of those vices.

This healing truth of Christian Science has been revealed to us by divine Love through Mrs. Eddy not for the benefit of the few, but for all. It is the leaven which in time must and will reach the masses as it transforms the individuals who now call themselves Christian Scientists. The Christian Science practitioner, like the school teacher, can do the best work where there is obedience, attention, and order, but also like the teacher he discovers such response cannot be forced, it must be won. Personal domination and human will cannot heal. The icicle melts under the sun's warm rays; it could not do otherwise if it would. Similarly every hard, resisting, antagonistic thought must finally yield when Love is reflected upon it. Not the love which is expressed in sentimentality and human sympathy, and which while soothing the hurt weakens its object, but the love which corrects and strengthens, which wisely discerns and fears not to expose error, even where it loves. Christian Science practice has nothing mysterious, weird, or occult about it. A Christian Science practitioner is not different

from other people, save in that he has caught the gleam of a wonderful, healing light and has been drawn nearer to the great heart of Love.

God is the only healer, the only Mind. The practitioner's work is like that of the careful gardener. God gives life and beauty in their perfection, but the gardener tends the little plant, lifts the one dashed by the storm, waters it again, and then leaves it to the giver and sustainer of all life. The Christian Scientist must leave nothing undone in the carrying out of the divine purpose. When satisfied that he has brought to his human plant all the light and love he can, he may safely leave it, knowing that it will grow. Mrs. Eddy says, "It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness;" and she also tells us that "Love alone can impart the limitless idea of infinite Mind" (Science and Health, pp. 247, 510).

[Written for the *Journal*]

MY PILOT

ROLLIN J. WELLS

WHY should I wait for evening star,—
Why should I wait to cross the bar,
And death's dissolving hand to trace
The outlines of my Pilot's face?

Must my frail barque be driven and tossed
By winds and waves,—be wrecked and lost
Upon life's strange and storm-swept sea
Because my Pilot's far from me?

No, not alone my way I trace,
Each wave gives back my Pilot's face;
To every sin and fear and ill,
To every storm he says, "Be still."

I need no longer vex my soul
With longings for that distant goal:
My Pilot sitteth at the prow,
And heaven's within, and here, and now.

"FEAR YE NOT . . . GO FORWARD"

ERNEST C. MOSES

THE fourteenth chapter of Exodus contains a grand lesson of encouragement to all Christian Scientists, individually and collectively, and especially valuable to students who in some measure perceive that active service and progress are the ceaseless demands of God, the divine Principle of Christian Science, but who are confronted with obstacles which seem impassable. When viewed through the lens of Christian Science, the crucial event of the exodus from bondage narrated in this chapter is indeed most inspiring to those who find themselves faced by difficulties in personal or family affairs, in business or professional life, or in governmental problems. Indeed, the lesson will be found most salutary when applied under the guidance of divine Mind to the demands of progress as they may become manifest in our cause, whether in the formation of Christian Science societies, branch churches, or in purchasing land, building edifices, establishing reading-rooms, or in any other connection wherein the right purpose seems to be challenged or prevented by fear, ignorance, or open hostility to the truth. To all earnest students of Christian Science, therefore, the fourteenth chapter of Exodus is a deep wellspring of practical assistance, a spring of faith and courage whose refreshing waters can never be exhausted, because they proceed from "a river, the streams whereof shall make glad the city of God" (the consciousness of good only).

Under the leadership of Moses the children of Israel had been safely led out of Egypt, on their way toward the promised land, by a roundabout route which skirted the land of the Philistines through the way of the wilderness. They finally arrived at the shores of the Red sea, where they encamped, because the great body of water offered them no means for transportation. In the mean time Pharaoh, who had unwillingly consented to the departure of the children of Israel, repented his edict of liberty and decided to restrain the chosen people from leaving his domains. Gathering about six hundred carefully selected chariots, horsemen, and a host of warriors, he went in pursuit of the multitude who had started, in obedience to God, on their journey toward the land of promise. The Egyptian monarch over-

took the Israelites at Baal-zephon, and as his hosts came within the sight of the encampment, the beleaguered people were filled with alarm. Oppressed heavily by their own fears, the Israelites quickly turned on their courageous leader and bitterly reproached him for having brought them into the wilderness to die under the hand of the Egyptian tyrant. In fact their reproaches went to the point of recalling their oft-repeated declaration, made back in Egypt when their benefactor was arousing them to throw off the yoke of bondage, "Let us alone, that we may serve the Egyptians."

How often today are the invitations and demands of Truth met with indifferent evasions, mental laziness, and protestations that personal sense prefers to remain idle, or to move in conventional grooves, serving the traditions of the darkened human mind, rather than to exert the better nature and obey the righteous demands of divine Mind, whose laws are always expressed in progress. Entirely in keeping with this way of half-awakened mortals, the Biblical narrative tells us how those who sighed for the old ways of bondage, when pursued by the chariots and horsemen of error became "sore afraid"—resentful and fearful. But their great leader was undismayed by these signs of weakness and infidelity. He immediately drew on the unlimited abundance of courage always available to those who sincerely trust God, and commanded his people to cease their fears, to stand firmly and experience the salvation which would come that very day from an unyielding reliance on God, the all-protecting divine Mind. Moses supplemented his appeal by assuring his followers that the Egyptians should utterly disappear that very day. To this encouraging promise the great leader added the cheering words that their God should fight for them and that they only needed to hold their peace,—to calm their own thoughts. In these few words of admonition and counsel, the Hebrew leader healed the depressed condition of thought which had taken possession of his people, and was thereby himself elevated into an attitude of mind from which he could vigorously stir his followers into action by the delivery of one of the most remarkable messages from God that can be found in the records of the Israelitish exodus from Egypt: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

It sometimes seems in the progress of the student of Christian Science that his pathway is obstructed by a veritable Red sea of fear. He is surrounded by a tangled wilderness of hostile human opinions and beset by a horde of mortal beliefs, originating in ignorance and doubt, which pursue him and try to prevent his advancement toward the land (consciousness) of freedom. To students of Christian Science temporarily pressed into an extremity of fear and indecision, the commands of God delivered through His highest representative during the period of the exodus from Egypt are indeed of great importance. They have lost none of their vitality or authority, and may be epitomized in these words: Stop fearing; rely on divine Mind; cease complaining; go forward! Instead of looking back into Egyptian darkness, whining over the demands of progress, —instead of thinking how much better it might have been not to have commenced the journey out of material sense toward the land of promise (the exclusive consciousness of Spirit),—it is ours to turn our faces bravely toward the errors which obstruct our path, trust God more firmly, and know that His outstretched arm can always save to the uttermost; then to go forward, never doubting a safe exodus from even the most threatening conditions.

The Biblical narrative under consideration tells us further that God commanded the prophet to lift up his rod, and then to stretch his hand over the sea and divide the waters so that the Israelites could go through their midst on solid ground. If we carefully read the first five verses of the fourth chapter of Exodus, and then read in Science and Health (p. 321), the explanation of the incident there narrated, we shall see that through a demonstration of divine Science this rod had already become a symbol of spiritual understanding upon which Moses could rely. Hence the command, "Lift thou up thy rod," delivered to Moses on the shore of the Red sea, was practically a divine reminder, stimulating the Hebrew leader to remember the power which had once transformed the rod from a serpent and made it a symbol of God's omnipotence. Beyond this the Jewish lawgiver was only to exercise this divine power, for he was commanded: "Stretch out thine hand over the sea"—to utilize the same all-powerful Mind that had before given him such a wonderful proof in the episode of the rod and the serpent.

The narrative tells us that Moses was meekly obedient to the command, and that as a result his followers were freed from their fear. Then a channel was formed through the waters of the obstructing sea, and the great multitude of people were enabled to go forward through this formidable body of water "upon the dry ground,"—typical of progress on a substantial formation of supporting thought. But the recalcitrant children of Israel were first compelled to be obedient, to cease their murmurings and to exhibit some confidence by moving up to the edge of the sea, and by facing it fearlessly with faith in the divine power to lead and to protect them through this hour of severe trial. The Egyptians pursued, and in the confusion which followed their ignorance of divine law they were self-destroyed by the awful daring which they displayed in trying to do violence to the chosen people of God. We are taught in Science and Health (p. 186) that "the only power of evil is to destroy itself."

It is entirely possible for the sincere, diligent student of Christian Science to prove that God's commands to "go forward" are just as vitalizing, and the means for obedience are just as available today, as they were when the great lawgiver stood almost alone with God at Baal-zephon, surrounded by a fearstricken multitude of followers, a hostile army marching toward the rear of his encampment, and a lashing sea before his face. In every test of faith which may arise in personal, social, business, or church affairs, sincere Christian Scientists discover that obedience and meekness, with spiritual understanding of the divine Mind, will always divide the restless waters of mortal belief, fear, or limitation, and open a heaven-protected way whereby they can go forward, under the loving providence of God, in His service and for His glory.

PRAYER is an act both of the understanding and of the heart. The understanding must apply itself to the knowledge of the divine perfections, or the heart will not be led to the adoration of them. It would not be reasonable service if the mind were excluded.—*Hannah More.*

THE VALUE OF STUDY

STOKES ANTHONY BENNETT

ONE great blessing for which the true Christian Scientist has to be thankful is the opportunity and necessity for study; and why? Simply because he has found that genuine study is the first requisite of genuine accomplishment, the high stepping-stone to practical demonstration, to the plane whereon mankind master the art of doing things. He who studies earnestly does not fail to learn, to understand; and he who thus learns and understands obeys implicitly the apostolic injunction, "Work out your own salvation," thereby proving his knowledge by his deeds.

A wide-awake Christian Scientist has no time to be idle. Any Scientist who in the least indulges idleness blocks his own way to success by disregarding those opportunities at hand which are quite ample for bringing him the daily strength and uplift he needs and must have ere he can go forward. Such a one is untrue to his trust, unmindful of his duty. As he trifles with the grand possibilities before him, his lethargy and carelessness cannot help but bring suffering and sorrow. Such a one is asleep on the shore of activity, deaf to the clarion call of progress and blind to the good everywhere about him.

Some time ago, a young student of our literature who for three or four years had been most diligent in the search for truth as taught in Christian Science, was tempted to exchange a portion of the time given to its study for mere amusement and idleness. The tempter declared that health had already been restored, that thought was harmonious in every way, and that there was no need of such strict application as had been deemed necessary up to this time. Outlining a course of action to serve as a substitute for the regular routine, the tempter further declared that an occasional hold upon the Bible and the Christian Science textbook through the medium of the Lesson-Sermon, together with a brief inspection of other Science literature, was sufficient, and that it would bring just as satisfactory results as past experiences had brought; that every man and woman, whether a Scientist or not, needed diversion and recreation,—entertainment, in the popular sense of the

terms,—and that to forego these meant harm to one's self. So crafty and seemingly sincere was this mortal mind talker that the young student stopped a moment and listened; then questioned; then argued, and then, as is quite likely to be the case under such circumstances, mortal mind won the day.

Dreaming of the delight this proposed change was expected to bring, imagining that growth would be greatly fostered, the erstwhile faithful student was quick to follow the advice of the tempter. The Lesson-Sermon, *Journal, Sentinel,* and other writings on Science, which had so long been close companions and the secret of well-being, were disposed of in a more or less perfunctory manner. Various forms of ease, amusement, and idleness were given a welcome, the ways of the world opened wide before thought, and all appeared to move along smoothly in this new path of material pleasures and pastimes.

But when least expected, the enemy of disease came down with fierce onslaught. Much alarmed, the student endeavored to rise out of the difficulty, but found that there was not the mental strength needed to meet the emergency. Failing to recognize the fundamental error in the premises, very conscious of the effect but unconscious of the cause, the sufferer summoned a practitioner, treatment was given, and the patient experienced relief. Help was extended for several days, but the trouble did not lessen as it should. Finally, when in the grasp of bitter pain, the student was constrained to look within, to examine individual thought. Realizing as never before the need of genuine individual effort in order to remove the chief obstacle in the way of the healing truth, the prodigal's experience was repeated, when he "came to himself."

Then, as the difficulty was probed to the bottom and the error was uncovered, the patient saw clearly that the discord was directly due to the huge mistake which had been made in forsaking the straight and narrow way of Science for the broad and alluring paths of worldliness, and that there would be no permanent improvement until this mistake had been corrected. The awakening from a mesmeric stupor to a quickening, vitalizing mental alertness was indeed a dynamic shock to human consciousness, but then and there the young student made a new covenant with Truth, avowing that never again should mortal mind be allowed to take

away the spiritual sense of freedom and dominion by exchanging Soul for sense. Meekly repentant and humble in spirit, the goodness of God in former times was remembered, and like the prodigal of old, beholding the awful results of "riotous living" the student declared with new courage, "I will arise and go to my father." Then a flood of spiritual light shone upon consciousness, which was made whole that very hour.

Thus we are brought face to face with the rigid requirements and unfailing rewards of conscientious study and application. To know the truth that makes free in Christian Science, one must "study thoroughly the letter" in order to "imbibe the spirit" (Science and Health, p. 495). If he does "study thoroughly the letter," studies as a sincere and well-meaning student ought to study, he cannot help imbibing the spirit and manifesting it in daily and hourly practice. Dominated by honest and earnest motives, by progressive and persistent effort, which are after all the necessary foundation for all systematic and genuine study, he cannot help disclosing a living and vigorous faith in the form of those convincing words and deeds which uplift not only himself but all with whom he is associated. Then he is prepared to call himself a Christian Scientist, to show himself a loyal follower of the Leader who through diligent study and untiring demonstration reestablished the blessed Christ-healing upon earth and made plain to mankind the way of salvation.

The writer can testify that by studying thoroughly the first two chapters of Science and Health, when he first came to Science, he imbibed enough of their spirit to be able to rid himself of many diseases and to throw upon consciousness a spiritual light he never dreamed was possible on this plane of existence. To be sure, he gained only a very little understanding in this experience, but he tried to be honest and sincere, tried to make the best use of the one talent which had been given him, and he was rewarded by the proof that Christian Science does wonders, when rightly understood, for all who are willing to work for its rewards. A clear glimpse into the reality of being is always sufficient to energize the conscientious truth-seeker, and then through renewed efforts he is brought to see more and more of the ever-active, never-failing power of God, whose unerring

and unchangeable laws for man are interpreted and applied through patience, perseverance, and progress.

On page 147 of Science and Health, Mrs. Eddy writes, "Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*." We have already seen by means of an impressive illustration that a "simple *perusal*" of Christian Science literature is not enough, for sooner or later it resolves itself into a kind of superficiality which is but a form of ignorance masquerading in the garments of knowledge. Science "needs to be *studied*" with all one's might and main; and unless it is, demonstration, which is the only indication that one understands this Science, is lacking, and our profession becomes a mockery.

Jesus declared in no uncertain terms that a knowledge of the truth would make men free. He did not say, or even intimate, that a careless perusal of the truth, a half study, together with the arrogant bigoted discussion and argument which such a perusal and study usually afford, would make men free. His own life and works prove conclusively that indefatigable effort is the only reliable procurer of exact, demonstrable knowledge, the only key to success, harmony, and holiness; and since he was the Wayshower for all mankind, the great Exemplar of Christian Science, this kind of effort is the only hope of humanity today and for all time to come.

We all know full well the victories won by the master Metaphysician, who never spoke more pointedly than when he said, "My Father worketh hitherto, and I work." We know also the victories won by the early Christians, by the Discoverer and Founder of Christian Science, and her loyal followers who have taken each step of the seemingly rough and steep and weary way through faithful study, unremitting exertion, and constant practice. It is hardly necessary to add that the earnest daily study of the Bible is a part of the Christian Scientist's work. Our Leader won her way to the full understanding of the truth by her faithful study of its sacred pages, which were illumined for her by the light of Spirit. With the weight of evidence before us, with the unmistakable proof that Christian Science is indeed the pure and perfect knowledge of God and His Christ, it is not at all strange that we should be told and privileged

to demonstrate that "a thorough perusal of the author's publications heals sickness" (*Ibid.*, p. 446).

Oh, what grand opportunities await the honest and sincere Christian Scientist! What a beautiful goal is before his vision! But sitting and looking at this goal, merely wishing and hoping that we may reach it, will never bring us to it. We must get down and study, must study till we know what study means. Then, and not until then, shall we have enough of the spirit of Christian Science to do its works,—to experience the freedom, joy, and triumph of Truth in our own lives and to carry these to deserving brothers and sisters about us. Then shall we come to understand, at least in a measure, the requirements met and mastered by those who have worked and won before us. With our eyes above the gloom of material sense, our feet on holy ground, and our banner to the breeze, we shall go forth unhesitatingly to duty, crying out with Bonar,—

Make haste, O man, to do,
Whatever must be done;
Thou hast no time to lose in sloth,
When all to Truth must come.

Up then, with speed and work;
Fling ease and self away—
This is no time for thee to sleep—
Up, watch, and work, and pray!

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 1911.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 2, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

THE CHRISTIAN SCIENCE TEXT-BOOK

REV. WILLIAM J. NOBLE, A.M., PH.D.

THERE have been few if any books in the history of civilization which have had an influence in any way comparable to that of "Science and Health with Key to the Scriptures." A school of literature, philosophy, or religious interpretation may arise and hold sway for several generations, but this is seldom achieved by one person. It is usually accomplished by a host of disciples and the development of a literature. But by no other power than that revealed through this remarkable book, the author of Science and Health has within forty years established a religious movement which has enlisted scores of thousands of followers, won many of the brightest minds, and girdled the civilized earth with her message. While Christian Science will surely develop a literature, as yet, strictly speaking, it has no literature except the writings of its Founder. One does not have to agree with the teachings of Christian Science to recognize and admit that Science and Health must be regarded as one of the world's most remarkable books. A book which is not appreciated may be great, but the significance and value of a book must finally be measured by its achievements.

The first striking characteristic of Science and Health is its literary quality. Its clearness of diction is unequaled by any work ever written on the subject of metaphysics. When we remember the great difficulty of translating spiritual and metaphysical ideas into the common speech, and the very measured success of such writers in making their thoughts easily understood, we can but marvel at the force and lucidity of expression found in this book. When it is also remembered that every science and system of philosophy is written in technical speech which laymen do not understand, this book is found to be unique in that it deals with the most abstruse subject, and yet like the Bible it is, as a whole, readily grasped by the common people. Aside from the unavoidable use of many technical terms, the simple Anglo-Saxon words predominate. The sentences are rhythmic and euphonious, which always adds greatly to the pleasure of reading. The paragraphs are short, the interest is sustained, and both sentence and paragraph fulfil the

highest requirements of effective writing. The book has a style that is unique and masterful, and one that makes it fit to be taken as a model.

The distinguishing characteristic of Science and Health, however, is its power in the sick-room. To many otherwise hopelessly sick, it comes with a peace and assurance utterly impossible apart from inspiration. Let sick people read the so-called scientific discussions of the nature of their affliction and its cure, and their conditions and symptoms are very apt to be aggravated. Even physicians admit this. But this book, instead of arousing, soothes the anxiety of the sufferer. It never delineates disease or its symptoms. It brings to the sufferer "the sunlight of Truth" (p. 162) concerning his condition. Yet more interesting and important, it has the power to allay existing fear and prejudices, and to convince the patient that health is man's eternal possession. People who are not sick may have opinions about the book, widely differing, but the sick who study it are practically a unit concerning its nature and worth.

A third characteristic of Science and Health is its exhibition of the author's marvelous intuition. I know, partly from experience and partly from observation, that it is this intuitive factor which leads to the confusion of some readers. The author stands in the sunlight, and with an assurance that seems to be more than human, discourses freely of things which are hidden to the many. She does not argue, nor repeatedly invoke the syllogism to prove her statements. She does not "flounder in the mire of dialectics," as Emerson said on one occasion, but like the great Teacher she intuitively sees what the truth is and declares it. In the truth of measured speech this is the universal characteristic of genius.

Every great religious leader has possessed this power in a remarkable degree. It is really upon and by this unusual gift that religious movements are founded. The majority of individuals trudge along in the well-beaten traditional pathways, but new paths are always blazed by intuition. An Amos comes from the sheepfolds of Tekoa, an Elijah bursts in upon an Ahab, an Isaiah declares the truth to a corrupt court, a Luther thunders at a degenerate age, and a Wesley interprets anew the life that is "hid with Christ in God." But it always rests upon the "thus saith the Lord" of their own hearts, their vision of righteousness.

Insight is never a stare into vacuity! It is always a penetration into the problems of life and destiny. The intuition of Science and Health is characterized first by a profound insight into human nature, and second by a rich and striking grasp of causal forces and a grasp of the problems of being.

With reference to the author's insight into human nature, so called, it is human nature not at its lowest, but at its highest; not at its worst, but at its best. Her perception of hidden motives, false idols, false emotions, counterfeit virtues, subjection to shams, etc., is most remarkable. She views from the heights, not from the depths, and judges all things in the light of immortal worth and eternal values. Her disposition of customs and judgments long thought worthful is not only unique but authoritative and final. A rich vein of sympathy runs throughout the book, but nowhere is there any coddling of weaknesses nor shielding of wrong. Its therapeutics is characterized throughout by the healing of sickness and the uncovering of sin.

The insight of Science and Health into problems of being is revolutionary. That God is All, that God is Mind, and hence that All is Mind,—this perception utterly destroys the basis of materialistic as well as dualistic theories. It annihilates the belief in the philosophy of material causation and destroys the possibilities of a secondary cause in the technical acceptance of that term. It eliminates the problems of supernatural interference, because it shows the material to be merely the sense interpretation of things. It destroys the possibility of evolution as a physically grounded process, because it shows that progress and causation are mental. In its mental origin of disease and its cure by the divine Mind, it goes to the depths of the problem of suffering. In its elimination of suffering as a permanent and necessary characteristic of being, it is peculiarly optimistic. When the theory of causation advocated by Science and Health is more generally accepted, it will place upon the shelf many hypotheses of the present day. In Christian Science there is no truth and reality but that of spiritual being.

A fourth characteristic of Science and Health is its broad culture, which has been defined as "knowing the best that is written on your subject." It shows that its author was familiar with the philosophical theories of the present

and the past; never once does she misunderstand or misdefine them. Perhaps the crowning characteristic of this book, however, is its consciousness, or certainty, of dealing with religious and spiritual ultimates. Every epoch-making book in the history of philosophy is characterized by the assurance of finality. Plato, Kant, Hegel, Schopenhauer, all believed that their teachings were final, and in a certain sense they were right. But the consciousness and certainty found in Science and Health is a spiritual one, and demonstrable, hence quite unlike those which were based merely on logical deductions from material data. I know that to many this assurance or certainty is its most offensive characteristic, nevertheless it is the divinest element in religious life and literature. It is the citadel of religious experience. This consciousness of who and what he was, this certainty that "heaven and earth shall pass away" but not his immortal teachings, is the one unique factor which isolates Christ Jesus from all the sons of men. It is the one unapproachable characteristic of the divine consciousness which he shared, and we are like Christ Jesus in the exact proportion that we approximate this consciousness.

Every great religious leader has been characterized by such a sublime certainty. Observe the prophets of Israel in the light of this thought. They were enabled to declare the whole nation wrong, to oppose every movement and idea of the day, because of their absolute moral and spiritual certainty. In the strength and sunlight of this Spirit-born certainty they declared the judgments of immutable right, the death of dynasties and the overturn of empires. This sublime fact is the distinguishing characteristic of New Testament Christianity. Jesus himself declared, "We speak that which we do know, and testify that we have seen; and ye receive not our witness." It was in this and by this certainty that the larger body of disciples differed from the world. It is always the product of experimental religion. It is never produced in nor by worldly philosophy or ecclesiasticism. Institutional Christianity regards it as dangerous. It is nearly always born and bred outside the wall of "apostolic succession." If it is ever born inside, it is transplanted very quickly.

It was this consciousness that characterized the apostles. In its strength, wherever they went they preached the word and loved their fellow men. It was this certainty that made

them invincible. They had experienced the power of the Lord Christ, and were thereby prepared for dungeons, stripes, and crucifixion. It was this certainty that enabled the martyrs to go unflinchingly to the stake, even though the mob said they were deceived. It was this consciousness that nerved the lion-hearted Savonarola, Luther, Knox, and Wesley. But these were all regarded, by the religious men of the day, as deceivers and being deceived. Beyond question, once again the time has come for men to think, and in Science and Health they will find the truth which opens up the Scriptures and at the same time solves in a wonderful way the problems of being and reveals man's relation to God.

[Written for the *Journal*]

PRAISE GOD!

MYRA POLLARD

Oh, I am so glad, said the little rose,
To grow!
So glad of the dew and the soft fresh winds
That blow!
So glad I can lift my petals pink
From the clod;
Praise God! cried the rose, in her own sweet way,
Praise God!

Oh, I am so glad, cried the little brook,
To flow!
To wend my way from the mount to the vale
Below;
To ripple cool by the rocks and the fair
Green sod.
Praise God! cried the brook, as it sang to the sea,
Praise God!

Oh, I am so glad, said a son of man,
For life!
For the power to be and do in a noble
Strife:
To joyously act, and neither shirk
Nor plod.
Praise God! cried the man, as he sang at his work,
Praise God!

THE UNREALITY OF EVIL

S. A. TIRBUTT

IN Christian Science we learn to think of God as Spirit, Mind; and that His kingdom is spiritual, infinite, and can be made visible through Mind alone. Human language is of no use in revealing God's kingdom only so far as it expresses the spiritual nature of all things. All that is best in human nature, each excellent quality, comes to us from the one infinite Mind, Spirit, which we term God. From the nature of its divine source, a right thought expressed must be effective in destroying erroneous notions; but the most telling testimony of the ever-presence of infinite Love is that of the daily life which demonstrates the power of divine Mind to overcome the illusions of mortals in reference to sickness, sin, and death.

That life which is a reflection of divine Truth has a power which compels attention, for it rises superior to the mortal concept of things. It is conscious of dominion over the physical senses; conscious of love instead of hate, of health instead of sickness; it is at one with the infinite Spirit and knows no separation from God. An abiding sense of the presence of God gives victory over the cares and vexations, over the trials and temptations which assail mortals on every side, and the daily life manifests a serene confidence in the omnipotence of divine Love. Human actions then become consistent, stable, and effective for good. A life which is so obviously directed by good instead of evil attracts attention, makes men think; and, sooner or later, it is realized that "the Word was made flesh, and dwelt among us, (and we behold his glory, the glory as of the only begotten of the Father,) full of grace and truth."

We know that we have not seen God with the mortal eye at any time; but when a life is manifest among us which is obviously controlled by God, then we know that "the only begotten Son, which is in the bosom of the Father, he hath declared him [God]," and we see that a living testimony has been given of the one infinite good, of the Mind which is God, and which is all around us. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." These are the

words of Christ Jesus, the great teacher and practical demonstrator of the fact that divine Love is always present and is able to save us from the effects of belief in sickness, sin, and death, and to reveal the glorious reality that God is omnipotent good, and evil a false consciousness, an unreality, a lie.

The great truth of the unchanging infinity of good, and therefore of the unreality of evil, was lost sight of some three hundred years after the time of Jesus; but in our day this inestimable truth has been found again; it has been eloquently preached and more eloquently practised; it has been taught to thousands of people, and it is now known all over the world as an applied science which gives practical and certain results in proportion to the knowledge and sincerity of those who practise it; it is the Science of sciences, the Science of Life.

What is Life? Christian Science answers that Life is God, Spirit, divine Mind, expressed in His ideas, made manifest in His creation; and all the good that is is an expression of the Life that is God. We live in an age in which science is applied to all the requirements of humanity; and in due time—when humanity was ready for a work of such all-comprehensive magnitude—a book appeared which proved to be a text-book on the Science of all that exists. This book is named "Science and Health with Key to the Scriptures," and it is the text-book of Christian Science. While studying and searching the Scriptures, scientific research in the realm of Mind, the author of this book awakened to the realization that God is the divine Principle of all that really exists, and the Christian Science text-book is an exposition of the compass and significance of this fundamental truth. Here we learn the spiritual interpretation of the creation, and how to apply the knowledge we gain to the betterment of our own daily experience and for the uplifting of humanity to a higher plane of thought. During the ages there have been glimmerings of divine light which have led reformers—both men and women—to the accomplishment of stupendous works for the betterment of their fellows, but the Founder of Christian Science alone has enunciated the divine Principle of all that exists.

The lucid and luminous statements of the Science of Life given in this our text-book are not to be matched for their

indisputable logic, their forceful expression, their lofty thought. It is a glorious revelation of a state of existence which is perfect here and now. Most people are ready to admit that God is; that He is the Supreme Ruler of the universe; that He is Spirit, or Mind; that He is good, that He is infinite, and Mrs. Eddy dared to advance from these universally accepted premises to their logical conclusion; namely, that as good is infinite, it is everywhere, and as it is everywhere, evil has no place or existence.

What is evil? The evil one, as it is termed in Christian Science, is the delusion, the lie, the dream, that there is an existence apart from God. This one false concept, this dream that there is a power apart from and opposed to God, endures for a time only—until we awake from the dream and the truth of existence becomes apparent to us. The temporary nature of evil is clearly seen when "looking down the heart of things" (as Mrs. Browning terms it); looking down the ages, we discern the steadily advancing thought, the unfolding of good, and the disappearance, one after another, of those false concepts which have held mankind in bondage. Each ethical, social, municipal, national, or international advancement to a better thought is an awakening from the dream of evil; every hard-won reform a deliverance from some fearful nightmare that oppresses mortals. At one time mortals believed that the strongest physically were best fitted to rule; but we have wakened from that dream and risen to a better thought, a higher plane of consciousness; and it is now recognized that the mentally and spiritually strong are the true kings and queens who have dominion over all. Slavery, with all its horrors, was at one time believed to be a most desirable institution; the thought of its abolition was viewed with dismay, and red ruin was prophesied for the state should it be so ill advised as to make slavery illegal.

As we have wakened from this one dream, and risen to a better understanding of life, so we shall continue to awake and rise to better planes of thought, until at last all belief in evil shall have been dispelled, and with man's natural God-given spiritual vision we shall discern the glorious perfection of the kingdom of good in which we now live and move and have our being. The great truth which Christian Science reveals is that God's creation is perfect now; that God made man in His image and likeness, therefore man

is not material, but Godlike and perfect. That which we term matter is the dream; while Spirit is the reality. The dream sense is disappearing, and waking from our dream of evil, the material aspect of heaven and earth fades away like a garment, or, as writes Shakespeare,—

> And, like the baseless fabric of this vision,
> The cloud-capped towers, the gorgeous palaces
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve,
> And, like this insubstantial pageant faded,
> Leave not a rack behind.

As we awaken from the dream of evil, we discern a new heaven and a new earth, in which dwell spiritual beings in the image and likeness of God, expressions of the one infinite Mind, of perfect Love. Christian Science is knowledge of God; it is a scientific statement of existence; it is reasonable; it is logical; it is the realization that God is infinite good. It teaches that the evidence of physical sense deceives, and that to know God as infinite good destroys the sense of sin and sickness; and finally even the last enemy shall be destroyed, and we shall escape from the dream of death and find life everlasting in God.

Jesus of Nazareth taught that evil was a lie from its beginning; that is to say, evil is a delusion, an unreality. The apostle Paul said, "The things which are seen are temporal; but the things which are not seen are eternal." He discerned that if our mortal concept of things be dissolved, we have a real existence in Spirit, eternal in the heavens, and which fadeth not away. Jesus said, "I am in my Father, and ye in me, and I in you;" plainly indicating that God is infinite Mind, that the true man dwells in Mind, is at one with Mind, and is therefore perfect now. When we become conscious that we dwell in infinite good, evil must become an unreality; and we then know the truth which Jesus said should make us free,—free from every disability under which we now appear to labor; free to see the reflection of divine Mind in all things; free to join with "every creature . . . saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne" of the universe. Then the one infinite Mind will be enthroned in our consciousness; we shall ascribe no reality to evil, and know that the only power is of God.

CONSTANCY

LAWRENCE BEESLEY, B.A.

CONSTANCY, according to Webster, means, in its primary sense, "a standing firm; hence, applied to God and His works; immutability; unalterable continuance; a permanent state." No one who admits the existence of God and the universe as created by Him, can fail to be struck by the application of this definition to man, who as part of God's "works" is in a condition of "immutability; unalterable continuance; a permanent state." But what man is this that never alters or changes? Every other religious belief but Christian Science would define man as a soul or mind, existing in or connected with a material body; and yet a very little thought suffices to show that this man is certainly not the one that would fit the above definition of constancy. It will perhaps be of advantage to examine this ordinarily accepted view of man rather more closely, to see how far, if at all, it fills the high ideal of one of God's "works" as defined above.

The common belief concerning man's existence is that he is conceived materially, is born, passes through a period of growth to a maximum, remains at this maximum for some time, then begins to decay, and that this decay ends finally in a state called death. Even this, however, is the ideal according to mortal belief, and not many are able to attain to it, because the belief of death may intervene at any moment after birth, and prevent the completion of the supposedly normal period of man's existence.

Now, from the moment of conception to the moment of death, there is not one thought of constancy present in or connected with this mortal; nay, rather does his very existence depend utterly and entirely on his changing every moment—he can indeed only be conceived of on a basis of inconstancy. The embryo, during the period from conception to birth, passes through many changes as a whole, and it is during this period that mortal man is supposed to demonstrate his relationship, on the Darwinian theory of evolution, to the lower gradations of animal life, in that he passes through phases of existence which are comparable to those of the animals he is supposed to be related to. These embryonic changes therefore reflect the belief that

during the time the individual is passing through the first part of his material life, he recalls by these changes the history of the gradual evolutionary transformation during countless ages of the genus man from the simplest form of life to what he is today; and also, by a logical process of reasoning, that this transformation is still going on, so that the material man of a hundred thousand years hence will not be the same sort of man we know today.

After mortal man is born as a child he leads a separate existence from the parent. From the moment of birth constant change goes on, and he is said to feed and to grow. The laws of physical science say that every living thing, be it animal or plant, must go through a constant process of "building up" and "breaking down." This finally ends in death, when one's existence as a conscious being is over, so far as the material senses are able to give any evidence. The teaching of physical science is not that the material body is annihilated by death, but that it is only changed or disintegrated into its elements, which return to the soil or to the atmosphere, whence they may be built up again into plants or animals or men or inorganic minerals. So that the supposition of material man is a cycle of changing form and substance, never the same for two moments of existence; and conception, birth, and death are simply different stages on the cycle; not different beliefs, but different phases of the same belief of life in matter.

Dealing with the supposition of sickness or disease as intervening in man's life in matter, it also is easily reduced to the conception of constant change. It is supposed to be caused by a change of food or climate or surroundings, —a change from joy to sorrow, courage to fear, pleasure to pain,—and these to be manifested on the body as something growing which was not there before, or something wasting or consuming which used to be there, something atrophied which formerly was useful, and so on through all the list of diseases known to *materia medica*—all without exception an expression of the belief of inconstancy; in fact, the supposition that the substance of man's being can change is the foundation of all disease.

Christian Science repudiates entirely the belief that a changing mortal can be the real man, and it declares emphatically that the time has come when we must cease to have such a low ideal of man's origin and status. Alone

among the religions of the world, it accepts Webster's definition of constancy as applied to man, maintaining that man's state is one of "immutability; unalterable continuance;" and it is satisfied with nothing less than this. It contradicts every statement or belief arising from the supposition that God's man has connection with changing matter, in origin or in existence. The following quotations from Science and Health take up the beliefs of material existence and deny them individually and collectively:—

"The supposition that life germinates in eggs . . . is shown by divine metaphysics to be a mistake,—a blunder which will finally give place to higher theories and demonstrations" (p. 549). "Mortals are the . . . children of the wicked one, or the one evil, which declares that man begins . . . as a material embryo" (p. 476). "Evolution describes the gradations of human belief, but it does not . . . see that material methods are impossible in divine Science and that all Science is of God, not of man" (p. 551). "Birth, decay, and death arise from the material sense of things, not from the spiritual" (p. 544).

The mission of Christian Science, however, is not only to deny and destroy this belief in an inconstant man, but to teach us how to seek for the true spiritual man above and beyond this wrong concept; how to find him, and how to hold fast to the ideal when found. And it is only in proportion as we realize this true concept of man in his original, unchanged spiritual state that we are able to lift ourselves and others out of the maelstrom of changing conflicting mortal opinions which are the seeming cause of all sin, disease, and discord. Christian Science shows that there is only one right method in which this can be done, the method made use of by Christ Jesus when the lame, the halt, the blind, the sufferers from every manner of disease crowded round him, so that he could scarcely move "for the press."

All these people knew he could heal them, because he had healed all who came to him before. This was their hope, their glad expectation, their reason for being there to meet him, to touch at least the hem of his garment, and be healed. He knew he could heal them, because without effort or pause he had healed all who came within the radius of his thought. And what was this mastery over disease which enabled him to bring happiness to so many human beings apparently so easily and naturally?

Mrs. Eddy gives the explanation in a few words, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (Science and Health, p. 476). Substituting in this passage the definition of "man" in the Glossary (p. 591), we realize that when Jesus looked out over the surging crowd of humanity, struggling to reach him, a crowd which bore evidence, no doubt, of many of the diseases known to human experience, he did not recognize the sorrow, the pain, the helplessness of the inconstant mortal mind concepts before him as real; but, gazing beyond them into Mind, and reflecting the divine consciousness, he beheld in Science the perfect idea of infinite Spirit, the perfect spiritual image and likeness of God, the perfect reflection of Mind,—and in doing this he showed them how to be perfect spiritually even as our "Father which is in heaven is perfect."

Jesus knew that the Father had looked on all His works that He had made, and had seen that they were "good" and "very good;" therefore in obedience he did the will of God and beheld man, part of "God's works," as good and perfect. Our Leader adds, with irresistible argument,—"and this correct view of man healed the sick" (*Ibid.*, p. 476). It was impossible for any other result to happen; no sickness could remain in the presence of that intense spiritual vision, that constancy to the divine ideal, that clear insight which saw through the sham of matter with its supposititious history of birth, growth, and death, and all the false beliefs and suggestions emanating therefrom and trying to call themselves evidence in support of its claims to reality.

Thus the Christian Science practitioner, with that model of constancy before him, is learning more and more every day to forsake the belief in a material, unreal, changing mortal man, to look behind and through the so-called laws of origin, of heredity and transmission; he is endeavoring to "abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual" (*Ibid.*, p. 254). As he does this, he rejoices in his work, for he knows it is God's will that he should so "behold" his neighbor and himself. God has always been and must always be constant to His own image and likeness, and man can do no less than reflect that constancy,—that "immutability; unalterable continuance;" that "permanent state."

TESTIMONIES FROM THE FIELD

ONE year and a half ago, I was entirely helpless. My trouble was called locomotor ataxia, and the Boston specialist who examined me said the underlying condition was a serious spinal affection. There had been indications of the trouble for a long time, until I was entirely helpless from my waist down; I could do nothing to help myself at all. The disease was rapidly developing and I was in agony night and day. My appetite was gone and I was reduced nearly to a shadow. The functions of the body were inactive, and doctors who had me in charge told my family that nothing more could be done for me.

I had heard a little of Christian Science, but was not interested enough to ask what it really was. After all material means had failed, I was advised through relatives to try it. My mentality was in a greatly disturbed condition and I consented to take treatment simply to please my friends. I had very little faith in it at first. I thought it was all right for good religious people, but I failed to see how it could heal me. After a short time, however, through the earnest help of a practitioner, I began to realize that God was the only power which could save me, and I turned wholly to Christian Science. I first noticed that the advance of the disease, which had before been so rapid, had ceased; my appetite returned, and I began to build up. I could see that the blood was circulating, and life was surely being manifested in my limbs, though for some time I remained helpless.

After several months of earnest work in the truth, voluntary action began to appear. Improvement was then very rapid. My family and friends wondered and rejoiced at my restoration. The healing was complete. I went from wheel-chair to crutches, then to a cane, until I could walk long distances, and I have not had to use the cane or any other assistance for a long time. I have been back at my work over a year and a half. I do heavy work and am on my feet ten hours a day, yet I never was so well and strong as I am now.

Above all else has been the rich spiritual blessing which has come to me and to my family. Old ailments and habits have passed away in this healing work of divine Mind, and we have entered into a rich inheritance never

before known by us. We now rejoice in the wonderful truth that has come to us in Christian Science.

Harry Crowther, Worcester, Mass.

IN deep gratitude for the benefits received through Christian Science, and hoping to encourage some other poor sufferer, I offer this testimony. I had suffered for some time with a serious kidney disease, for which the attending doctor prescribed a very powerful drug. Without this drug I was supposed to be helpless, and not only my friends and family but also acquaintances were greatly alarmed at my condition. I had frequent fainting spells, and my weight was greatly reduced.

I appreciate the doctor's kindness and all he tried to do, but as my wife was informed that I could continue in this way only for a short time, she sought the Christian Science church as a last resort. We had met a practitioner years before, but like many others paid little heed to his statements. The wonderful message of divine Love which my wife heard at the church and brought me, together with the reading of Science and Health, enabled me to see clearly that man made in the image and likeness of God could not be diseased, and in a few days I discontinued medicine, diet, and everything pertaining to *materia medica,* ate anything I desired, and began to improve at once. I am back to my normal weight and enjoy good health.

Not only for the physical healing, but for the help the truth has been to me and mine in every way, I am more grateful than words can express, first to God, then to Mrs. Eddy for leading us in the way the Master showed.

F. W. Simpson, Highwood, N. J.

FOR some time it has been my desire to give my written testimony regarding a remarkable healing which was brought about by Christian Science treatment. Over two years ago, after I had indifferently studied and followed Christian Science, I came down with poisoning in my left foot. The attack was so sudden, so violent, and to mortal sight seemingly so terrible, that those about me lost their heads, and, as I was delirious or semiconscious, a surgeon was called. For almost three days he remained in doubt as to the advisability of amputating the leg below the knee, but as my condition improved, fortunately, my foot was

spared. I remained under the care of this surgeon and of a specialist for about eight months, being in bed two months, on crutches one month, and without a shoe all of the time. Then, finding that I did not improve (in fact, I was steadily growing worse), and that the foot was seemingly too much involved and the condition had become chronic, the terrible intimation was conveyed to me that I would probably have to lose my foot after all. Then, and not until then, I am sorry to write, I turned to God and to Christian Science by writing letters of dismissal to the doctors, and painfully dragging myself to a practitioner, who took my case. Almost immediately after the first treatment I felt better, and slowly but surely I continued to improve, until at the end of six weeks the diseased foot was absolutely healed.

The pain and suffering are all forgotten, nor do I regret my trying experience, as my feet are now on the rock and I am a better man. I venerate that dear woman who has revealed the truth to mankind, and I daily hunger for more understanding of Truth, and shall always be thankful.

Charles O. Bassett, New York, N. Y.

EARLY in January, 1900, I first read "Science and Health with Key to the Scriptures" by Mrs. Eddy. This book so impressed me that, after some months of study by myself, I decided to seek a practitioner for help to overcome a trouble called nerve exhaustion, which seemingly held me fast, besides other physical ailments which constantly rendered me unfit for work or enjoyment. I can never feel sufficiently grateful for the help received. I seemed to live in a new world, and feel indeed "a new creature;" but although I had to come down from the mountain-top, I have never since then felt compelled to remain long in the valley of depression or of suffering of any kind, for the "winds of God arise and blow the mists of earth away."

During the summer of 1901 I went for the first time into First Church of Christ, Scientist, then meeting in Bryanston street, London. It was an effort to get there, owing to a physical ailment from which I had been suffering for some days; and had the hope of relief been dependent upon material conditions, I should not have taken the journey that day. We arrived somewhat late, taking seats

near the door, too far from the readers for me to hear the Lesson-Sermon read, yet the experience will never be forgotten. As I closed my eyes and opened the spiritual sense, it seemed as if I were carried by the Spirit "into a high mountain," where I heard truths unspeakable concerning God and man. The Sermon concluded, the hymn was announced. It began with the line, "In heavenly love abiding," and I rose with the rest of the congregation to sing. I did not know very much of the power of Truth then, and it came as a glad surprise to find myself free from pain. It had vanished into the "nowhere" whence it came, and I walked in comfort and ease to the railway station, seemingly lost to everything except the thought that I had found a God "who healeth all thy diseases." This special ailment was of frequent recurrence; I had been subject to it for many years, but I have not been troubled with any return since that day. Although a professed Christian for many years, I had been greatly troubled over many things I could not understand; such as, Why am I ill? Why does every remedy seem to fail after a short trial or perhaps a long one? Why can I never be sure of fulfilling an engagement, through the fear of having to spend the day in bed, etc.? Now the specter of fear had vanished, and I said rejoicingly, "I know that my redeemer liveth . . . in my flesh shall I see God."

I feel sure that no one who has once seen the healing accomplished by an understanding of Christ, Truth, can ever again deny its power, although through lack of understanding we sometimes seem unable to demonstrate it as we would like. Growth does go on and we are gradually able to realize that better conditions are the result of a changed thought, a perception which may be somewhat dim yet sufficiently clear to show that God is always Love, and divine Love always all-powerful, the divine Principle that never sleeps, governing and controlling all His creation, which dwells in Mind. For this changed consciousness we are grateful to our dear Leader, Mrs. Eddy, who has pointed the way back to Christ, and taught us for our healing to give thanks and glory to God. Christian Science is the Comforter leading us daily into all truth, for, as our Lord promised, He takes of the things of Christ and reveals them unto us in Christian Science.

Ella Clement Davies, London, England.

[Translated from the German]

FROM November, 1909, until April, 1910, I suffered from a tubercular disease and was operated upon three times. A professor in Basel whom I consulted, besides our family physician, told me that the disease could be checked only by the removal of several ribs. I could not, however, make up my mind to have the operation performed, and hoped that the supposed germs would be destroyed by means of a drug which was injected for that purpose. To this diseased condition was added a lung trouble to which I had been subject in times past, and the condition of the heart became alarming. I became so weakened by the suffering that thoughts of suicide began to haunt me. In short, I was in such a sad state that it is startling for me now to realize that I have recovered my health.

While in this sad condition I met a machinist, who inquired as to my trouble, and then advised me to try Christian Science, stating that he himself had been healed of lung trouble shortly before. I had heard of this Science once before, and healing being now held out to me in such a positive way, I decided to apply for treatment to a practitioner in Basel. The result was wonderful indeed! After a few days the gloomy thoughts which had held me almost imprisoned left me, and I became convinced that the physical trouble must yield to Truth. One night, just after lying down, I felt a peculiar sensation which indicated a great change for the better. Thus the chief ailment disappeared, and with it the attending ills.

This remarkable instance of healing which I have experienced has convinced me that the Science discovered by Mrs. Eddy gives us the only true concept of being, and reveals the allness and power of God. Words fail to express my gratitude for all the good which has come to me. That God is the Principle of man's being is a thought that will be my constant companion in the future.

Arnold Buser-Sauer, Liestal, Switzerland.

IT is six years since I took up the study of Christian Science for the healing. At the time I was extremely nervous, suffered from severe stomach trouble, from kidney disease which was said to be tubercular, and also from dreadful headaches which (owing to the injury of a nerve during a very critical operation) the doctors said would

terminate in insanity. I felt there was nothing in store for me but continual suffering, as the doctors had done all they could and I had been told there was no drug except opiates which would relieve me. I preferred the suffering, for I knew that these drugs would lead to something worse.

At this time Christian Science was brought to my attention by a gentleman who had been healed after the doctors had given him up. Through the help of a practitioner and the study of Science and Health I found that God can heal all sickness, that man is not subject to suffering, disease, and death; that God is Love; that all the laws of disease are null and void, for man is subject to the law of God and to no other law. As I also learned that the only power is the power of good, I began to improve rapidly, and very soon was able to understand in a degree the meaning of "the scientific statement of being" (Science and Health, p. 468), and it has proved to be a help at all times, for it brings out and makes clear the allness of God and the nothingness of error. I now rejoice that through this understanding I have been healed of all these diseases and have remained healed, and also that I have proven in the past four years that God is my strength, which is never limited.

Since I began the study of our text-book, Science and Health, in connection with the Bible, I have found that the physical healing is very small compared to the spiritual uplift,—for with it came the understanding that Christ, Truth, is present here and now. I have found a practical religion, which can be used at all times and in every seeming trouble. For these blessings I am indeed grateful to God, also to Mrs. Eddy, our Leader, who has so wisely given us the literature which explains the truth and which, if diligently studied, is indeed our daily food for daily needs. My family rejoice with me, as they also have received many blessings through this truth.

Mrs. Louise K. Seltsam, Lakewood, Ohio.

IT is with deep thankfulness that I write this testimony. For twenty years I have been a trained nurse, and when I went to Christian Science for help I did not believe it would heal me, but I went to please my daughter, as for a number of years my health had been failing. I had been in hospital eight times in seven years, and had gone through two

capital operations. Being unable to work, and seeing nothing but suffering ahead, I thought that to end my life would be the simplest way out. Then Christian Science came to me, and I am very grateful for the changed views of life which I have gained. Three days after my first treatment, I undertook the nursing of a very serious case, and remained there five weeks, a Christian Science practitioner treating me. I have earned my living ever since.

In October, 1909, while heating some nourishment over an alcohol lamp, the lamp exploded, throwing the burning alcohol over my face, neck, and clothes. My eyebrows and eyelashes were burned, also the inside of my mouth and throat. It was an hour before I could reach the practitioner by telephone, as she was thirty miles away, but in five minutes after the treatment began I suffered no more pain and could see perfectly. In ten days the wounds were all healed, in fourteen days there were no scars, and in a few weeks my eyelashes and eyebrows had grown again. I am indeed grateful to God, also to dear Mrs. Eddy, whose teachings have made life appear in a new light.

Mrs. Harriet M. Baldwin, San Francisco, Cal.

AFTER suffering for years with asthma, hay-fever, and catarrh, supposedly inherited, I was healed through Christian Science. Three years have passed and I have had no return of it. I had tried all kinds of medicines, and several physicians had advised change of climate. As I was a traveling salesman, and my territory covered several different climates, I knew there was no relief in that, for I was getting worse all the time. Life held no interest for me whatever, and I often thought if I could make provision for my family I would end it all.

On one of my trips I paid a visit to my mother, whom I had not seen for eight years, thinking at the time it would be my last visit. After telling her of my condition, she arose and brought a book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and said: "My son, what you need is the truth, and it is in this book. God never created sickness, and you do not have to be sick." I did not say much to her, because I could not see how the reading of that book could help me when physicians and medicines had failed. On my arrival home, however, I attended my first Christian Science service, and it appealed

to me directly, so much so that I immediately ordered a copy of the text-book, and after reading and studying it three weeks, I found that I was healed, not only of physical ailments, but of many false beliefs.

With the understanding thus gained, my reading of the Bible is now a delight, whereas before it was only read as a duty. My benefits have been numerous since coming into Christian Science, and I am truly thankful for all these blessings.—*George A. Forschler, Chickasha, Okla.*

ABOUT three years ago a dear friend called on me and related her healing through Christian Science of appendicitis, although the physicians had told her that nothing but an operation would give relief and restore health. I then knew absolutely nothing of Christian Science, but had been in very poor health for a number of years, suffering from and being at that time treated for what two reliable physicians had diagnosed as an abnormal growth. After three months' treatment under the care of one physician, he informed me that an operation was absolutely necessary, assuring me at the same time that it would not be a capital one.

I consented to have it done, but for quite a while after I felt poorly and was subject to severe attacks of fever and hemorrhages, and it was then the same physician told me I would have to submit to a capital operation as soon as I had gained sufficient strength to stand the ordeal, if I ever intended to get well. This edifying bit of news was administered while I was suffering from a bad attack, and by no means improved my condition. In the mean time this physician removed to San Francisco, and I, still feeling very poorly, consulted another reputable doctor, who after a careful examination diagnosed my case similarly. He treated me very kindly, and said I could not survive a capital operation in my enfeebled condition, but advised me to try certain treatments under his care. I followed his advice and kept up the treatments faithfully for a year; my general condition improved somewhat, but the growth was not reduced.

At this stage my friend called and related her experience in Christian Science. I became interested at once, read Science and Health, and took several treatments from a practitioner, and now, thanks to God, and to Mrs. Eddy,

I feel perfectly well and am healed. In order to be able to verify this statement in good faith, I underwent an examination recently by the same physician who treated me for the year before I came into Science. His verdict was that there was no sign of a growth left. I also wish to state that I have not used any drugs whatever since I took up Christian Science. I believe it my duty to give this testimony, which can be verified in every instance, and also to express my sincere thanks for what Christian Science has done for me, hoping that it may encourage and benefit some sufferer who stands at the brink of despair, and may show the way to overcome fear as well as disease.

Mrs. Ida Nelson, San Jose, Cal.

THE above testimony of my wife is true in every respect, and I must add that I also have experienced great relief from nervous and bowel trouble since we took up Christian Science, for all of which I am sincerely thankful.

G. Nelson, San Jose, Cal.

IT is with a feeling of intense gratitude that I give this testimony to prove the healing power of Truth. I was a great sufferer for over three years, on account of a fall down some steps which hurt my spine and supposedly shattered the whole nervous system. I was under the care of two doctors and a specialist. Two of the three said I might get well in course of time, but the other seemed to consider the case hopeless. I tried every medical aid, but without any satisfactory result. At last I was determined to give up medical treatment altogether, as I was gradually getting worse, and I felt that before long I would be entirely helpless.

It was at this time, over a year ago, that Christian Science came to my aid. I received one treatment from a practitioner, after which I was quite well. Friends who saw me two days after the treatment, were amazed at the change. Since then I have had another healing. I had a very distressing sensation in my head, which made me feel very stupid; but this was overcome under absent treatment, and for this healing I cannot be too grateful. I shall always be pleased to give my testimony when called upon to do so.

Frances E. Ware, Liverpool, England.

I DEEM it a duty to add my testimony to those of the many thousands who have been healed from suffering and disease by Christian Science. In the summer of 1906 I was taken with symptoms which indicated a serious affection of the lungs. After some delay, growing worse in the mean time, I consulted a physician, who gave me a thorough examination and looked very grave. He told me I must act promptly, and gave me a prescription for some medicine which after some trouble I failed to find in the form he desired. Being much exhausted, I returned home, and my wife urged me to try Christian Science. I consulted a practitioner, but without any great faith in the system. After three or four treatments, however, I found myself a well man. Since that time I have had no recurrence of that trouble, nor have I taken an atom of medicine.

I can only express my deep gratitude to divine Love, and to Mrs. Eddy for this great manifestation of Truth's power.—*Edward C. Noyes, Baltimore, Md.*

EACH day I feel more grateful for the blessings God bestows upon me through Christian Science. About three years ago I became interested in Christian Science through friends who had been healed. From girlhood I was not strong, and my people cared for me very tenderly, as different physicians said I needed the best of care. I had four of the best physicians in the city and gave each a good trial, but I was told I could not be cured; that a limb trouble would grow worse, that all had been done that could be, and I would have to make the best of things.

When I heard of Christian Science, I felt it was just what I needed, and I lost no time in trying to understand it. With the first treatment which the practitioner gave me, I knew that God would be my physician, and in a short time I was healed, and with this came the greatest joy and peace. I had been wearing glasses since the age of fourteen, and had been told that I would always have to do so, but through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy my eyes were healed, and I can do close work without any difficulty. Both of my children have been healed, and we have a great deal to be thankful for. Words cannot express my gratitude to God, and to Mrs. Eddy, whose teachings have enabled me to find the truth.—*Jennie M. Ordway, Hartford, Conn.*

[Translated from the German]

My attention was drawn to Christian Science through the wonderful healing of dear relatives. An aunt was healed by it of a spinal disease of eight years' standing, although a specialist had told her that it was a very severe case and beyond cure. During the day she wore a plaster corset, and at night she used a special cast, but without getting the relief she yearned for. After three months' treatment in Christian Science she returned home healed, and was able to manage her household affairs. Five years have elapsed since, and she is a strong and well woman who is very grateful for Christian Science. Another aunt was healed of severe rheumatism of the joints, and she too is very grateful for the blessing that has come to her.

Having not only seen these cases but also heard of many other instances of healing of all manner of disease through Christian Science, my faith in medical skill was shaken. At that time a trouble in my leg, with which I had suffered for nine years, manifested itself in a more severe form than ever before. Various physicians whom I consulted during these years told me that it was a case of poisoning and that I must be very careful. During these years I could walk very rarely and only for a short time without bandages. I then decided to put my case into the hands of a Christian Science practitioner, and treatment was kindly taken up. The hard and painful spots had never opened on the outside up to that time, but now they did, and several large sores which formed on each leg discharged profusely.

I went through some hard struggles, as my understanding of Christian Science was not sufficient for me to realize that the purifying and regenerating law of Spirit was at work. Thus doubt and discouragement kept coming, but the treatment sustained me and renewed my hope, and grounded me in the truth which is always the victor. With the growing desire to practise more of Christian Science in my daily life, instead of only trying to be healed in a physical way, the latter healing also made progress, and the truth did make me free. All pain disappeared, and the sores were all healed. Several other ailments have disappeared along with the one mentioned, among them two from which I had suffered since childhood. I then took up the study of the English language, and began to read

the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had always disliked foreign languages, but through the understanding that God is the only intelligence and that there are no limitations in God's creation, I have overcome these limitations, and I can say that the study has been easy and has given me much joy.

I am very grateful for the physical healing, but still more so for the spiritual uplift and understanding of the true man created in God's image and likeness. This understanding has given me a broader and deeper sense of love toward my fellow-beings. Next to God I am grateful to our revered Leader, Mrs. Eddy, who was good and pure enough to receive the illumination through which she found the way to Truth, and then showed it to humanity, thereby enabling us to work out all our problems. I shall strive to prove my gratitude through right thinking, acting, and living.—*Fräulein Agnes Göhre, Berlin, Germany.*

For nine years I was an invalid, suffering from an intestinal disorder and many complications. We were residing in Kansas City at the time, and in 1896 I had a friend who was healed of the same disease by Christian Science treatment; she was most enthusiastic over it, and insisted upon my giving it a trial. I was thoroughly discouraged over my condition, as I had faithfully followed all the directions of my many physicians, but to no avail. A new course would benefit me for only a short time, and I had really given up all hope of ever being well again, so I was loth to try Christian Science; but her persistency finally won my consent, and I began treatment. I did not even tell my husband that I was trying it, as I was so sure that it would not help me.

One evening, however, he noticed that many things which had often disturbed me seemed to pass unnoticed, and in his amazement asked me what had happened. After I told him he insisted on my continuing the treatment, and very soon we had a test of our faith. I had at times suffered from attacks which were called congestion of the brain, and these were considered most serious. I felt the symptoms coming on, but decided that I was not afraid to trust to Christian Science for a while, knowing that I could call my physician in half an hour if necessary. The practi-

tioner came and gave me a treatment, which did not bring me any relief; but she immediately gave me another, during which I went to sleep. When my husband wakened me in the morning, I was normal in every respect, all traces of suffering had gone, and I felt well and strong. This instantaneous healing seemed a miracle to us, and from this demonstration dated our love for and faith in Christian Science. My treatment, at intervals, extended through several months, but I have never regretted it, as I was learning the beautiful truths of this Science, which at first it seemed impossible for me to understand and apply. My health became thoroughly established; as drugs were discarded, healthful and refreshing sleep followed, the heart action became strong and regular, and nervousness gave place to strength and peace.

I had another remarkable experience of instantaneous healing which showed that space is no obstacle to Mind. The next year after my health had been restored I was in Rome, and an attack of bowel disease came on. I was not afraid, and tried to overcome it myself, but as I was not succeeding, I wrote in a few days to a practitioner in Kansas City for a week's treatment. I would not cable for fear of alarming my husband. When I returned, we compared dates and found the letter was three days later than it should have been, but the first treatment had healed me. I had grown weaker, but was not confined to my bed; would lie down for a few moments whenever I felt inclined, and know that it was my understanding of the truth and the constant application of it which sustained me. Late in the afternoon of this day I suddenly began to feel better, and my heart was filled with gratitude as I felt the strength I so much needed returning; and from that day my bowels were perfectly healed.

During several months' travel I was free from fatigue on nearly every occasion. I had one battle with it, soon after we landed, and it gave me no more trouble. We were walking through the park in London, and I became so weary that I could scarcely move. We sat down for a few minutes, my friends to enjoy the beauty of the park and I to recover myself; I worked silently and rapidly in Christian Science to overcome this condition, and when we arose I was perfectly free and felt that I could walk miles. Only once or twice after did this occur to me, and then

only for a moment. Though we were indefatigable sight-seers, my endurance was often the marvel of those we met. I traveled with relatives for a year, and the attacks mentioned above were the only occasions when I had to work for bodily strength, and this almost immediately after my coming into Christian Science. My healing was the greatest blessing that had ever come to us; besides giving us the liberty to go when and where we pleased, it brought to us the Science of Christianity, which is Christian Science. It is a great privilege to learn from experience that "love is the fulfilling of the law," and that the work of evangelizing "the human self" (Science and Health, p. 254) has been going on all these years. The Bible has become more precious, because better understood, for Science and Health is indeed a "Key to the Scriptures;" and every view of life has been broadened and improved, because the true idea of God has been found; therefore the true idea of man.

As a church-member I used to think that all elucidation of the Scriptures should come through long-established lines, so I regarded dear Mrs. Eddy as an intruder, and had some difficulty in according her her rightful place. But this injustice was uncovered to me, and that point yielded, the flood-tides of love opened, and she has ever since held the highest place in my affections as the world's greatest discoverer, philanthropist, and philosopher. Her devout consecration will continue to be an example for mankind I am sure, and her faithful endeavor and achievement will be more fully known and appreciated in long years to come. Through her teachings we have come to understand the mission of the Master, that truly he came that we "might have life," and "have it more abundantly."

Ellen Campbell Voorhees, New York, N. Y.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IN the last verse of the ninth chapter of Luke's gospel there is a saying of the Master which has a lesson for his would-be followers today, even as it had for those to whom it was first spoken, namely, the necessity of steadfastness in seeking the kingdom of God.

Impressed, doubtless, with the marvelous works of healing he had wrought in exemplification of the truths he sought to impress upon his hearers, there were many—perhaps those who had themselves experienced "the healing of the seamless dress"—who sought to ally themselves with the great Teacher; but when he bade them come, to leave all and follow him, few there were who could meet the test. Like the Israelites of old, brought out from the house of bondage, they were unwilling to give up the "fleshpots of Egypt" to follow him who had "not where to lay his head;" but they must have quailed under that stinging denunciation: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

There is perhaps no one characteristic of the apostle Paul which so commands our admiration as the steadfastness with which he pursued the course upon which he entered after that wonderful awakening on the road to Damascus. There had been no lack of enthusiasm in his previous career, but, having been healed of the pride and self-will which had led him to persecute the followers of the Master, there was no quibbling, no hesitation, when the call came to him to preach the coming of the kingdom; no looking back, no vain regrets for the family, friends, and social position he must relinquish; there was only the simple, humble response, "Lord, what wilt thou have me to do?"

How grandly Paul fulfilled his "high calling of God in Christ Jesus" we know from his own epistles to the churches

he established, and how earnestly he labored to confirm them in the truth. He knew full well the delusions of that carnal mind which is "enmity against God," the varied forms in which temptation, "the sin which doth so easily beset us," would present itself; but he knew, too, that freedom from bondage to evil in its every guise was to be won under "the law of the Spirit of life in Christ Jesus," the knowledge or understanding of God which Jesus declared is "life eternal."

Paul was too good a soldier himself not to be keenly alert to the necessity of a sure defense against "the wiles of the devil," and even as he bade the followers of the Lord Jesus put on "the whole armor of God, . . . and having done all, to stand,"—"stand fast in the liberty wherewith Christ hath made us free,"—so did he put himself on guard against the insidious approach of the enemy, the evil one. Thus armed there was naught to fear from friend or foe; neither the beguilements of the flesh nor the threats of those high in authority could daunt him; steadfastly, with face ever toward the light, he went his way, and at the end he could say of a surety: "I have fought a good fight, I have finished my course, I have kept the faith."

Through the untiring labor of the Discoverer and Founder of Christian Science we too have experienced the Christ-healing, have learned that through the power of Truth the sick are healed and sinners reformed today as when the Master walked in Galilee, and in our gratitude, our enthusiasm in this new-found truth, we would fain follow Jesus whithersoever he leads the way. He has told us that to follow him is to keep his commandments, to do the works that he did and imposed upon his followers in all time,—"to preach the kingdom of God, and to heal the sick;" and as Christian Scientists we have pledged ourselves to exemplify in our living the truths he taught.

Once having put our hands to the plough, however, there must be no relinquishment of our task. The wiles of the evil one, the pomps and vanities of this world, may seek to divert us, doubt and fear may assail our new-found faith in the power of Truth to save from sickness and sin, "foes may hate and friends may scorn us," but we must keep a straight furrow, turning neither to the right nor to the left, if we would merit the "well done" of the master of the vineyard.

There is only one way to win the prize. We must put

on the heavenly armor, and see to it that there are no weak places, no crevice that the arrows of the evil one can penetrate, else our seeking of the kingdom of God is in vain. Nor can there be any "looking back." Mrs. Eddy warns us that "one backward step, one relinquishment of right in an evil hour, one faithless tarrying, has torn the laurel from many a brow and repose from many a heart" (Miscellaneous Writings, p. 340), and we cannot afford to sell our dear-bought liberty so cheaply. Like Paul, we must ever press forward to the goal, and, whatever the temptation that would swerve us from our course, stand fast.

ARCHIBALD MCLELLAN.

THOSE who believe in the reality of all that is witnessed to by material sense, and who also believe in God, are logically led to conclude that He is responsible for so-called natural law; and since this is indissolubly associated not only with many agreeable experiences, but with devastations and disease, is as manifest in decay as in growth, in death as in life, many are led to conclude that, however repellant the idea to their native instincts, it is probably true that the world as we find it is the best possible world in keeping with that larger divine purpose which as yet we cannot apprehend.

The inevitable outcome of this line of thought is a more tolerant attitude toward evil as a whole and its incorporation in the world scheme, a disposition to think that everything has its place in the one worth-while undertaking, the making of a man. This explains the fact that a very large body of Christian people have accepted material evolution as the philosophy of things, an order which, as they understand it, begins with the monad, with non-intelligent matter, and ends with the highest type of spiritual being, and which regards the manifestations of evil, the distresses and disharmonies of the world-life, as "good in the making." Although this theory affiliates with most materialistic and pantheistic philosophies, it cannot be said to be in keeping with common sense, since the immediate and universal recognition of mankind is, that in the order of cause and effect thought is always antecedent to thing; hence, until otherwise educated, the natural sense of relations would

deny the proposition that the atom was first, and that intelligence is the highest secretion, the crowning product of cosmic stuff.

The initial statement of Christian Science is the initial declaration of the Scriptures, "In the beginning God," infinite intelligence! It teaches that the real universe is the manifestation of this Mind to whose continuous but unlabored activity it witnesses. Science further teaches that the material sense universe is no less certainly the product or projection of a false mentality, the so-called mind of mortals, so that in the entire compass of its explanation of things it adheres to the proposition that mentality is forever first.

Exponents of material evolution talk much of progress, they object to the Scripture story of creation because it seems to be at variance with the observed order and phenomena of nature, and this gives special significance to the question of the relation of evil to human advance, the educational value of the stumblings and sorrows of human experience. Just here many are confused, and among them some Christian Scientists who have misapprehended Mrs. Eddy's oft repeated statement that men must learn, make progress, through Science or suffering. It is often said of people, and especially of the young, that they have to learn by "stubbing their own toes." They do not get on by utilizing the experience of others, but must go their own way until they are able to extract wisdom from hard knocks; all of which may seem to attach a real value to pain, and hence to the evil doing or thinking which in the last analysis always occasions pain. At this point one needs to remember that ignorance can never instruct us, never contribute an iota to our apprehension of Truth; that it is only as we recover ourselves, escape from the fetters of ignorance, that we are able to take a real forward step. The mistakes of the mathematician never solve his problem, the stumblings of ignorance simply bring us painful experience of a fact which otherwise we may not be willing to accept and act upon, namely, that distress always awaits error's dupes and devotees. In all this experience, however, we get no grip on the reality of being, and assimilate nothing of the substance of Spirit, save as we turn away from the pursuit of and consent to error, and open our hearts to Truth.

An erroneous sense of the nature of progress, namely, that it means perpetual struggle with unworthy impulse, a resistance to temptation, gives rise to the thought often expressed, that life apart from this struggle would be insipid. A heaven of perennial psalm-singing and placid perfection seems unattractive, it offers no stimulus to endeavor, has no obstacles to be overcome, makes no appeal to heroism, offers us nothing to do, and its undesirability can be readily conceded. All this thought, however, is entirely forgetful of the fact that real progress signifies the unfoldment of Truth in consciousness, and that Truth being infinite can never be exhausted. Freedom from all that brings suffering does not mean the compass of all knowledge, but rather escape from handicap in the pursuit of knowledge. To the astronomer the perfect command of the laws of number opens the door to an ever widening activity of thought, an ever increasing satisfaction in the discovery of the facts, the solution of the problems of the universe, the infinite data of which is being revealed through an ever more intelligent study of night's studded sky.

No one can associate the thought of escape from the failures and disappointments which must attend the following of falsity with any sense of loss, either in the way of stimulus to endeavor or of enthusiasm in the pursuit of knowledge. On the contrary, we all know that such escape would give one the advantage of a perfect lens for his study, a demonstrable determination of reality in the pursuit of that Truth which allures him with the unfailing glories of its infinite display. The turning away from error because of the pain of its penalties, and the sequent acceptance of Truth, may seem to be coincident in experience, but it is the acceptance of Truth which has positive value; naught else truly educates or transforms. Christian Science is the day star of destiny. Its light dispels the darkness of error, and illumines the path to true freedom and joy.

JOHN B. WILLIS.

THROUGHOUT Jesus' ministry, no less than at the present time, people asked what they should receive in return for the sacrifices they were supposed to make for Truth's sake. Here it may be said that a sense of sacrifice really is the measure of one's imperfection, and it

was rebuked by one of the older prophets, who declared that "to obey is better than sacrifice." A rich young man came to Jesus, asking how he could obtain eternal life; but when the sacrifice of his material possessions was shown to be the way for him, he was not ready to take the step pointed out and "went away sorrowful." It is very evident that to him, as to many at the present time, the material was real and the spiritual intangible if not uncertain; yet he could not have been satisfied with materiality, or he would not have come to Jesus as he did, nor left him with sorrow.

Close upon this experience we find Peter with his usual impetuosity putting in a strong claim for reward, in his statement, "We have forsaken all, and followed thee; what shall we have therefore?" The reply of the Master needs to be studied in the light of one phrase which goes to the very heart of his teaching; he said, "In the regeneration" your reward will come, when the Son of man shall be lifted up, glorified. Some of them were unwilling to follow him thus far; they were perhaps willing to surrender many material things, but to follow where he led, into the spiritual sense of being, where the only man is God's image and likeness and the only Mind God, Spirit, this truly seems impossible of attainment by any human being. We need not wonder that the disciples shrank from meeting the high demand and asked, "Who then can be saved?" To this the great Teacher responded, "With men this is impossible; but with God all things are possible."

With God! Is not this the secret of salvation, of eternal life, of every victory over sin, disease, and death? With God means of necessity separateness from materiality, for God is Spirit and His every manifestation spiritual. Of God's man, our revered Leader says, "Man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity" (Science and Health, p. 475). The wisdom of this world may reject this high standard, deeming it impossible of realization, but thousands have been healed of hopeless disease in this day and age through the recognition of its absolute identity with the standard of Christ Jesus. The one vital consideration is, then, to press on toward the goal, the Christ-manhood, following "in the regeneration" until the heights of Truth are reached, the final victory won.

We should not forget that Christ Jesus had to take each step in its order, even as we must do, up to his complete demonstration of divine Life, on the cross and in the silent tomb, when, to use our revered Leader's words, "he proved Life to be deathless and Love to be the master of hate" (*Ibid.*, p. 44). In Hebrews we are told that he "was in all points tempted like as we are, yet without sin." We may also remind ourselves that we have in Science and Health clear and correct teaching, adapted to the needs of the present age, as to how we may follow Christ; so that we are without excuse if we stray from the path that leads to victory over every belief of a life separate from God. What we most need is the Christ-purity, for only "the pure in heart" shall see God and reflect the activity and intelligence of the divine Mind. We find no hint in the gospels that the Master concerned himself about the reward which he should receive for his toils and trials. He left this to the justice of divine Love. We however read that he pressed on to the goal "for the joy that was set before him," the earnest of which was undoubtedly with him at every step of the way, for even in the darkest hour, just before the crucifixion, he prayed for his disciples, "that they might have my joy fulfilled in themselves." Joy is one of the tokens of the new birth, the regeneration, and one cannot follow the Master and miss it.

That Peter, who questioned his Master respecting rewards, finally came to understand this problem clearly, as he followed Christ "in the regeneration," is very evident from his epistles and from the fact that he healed the sick and even raised the dead as Christ Jesus had commanded. In his second epistle he presents vital truth when he says that to us are given "all things that pertain unto life and godliness," and that we may be "partakers of the divine nature, having escaped the corruption that is in the world through lust." He also warns us against becoming entangled again in the errors from which we have escaped through knowledge of the truth, and the danger of turning from "the way of righteousness." The attractions of materiality have nothing to give to the one who is conscious of "the divine nature" of sonship with God, which includes all blessedness, with the power to be and to do good at all times.

All this we should ponder, that we may not have to

retrace our steps in sorrow and vain regret. God is just, and He will no more rob us of our reward than He would His beloved Son. As the process of our regeneration goes on, we bring out each day more of the divine likeness, which is never less than perfect. Health in Christian Science is inseparable from regeneration, it is indeed a part of the promised reward. The whole of our reward is beyond mortal conception,—eye hath not seen it nor ear heard it, but we are assured that God has prepared it for those who love good and good alone. It waits forever, and is ours today in the measure of our true desire to be, not merely seem, Christlike. Thus we shall find the reward promised by Christ Jesus, and beautifully characterized by our dear Leader in one of her poems (p. 31) where we read,—

> Not life, the vassal of the changeful hour,
> Nor burdened bliss, but Truth and Love attest
> The solemn splendor of immortal power,—
> The ever Christ, the glorified behest,
> Poured on the sense which deems no suffering vain
> That wipes away the sting of death—sin, pain.

ANNIE M. KNOTT.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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MAGNIFYING GOOD

CLARENCE W. CHADWICK

A CAREFUL study of human nature reveals an inherent disposition to descant upon the subject of evil and a disinclination to magnify the good, although we find in the Bible many admonitions to the contrary. Whence this abnormality so prevalent in the moral and religious world of today? Is it a God-given tendency? Is God in any way responsible for it? Is there any law of His to validate or sustain it?

To those who were ready to hear the only logical answer to such queries Jesus said, "Ye shall know the truth, and the truth shall make you free." "He knew all men," and his mission on earth was to uplift human nature and show humanity how to "put off" all that was unlike good. He knew what constituted the mentality of mortals and he never once intimated that it was of God. He did say in unmistakable language that evil was a self-constituted lie and that it had no part in the truth of man's being; that the real man is "from above," while mortal mentality or consciousness is "from beneath." His teachings throughout very clearly define the line of demarcation between immortality and the belief of mortality. He did not try to make good and evil blend either in cause or effect. He effectually separated the wheat from the tares. He said plainly that evil thoughts originated in the heart or affections of mankind, and not in God. From these and other Scriptural statements Christian Science draws the logical conclusion that mortal mentality is "not of the Father, but is of the world;" that, as Paul says, "the children of the

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flesh, these are not the children of God;" that God imparts no element of materiality, evil, or mortality to His child, makes no law to uphold anything that is contrary to His own nature, and is in no way responsible for a supposititious mentality that is "enmity against God."

Turning for a moment to the prevalent religious opinions of the world, what do we find? First of all a stubborn determination to call evil good and to magnify it a thousandfold above the good,—to think evil, to look for it, to prophesy and expect, and even to demand that it shall come to pass in a hundred and one different forms. Then the inconsistent belief that an omniscient God must know and see evil in order to cope with it; that God is morally responsible for the existence of evil, and that it is His will that men should suffer because of it and at the same time should ask to be delivered from such suffering. Then we have the godless belief that man has a dual nature, for which God is of course responsible; that He endowed man with five physical senses which know absolutely nothing of Spirit, and the evidence of which is the only possible basis for a belief in evil. With this delusive panorama constantly in view, what other could be expected of mortal consciousness than a magnified sense of evil in its myriad forms!

It follows logically that mankind's worst foe is a false material sense or mentality, and that the one thing needful is to get rid of this mental deformity. Was it not this very mentality which Jesus had in thought when he said to his followers: "If any man will come after me, let him deny himself, and take up his cross, and follow me"? And yet nothing so arouses the hostility of some who profess to believe his teachings than for Christian Science to question the capacity of mortal thinking to judge accurately or consistently concerning cause and effect. Until mortal mentality, which is necessarily at variance with good, is questioned and intelligently corrected or denied, there is little hope of salvation or redemption for mortals. A follower of the material senses so called is not a follower of Christ. The follower of Christ alone can magnify good. He alone can worship God "in spirit and in truth," "in the beauty of holiness." He it is who keeps the first commandment, "Thou shalt have no other gods before me." A so-called knowledge of both good and evil cannot en-

large upon that which it knows nothing about. "Flesh and blood cannot inherit the kingdom of God," hence the need of spiritual denial and purgation to make way for the coming of Christ, Truth.

Christ, Truth, brings tidings of good only,—"on earth peace, good will toward men." In the dawning of the true idea or scientific concept of being evil plays no part. The mission of the true idea on earth is to do away with the unrighteous belief in and tendency to magnify evil. It is to resurrect human consciousness to the point of spiritual discernment and attainment, whereby good only can be revered and magnified. "Be ye holy, for I am holy," is the command to magnify good. This command can be obeyed only as one looks "away from matter to Mind as the cause of every effect" (Science and Health, p. 268).

It is a mortal material sense that constantly delves into matter for cause and cure. And what does it find? Nothing but the fleeting concepts of the "carnal mind," not one of which has ever glorified God or made a better man, woman, or child. The efforts of mortal mentality to find truth and good in matter is tersely characterized by Mrs. Eddy as follows: "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love" (*Ibid.*, p. 28). Superstition, sensuality, bigotry, and ignorance are engaged in a determined effort to hold thought in bondage to the belief in matter, and resort to every conceivable means to impede the onward march of the true idea which ascribes all power and glory to infinite Mind and which is found demonstrating to suffering humanity a sure and available means of escape from matter.

A vast army of noble men and women have already declared in favor of intelligence, Mind, and against non-intelligent matter. The conflict is on, and in spite of seeming persecution, good is being magnified the world over. Human thought is being quickened and corrected as never before since the beginning of the Christian era. The way of escape from the medical and theological mistakes of the dead past is proven in Christian Science. Health, happiness, and Life are already proven to be outside of matter. Fear and dread of the imaginary disease germ is rapidly departing, and men, women, and children are looking to God for their help. Good is daily becoming to them more real, more tangible, more natural, more potent to heal, bless,

and save all who have become weary of mortal thought, ways, and means. Ignorance and superstition and mysticism are rapidly giving place to the activities of an enlightened faith and understanding.

The sublime privilege of seeing, knowing, reflecting, and demonstrating good is making its irresistible appeal to all classes of people. Belief in evil is losing its deceptive hold upon human thought, and good is dominating the daily lives of countless thousands who at one time were Pharaoh's bondmen. They have turned voluntarily from the fleshpots of Egypt to the fount of living waters, and have been morally and physically healed. Why should they not glorify and magnify the name of the Lord? Why should they not have the right to choose the good and to eschew the evil, to resort to demonstrable Truth for help in the hour of need, to protect their homes from the lawlessness and selfishness of that common enemy of all physical, moral, and spiritual progress, "the determination to hold Spirit in the grasp of matter" (*Ibid.*, p. 28)?

God's ways and means are at humanity's disposal. The veil of mystery has been pierced, and the naturalness of Spirit is appealing more and more to thinking people. Why should a right knowledge or understanding of good not be potent to solve every human problem? Christian Science teaches that it can, and scores of the world's best people are finding this out daily and are gladly rejecting the belief that God shares His power with things material and temporal. Turning thus from the darkness of ignorance and superstition to the light of spiritual discernment, it is but natural that they should catch glimpses of that light wherein is no darkness at all. Then it is that they exclaim, "It is wonderful!" and they naturally and spontaneously magnify the character of good. Who would turn a deaf ear to the clarion call of the true idea to "come up higher"? to forsake that which is wholly experimental and unsatisfying and to look into the realm of the real and eternal for "the good of the land," to forsake sense testimony and to accept the simple teaching of the great Metaphysician who spoke and acted with power and authority from on high? Only those who imagine themselves satisfied with materiality, or who may believe that "flesh and blood" can finally enter the heavenly portals, although Christ Jesus said that it could not do so..

The true Christian Scientist has grasped the meaning of the Master's words, "There is none good but one, that is, God;" and his salutation to all who would learn of the new and living way is, "O magnify the Lord with me, and let us exalt his name together." This is precisely what Christian Science is teaching humanity to do, and all that makes for evil in the world is crying out against it. But, fortunately for suffering humanity, demonstrations in Christian Science have sounded and will continue to sound the death-knell of him ("the son of perdition") "who opposeth and exalteth himself above all that is called God." In the sanctuary of right thinking all honor, glory, power, and dominion are given unto God, good.

Upon this purely spiritual foundation the healing signs which characterized the ministry of Jesus and his apostles are made possible in the twentieth century. These signs are not exhibitions of the supernatural intervention of divine power, but the normal and natural manifestations of ever-present Love finding its way into the affections of mankind. They are the comforting harbingers of that fuller and more complete coming of Christ, Truth, to individual consciousness which is to implant therein the true definition of omnipotence and to reveal the kingdom of heaven on earth, the domination of universal good. All nature joins in one grateful pean of praise to the creator of heaven and earth. Why, then, should man be excused from joining in the grand chorus and magnifying His holy name? Does nature in all her charms bid him magnify evil and minimize good? Christian Science answers in the negative, and forever emphasizes through scientific demonstration the all-inclusiveness of good, thereby affording no excuse for giving power, presence, and reality to a lie or to the father of lies.

Having proven beyond cavil the power and presence of the healing Christ, after all human means have failed, why should the student of Christian Science be condemned or ostracized for exclaiming with a heart full of gratitude and thanksgiving, "Who is so great a God as our God!" Why should he be criticized for thinking good only, looking for it, expecting it, talking of it to others, valuing it above all that is in the world of sense? Why should he be called a lawbreaker for refusing allegiance to the god of medicine and for turning with his whole heart to God, the sole creator

and power of the universe, who, "is able to do exceeding abundantly above all that we ask or think"? When he has learned of the salvation which comes from thinking right about God and man, and to prize it above all things else, must he be refused Christian fellowship for expressing continually his heart's sincere desire, "The Lord be magnified"? Must he be classed with criminals because he insists upon protecting his loved ones from the untold suffering entailed by methods of treatment approved by those who firmly believe in the power and reality of sin and disease and who are continually and assiduously discussing and looking for and dreading the very thing that they desire to be rid of? Is he bereft of wholesome common sense because he forsakes a system which has failed to bring him health, peace, or happiness, and adopts in its place a system which holds unceasingly to an all-good God and proves Him to be an ever-present and available help in time of trouble?

Speed the millennial hour when good will be so magnified in the thoughts and actions of men that the whole world will catch its holy contagion, and begin to live it and love it. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Then "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 1911.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 2, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

PREEXISTENCE

VIOLET KER SEYMER

PERHAPS no passages in Scripture point more clearly to the fact of immortality or preexistence than do those to be found throughout the seventeenth chapter of John's gospel. By Christian people in general the term immortality has mostly been used as pertaining to life after death rather than to that eternality which covers what mortals call the past and the future. The teaching of Christian Science, based upon that of the Master, makes it plain that immortality not only survives, but also antedates the human experiences known as birth, maturity, and death. Spiritual existence alone is immortal, and it is the only real existence.

Speaking of the Wayshower, Mrs. Eddy says in her "Miscellaneous Writings": "The meek Nazarene's steadfast and true knowledge of preexistence, of the nature and the inseparability of God and man,—made him mighty" (p. 189). In this use of the term preexistence, Christian Science in no way refers to so-called former material phases of reincarnation such as some other systems base their beliefs upon. Neither does it imply that a material state precedes or merges into a spiritual one; still less does it endorse the view that a mortal is a "fallen" spiritual man who is engaged in regaining his spiritual estate. All of these notions spring from false premises and bear no resemblance whatever to the Science of being. To the inspired thinker this use of the word preexistence conveys the metaphysical fact that spiritual existence is the only existence and spiritual man the only man. This genuine reflection alone is true, and therefore antedates every subsequent mortal personality or counterfeit. Obviously truth must always precede the lies told in its name. Spiritual existence knows no change nor lapse; it never becomes dust, and dust never becomes substance. Truth remains firm and error yields; but neither changes to its opposite.

When the Pharisees reckoned Christ Jesus as mortal and not "yet fifty years old," he startled them by saying: "Before Abraham was, I am." Measurements by solar years meant little to him, and birth, marriage, progeny, decay, and death formed no part of his calculations, for he knew

that in their material interpretation they were not embraced in the Father's plan. The true Christian has always been the immortal effect of the immortal cause, but the general use of the word Christian merely covers membership with some religious sect. In his inspired reply, "Thou art the Christ, the Son of the living God," Peter gave the true definition of a Christian. In the seventeenth chapter of John, Christ Jesus refers to "the glory which I had with thee before the world was," thereby showing that the glow of spiritual reality extends over what in our ignorance we term the past. This same glory of preexistence he then claims for his immediate followers and "for them also which shall believe on me through their word."

Into this same undiminished glory the disciples of today are finding their way, through the revelation of Christian Science. In striving to realize the at-one-ment of Mind and its idea, the present-day disciples are looking beyond the flesh and solar years to the one eternal spiritual existence, for only by means of such radical thought correction, from the source upward, can every seeming connection with sin, disease, and death be severed and the fact of practical at-one-ment with Life, Truth, and Love be demonstrated. In order to partake of that spiritual consciousness which has never known aught of mortality, he must seek the one Mind, the pure fount whence flows the pure stream of ideas; or, as the Revelator puts it, "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Throughout this prayer which John alone records, it will be found that Jesus makes a clear distinction between those who are of the world and those who are not of this world. Only that which discerns spirituality is drawn to Spirit, for like attracts like, and every mental follower of the Christ-idea is immortal. It is evident that the term world as here used does not indicate a mere locality or place of abode; it refers to that dense materialism which is unable to discern spiritual existence. Knowing how essential it was to recognize in God the one and only creator, Jesus rejoiced in being able to say of all those who understood him, "They . . . have known surely that I came out from thee." He knew that the discernment of his origin would presently lead them to discern their own existence as individual ideas of divine Mind, forever inde-

pendent of the flesh or mortality. It is this exalted and true view which obliterates the beliefs of sickness and sin and cleanses human thought until with profound humility and joy the redeemed one learns to say: "I and my Father are one." The recognition of this oneness comes by slow degrees to each individual, but the relationship itself is eternal.

Here the question naturally arises: Is the humanity of today benefited by this view of preexistence? It assuredly is, for, as our Leader points out, "the scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being" (Unity of Good, p. 46). Again and again we are led to the true source, to the "rock" whence man is hewn, for nothing less than this idealism can offset the burden of materialism under which the world seems to be groaning. If the misconception as to man were a fact instead of merely a false belief, we should lack the comforting assurance that man is here and now unincumbered by sin, untouched by fear or disease or death. If error were true, we should then have no authority for silencing erroneous suggestions, we should have no firm ground to stand upon and no reality with which to banish the counterfeit.

But the Christ-teaching found in "Science and Health with Key to the Scriptures" heals us day by day of the incorrect views we formerly held with regard to both God and man. In order to understand the true nature of man, it is necessary first of all to study the true nature of God, for the misconception of the one has all along led to the misconception of the other. The radiance of God and man is undimmed by mortal error, and our spiritual gaze, like that of Christ Jesus, should sweep in an infinite circle of infinite harmony that knows no discord and of unending life that knows neither past, present, nor future, neither beginning nor ending. It is possible to commune with God as easily as a little child talks with its parents and constantly seeks their guidance; we should therefore strive for that sense of companionship and obedience which entitled Jesus to say: "The Father hath not left me alone; for I do always those things that please him." He never disobeyed his conscience. It is right for the Christians of today to seek the same Father and the same sonship,

and to do the same works "that please him." The road to sonship is demonstration, and there is no other. Right in the heart of the multitude, surrounded by the complexity of every human need, Jesus proved the practical availability of good. Today nothing has changed; we have the same available good, the same complex needs, and the same mediator who says, "Lo, I am with you alway, even unto the end of the world." Truth itself must be known; it calls for both individual recognition and individual demonstration.

In proportion as human thought drops its false beliefs and takes on immortal hues, it is advancing out of darkness into light. Humanly speaking, the mortal or immortal quality of a man's every thought determines his status. Two human beings, though to all appearances equally clad in the flesh, may yet present widely different types of consciousness. Therefore it is essential to accept as real only such thoughts as are traceable to divine Mind, and to heed the admonition of the apocryphal writer who said: "Let go from thee mortal thoughts, and set aside those thoughts that are most heavy unto thee." In absolute reality, there being only one Mind, there is only one quality of thought, and this should be our constant declaration. Every right thought has an immaculate origin and expresses eternal life; every true idea forms part of the substance of man's being, for man lives in Mind, not in matter. The thoughts based on divine Principle cannot die, and Truth, true thoughts and the individual who expresses them, can neither be parted nor exterminated. There is no death for that which is true, nor life for that which is false, and the thought of preexistence or eternal existence should be persistently dwelt upon, since "to begin rightly is to end rightly" (Science and Health, p. 262).

And what is religion as the man of science apprehends it? Stripped of all forms of conventional language, laying aside the imagery and the traditions which cling about the very word itself, religion presents itself to the man trained in science as nothing other than the divine life in the human soul, a life which manifests itself, as all life manifests itself, by the growth which it brings forth, the divine flowers of the human heart—unselfishness, love, fearlessness, serenity, patience, service.—*Henry S. Pritchett.*

THE REAL VS. THE COUNTERFEIT

HON. CLARENCE A. BUSKIRK

A SKILFUL counterfeiter is sometimes capable of producing a bill or coin which closely imitates the lawful money issued by the government, but as soon as it gets into circulation the discovery of its falsity has become a mere question of time. Clumsier counterfeits are more numerous, and their detection is speedier. The government wisely persists in issuing and in redeeming its genuine bills and coins, and people receive them in all their businesses, notwithstanding the circumstance that the lawless and worthless currency is known to exist. But the government and all who handle money recognize the constant need of alert knowledge in discriminating between the true and the imitations of the true. Gold does not lose any of its value because baser metals may be made to resemble it very closely.

The Christian way of healing the sick in mind and body was in use during the first three centuries of the Christian era, and has again been in use since the advent of the Christian Science movement in this age. Jesus taught and proved that his way of healing the sick was lawful. He declared that his works were the works of the Father, and these words plainly mean that his works were according to the divine law which governs man's being. But the early Christians found it needful to issue repeated warnings against those who were counterfeiting the true and lawful way by means of false and unlawful methods. In the earlier days they who were guilty of lawless methods were termed magicians, necromancers, etc. In these days, the best known name for them is hypnotists.

For a long time the serpent has symbolized the deceit and cunning of mortal mind which has been more or less successful in its efforts to hide its guilt by masquerading as true and good. Mrs. Eddy therefore found it needful to publish many warnings against the modern counterfeit which, avoiding its old appellations, comes to be known as mesmerism, animal magnetism, hypnotism, mental suggestion, suggestive therapeutics, etc. The persistent forger has always found it advisable to assume a different name from time to time, since the old name in due time stands for unworthiness in public thought.

Christian Science teaches that the Supreme Being is omniscience, omnipotence, omnipresence; that is, Spirit or divine Mind. But neither the theory nor the practice of hypnotism turns thought toward God at all, since it is wholly materialistic, which really means atheistic. Christian Science teaches that man in his true individuality is a spiritual being, in the likeness of Spirit, and therefore that under the divine government there is a universal and immutable law which determines the relations existing between man and God. It teaches that a knowledge of these relations may be utilized now, as always, for our harmony and well-being, as Jesus promised. Hypnotism, however, in its theory and practice regards all these truths about man's true being and his true relation to God's government as wholly negligible. It bases its philosophy of healing upon materiality, upon mental domination, and upon sleep (hypnosis), either actual or that which is artificially induced by certain physical manipulations and methods.

Christian Science also teaches, as Jesus taught and proved, that Spirit is the "great Physician," and that it is the divine Mind, or Spirit, that "healeth all thy diseases;" that human mentality cannot heal sickness of mind or body, but that awakened sense is the instrumentality or medium through which the sick are healed under the operation of the law, the governing will of God. Jesus said that of himself he could do nothing, and that it is the Father who doeth the works. Hypnotism, on the other hand, teaches that it is the hypnotist's own will-power, his mental assertion or personal suggestion to the hypnotized mind of the subject, which controls his thought. In other words, his more aggressive personality is said to dominate the hypnotized mind of his subject, and thus reduce him to a condition of mental and moral enslavement, which may become permanent.

The method taught by Christ Jesus, and rediscovered by Mrs. Eddy, is usable for good only, because it is according to the law of God, and no law of God is usable for evil. An important item of evidence in this connection is the established and well-known fact that those who are healed according to the Christ-way are constantly testifying in words of fervent gratitude therefor; they declare that they are the beneficiaries of lasting moral and spiritual uplift and quickening. It is a matter of common history, so

common that it has found its tragic place in criminal annals, that hypnotism is too frequently made use of for utterly vile and wholly selfish purposes. If hypnotism were in obedience to the government of God, these evil manifestations would not be possible; but the brand of falsehood has been upon it ever since the ancient days, when it masqueraded under the names of necromancy, black magic, sorcery, etc., and its later records have not canceled its earlier reputation. Paul's characterization of the fruits of the carnal mind is in part as follows: "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," to which he adds, "They which do such things shall not inherit the kingdom of God."

Christian Science, following the example of Jesus, has no occult terminology under which it tries to conceal its healing works and their process of accomplishment. On the contrary, it teaches that it is the truth which makes free, and it devotes its energies and activities to the dissemination of this healing truth throughout the world by both words and works alike. Hypnotism mystifies the popular thought by coining words and phrases which appeal more or less to superstition and ignorant credulity. Christian Science makes no use of physical manipulations or materialistic means or methods. It recognizes that no presentment of evil is of divine origin; that this was the view-point of Jesus, as shown by his words, "Ye shall know the truth, and the truth shall make you free." For truth delivers us from falsehood, but not from what is true.

Materialism readily and indeed inevitably looks upon sickness and death as phases of experience which result from some supposed "law of nature," such being apparently the teaching of physical sense. To assimilate the truth of the view-point of Jesus (and this must be done in order to accomplish the work of healing the sick according to the way which was taught and exemplified by him) one needs to rise above the materialistic line of thinking and to apprehend that God is Spirit, as Jesus declared; that, therefore, there are no laws of nature apart and distinct from the laws of Spirit, and that all the real laws which govern man in his relations to the laws of his being are spiritual and not material laws. This leads us also to apprehend that the laws of man's being are the laws of God as Life (the

life-creating and life-preserving Principle), laws which are not mocked or negatived by any laws of death and disease, all such supposed laws being men-made and not of deific origin.

For about fifteen centuries of the Christian era the materialistic view of sickness and death has prevailed throughout Christendom, not only among materialistic schools of medicine, but also in Christian pulpits and pews, and the inevitable result has been that during those long centuries the sick have not been and could not have been healed as taught by Jesus. The modern belief current throughout Christendom, outside of the adherents of Christian Science, that sickness and death are "dispensations of divine Providence," evidently harks back to the pagan mythologies of Rome and Greece, which in their polytheism attributed sickness and death, and many other ills, to evil deities. When the hypnotist attempts to restore the sick to health by what he dignifies with the name of "suggestive therapeutics," he is not declaring for the truth which makes free; for when he suggests to the hypnotized subject that he is not sick, the hypnotist believes that the patient's sickness is real and true, and that such sickness is not the phenomenon it is shown to be by the logic of the words and works of Jesus.

It may be added, in this connection, that if the pagan dogma and its modern offspring were true, then the sick would be confronted by a condition utterly hopeless, since it would be rank folly, as well as rebellion against God, for them to make any effort to get well. When Jesus healed the centurion's servant without seeing him (that is, by what in Christian Science is sometimes called "absent treatment"), and when he restored hearing to the deaf, cured the lepers, etc., he utilized, according to divine law, the power for good which belongs to man as the son of God, over the thoughts of those whom he benefited. He never sought to make them the subjects of any will-power, but always to render them more receptive to the truth which frees from the falsehoods of human belief.

Mortals acknowledge and believe that they exercise an influence over each other for evil as well as for good. This is illustrated in the excitement of lawless mobs in times of panic, etc. The characteristics and effects are abnormal and pernicious. Hypnotism makes use of this

belief in the existence of a law of the human mind ("mortal mind," or "carnal mind") in its efforts to imitate the Way-shower's methods. And it is here that alert knowledge is needed in order to discriminate between the true and the false. Because of the circumstance that there is a counterfeit, and that there are attempts to utter and circulate it as genuine, the government cannot cease to employ its lawful currency, and no more can Christian Scientists cease to employ the method taught and promised by Jesus, on account of the existence of hypnotic counterfeits. They need rather to know for themselves, and to be able to teach others, how to distinguish between the true and the false.

In the epistle to the Hebrews we find this significant statement: "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil;" that is, the difference between good and evil. In Science and Health (p. 445) our revered Leader says: "You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God."

MORTALS have to work for some hard taskmasters, but the worst of all employers is self. Self may be said to be in the moving picture business, and his pay, for those who work for him, is in pictures. Some of the pictures that he presents to his employees are discord, dismay, depression, discouragement, disease, doubt, despair, distress, destitution, disorder, disintegration, difficulties, disaster, destruction, derangement, degradation, deterioration, danger, decrepitude, dissolution, death. Self presents these pictures without any license and he is in the habit of giving a continuous performance—indeed he frequently wakes up his servants and employees at night to present disagreeable exhibitions to them. Self is an intimate friend of Satan, and might easily be mistaken for him.

It is good to know, however, that all these pictures which self presents are a delusion and a deception and can be turned away from forever and forgotten. They have to do with a false fleeting world, and not with the spiritual universe of God's creating, a glimpse of which does much to obliterate self and his pictures, and thus free one from the thraldom of this enemy.—*J. M. Jackson.*

THE SEAT OF AUTHORITY

H. ERNEST EVANS, LL.D.

"NO personal habit," says Huxley, "more surely degrades the conscience and the intellect than blind and unhesitating obedience to unlimited authority." The full force of these words appeals at once to us, and the more one examines them the more does he become persuaded of their verity. Most of us in theory would agree that no earthly authority should be unlimited, since history is full of object-lessons showing how unwise it is to entrust to men uncontrolled command over their fellows. The persecutions of the past have taught us what so-called religious fervor is capable of when "robed in a brief authority."

At one time the individual possessed no rights as distinct from the state, but in the process of progress the shackles have been gradually shaken off, and nowadays any country under a government of unlimited authority is considered —and justly so—a laggard in the march of civilization. "Liberty, equality, fraternity," these are the watchwords of the modern world, and as each progressive state begins to recognize the rights of man, the days of tyranny are numbered. Our Leader says, "The despotic tendencies inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind" (Science and Health, p. 225), and though the abolition of mental slavery is indeed a difficult task, man's birthright to "dominion . . over all the earth" is not to be set aside.

Christian Science above all else points out clearly to each one of us his duty to God, to his neighbor, to himself, and as each one rises in spiritual understanding he becomes a law unto himself and recognizes no sovereignty but that of God; but though he should be fearlessly outspoken for the right, he should neither exercise authority over his fellows nor allow them to have any mental control over himself. "It shall not be so among you," said our Master, referring to undue exercise of authority, "but whosoever will be great among you, let him be your minister;" and he added, speaking of himself, "The Son of man came not to be ministered unto, but to minister."

"Follow your Leader, only so far as she follows Christ," says Mrs. Eddy (Messages to The Mother Church, p. 78); and this is but the final touch to all the wondrous wisdom she has ever displayed in checking the undue enthusiasm of her followers for her personality. If she who was found worthy to be the channel through which so much good has flowed to humanity, thought it needful to point the gaze of her followers away from herself right up to God, surely it is imperative for each one of us to be influenced by no guides that may prove blind ones, but to obey implicitly our Leader's favorite text, "Thou shalt have no other gods before me."

Unlimited authority implies passive obedience, and what can be farther from either the letter or the spirit of Christian Science! When we are submissive to authority whether the commands be reasonable or unreasonable, lawful or unlawful, we can be said to be passive; and having given over our consciences into the keeping of others, we shall soon lose the power of self-assertion. There can be no sadder sight than to see a mortal under the influence of an apparently stronger mentality and passively carrying out its behests. It may be a case of poverty being impressed by mere material wealth, or supposed ignorance keeping step in the presence of supposed superiority, but whatever the cause, all such must sooner or later rouse itself to "rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393).

If Christian Science has had a mission to this age, surely it is to point out the way of holiness wherein the wayfaring men, though fools, need not err. It would strengthen the weak hands and confirm the feeble knees and say to them that are fearful, "Be strong, and fear not"! Christian Science has come as a leveler; it holds all men equal in the sight of God. In Christian Science we learn to put aside class distinctions and mere monetary considerations if we are to follow St. James' counsel to show forth "pure religion" and keep ourselves "unspotted from the world." Those of us who by reason of our activity have been placed in any position of authority in the church must guard against the very appearance of superiority and daily watch and pray that we "enter not into temptation" so far as our influence over others is concerned.

One of the commonest characteristics of mortal mind

is indolence, hence it is that the average person is rather pleased to hand over his responsibility for his government to those who will think for him. This is an insidiously pernicious habit, for having consented to such an authority, the individual is quite sure to find that while he slept it has filched away and wrongfully assumed a power which is rightfully his own and not another's. Consent to this condition may eventuate in a state of inability to distinguish between the requirements of Principle and the dictum of personality.

Christian Science, our Leader writes, is "essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed" (*The Christian Science Journal,* June, 1904). Each member of a church must have the courage of his own conviction, and there should be no place for any party policy. When any one is induced to act without a clear understanding of the propriety of his course, he is surrendering the inalienable rights with which God has endowed man and is allowing himself to be under the sway of personality. "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (Science and Health, p. 106). It is thus manifest that in all important issues, for the sake of the so-called weaker brethren, the voting should be by ballot, so that the position each one takes may be a matter between himself and God, for although there are many who, like our Leader, are courageous enough to stand on a question of Principle against all opposition, the average individual may not be able to resist the appeals of personality. Our church must guard as a sacred trust the final decision in all its affairs, and this means that each member, quite irrespective of wealth or class, must rise to his individual responsibility, one which it is both his privilege and his duty to fulfil.

Another day!
In which to think of God, in work or play;
To bear aloft Love's banner, bright and fair,
To get of all pure joys my meted share.
I will be glad, and lift my heart and say,
I thank Thee, Father, for another day!

Mary H. Cummins.

THE SCOPE OF THE SUNDAY SCHOOL

KATHARINE J. SMITH

WHEN the Saviour and husbandman of humanity, gifted as he was with foreknowledge and its correlative power of foretelling all things meet for human ears to hear, paused in the wheatfield, already white and ripe with vegetable richness, he spiritually admonished his Christian students, as he doubtless would the Christian Scientists in this day of harvest. How well he understood the temptations, the procrastinations, the dilatory and shuffling modes and methods of those who were destined to be enlightened when he said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

The teacher who looks into the expectant and uplifted faces of the children, prepared and assembled for class work in Sunday school, is expected to understand the correction administered by Jesus; he is furthermore expected to know that lisping infancy, guided and protected by the teachings of Christian Science, not only promises but fulfils more of spiritual expectation than does the laborious pondering of spiritual premises by adults; and this comparison is acknowledged by none sooner than by one truly consecrated to receive from the children their weekly harvest of the Father's revelation to humanity.

The Scriptures known to us as the Old Testament were once in ancient Jerusalem patiently opened by a child so young in years as to evoke the astonishment of men who held seats of prodigious learning, the consecrated scholars of Jesus' day, the doctors and councilors constituting the great body of the Jewish Sanhedrin; continuing through his young manhood, in temple and synagogue, on the hillcrest of Olivet and the outskirts of Emmaus, by beds of sickness and before sealed tombs, through the tortuous experience which led to the judicial ordeal with Pilate, and still beyond apparent physical death into the upper chamber where eleven loyal men sat at watch, always untiringly "opened he their understanding, that they might understand the scriptures" concerning himself.

The self-same prophetic and historical books from which

the great Teacher himself taught, being first taught of them, together with the later glad gospels and records of his achievements, and the Christian Science text-book, are the broad boundaries of the teacher's written resources. The spiritual and intellectual majesty of these books call upon us to know that there cannot be consecration too high nor knowledge too profound for those who are bidden to open to the children the treasures of Scripture. Since the Bible is acknowledged to be the fountainhead of such knowledge as is destined to remain with men, the educational scope of the Sunday school should be understood. As interpreted by Christian Science, Biblical wisdom, art, politics, poetry, physical science, law, and economics, with all their manifold issues, should shorten and inspire the long routes of reasoning demanded of the pupil throughout his school and subsequent academic life, and unless this is being done the Christian Science Sunday school falls short of its own power and scope and of our revered Leader's expectation.

For one brief hour, measured upon the dial of eternity, against a possible twenty-five hours prescribed for one week's class work in our excellent public schools, the children come to the Christian Science Sunday school, and this interesting comparison of possibilities occurs: superseding material knowledge, the pupil naturally learns to elevate physiology to the Science of being, or the spiritual man defined; chemistry, to the action of Truth upon erroneous mortal belief, while art and philosophy receive the revelation of the indestructible and eternal beauty of God's universe. The child thus follows a sublime history, an incomparable and inspirational poetry; for language and travel he masters the tongue of Spirit and finds the way of salvation. Concerning the subjects of government and political economy, held for the maturer years of the student, it is interesting to know that the elaborate systems taught today in the great halls of learning were briefly but fully covered nearly two thousand years ago in the open air by Christ Jesus when he said, "All things whatsoever ye would that men should do to you, do ye even so to them:" and "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It is impressive that though not one member of the

Sunday school has the voice nor the power accorded to one vote, because of his immaturity, yet he early gains the realization of pure law and government imparted by Christ Jesus in the above rules of order, and he is trained and led onward in his understanding of true citizenship by our law-loving Leader's sacred pledge for herself and for us; namely, "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497). For biography, the children have the word contained in the gospels which were written by the four inspired biographers of the Son of man, and there is opened to their eager and spiritualized vision the companionship of Him of whom no mortal is biographer.

That which may be termed the highest ideal of the Sunday school, the crowning of all spiritual arts, as of all social progress, is philanthropy, or skill in healing. A six-year-old child was once asked in Sunday school the meaning of the word "meek," as given in the fifth beatitude. The little one replied, "Willing to be taught." Testing her further, she was asked, "How can we know that we are meek?" She replied, "By our power to heal."

[Written for the *Journal*]

"TALITHA CUMI"

GERTRUDE RING HOMANS

"TALITHA cumi!" If of thee 'tis said,
As of that daughter of Jairus' heart,
Thou art beyond the help of human aid,
God's healing truth can bid the dream depart.

"Talitha cumi!" Though they laugh to scorn
The spoken declaration made for thee,
Still, like the eastern maid to life reborn,
At this decree thine opened eyes shall see.

"Talitha cumi!" Even now Love's hand
Clasps thy pale fingers with renewing power.
Canst thou do less than yield to Life's command,
As did that nameless child, and walk this hour?

THE BEATITUDES AND THE PRODIGAL

MARY I. MESECHRE

THE Scriptures abound in parallels. Not always are these readily seen even after their existence is intimated, and in most cases they are long unsuspected. A beautiful thought is expressed by a friend, some speaker at a Wednesday evening meeting emphasizes a familiar verse, one's own study of some lesson leads thought in a new direction, and our hitherto holden eyes are gladdened to see two well-loved portions of Holy Writ glow in new beauty and become so closely welded one with the other as to furnish further indisputable proof of "the scientific unity which exists between God and man" (Science and Health, p. 202), including every work and word to which Truth has accorded expression. Such a revelation was recently given to the writer, and it connected the beatitudes in the fifth chapter of Matthew with the parable of the prodigal son as related in the fifteenth chapter of Luke. Many helpful lessons had come through previous study of these pearls from the lips of our Master, but this recent unfoldment leads her to wonder if they had ever really been studied by her before.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." At first glance this may seem to furnish a contrast rather than a parallel to the early history of the prodigal. We find him eager to possess himself of goods claimed, receiving the demanded division, hoarding his belongings and carrying them away into a far country beyond the constraint of parental advice. We can fancy his extravagant display of wealth, his boastful expenditure, his thoughtless excesses, his inevitable beggary. Our thoughts follow him as he struggles vainly against the results of his own blind wastefulness; we behold him in the throes of want and woe, of shame and sin, until in a last desperate attempt to extricate himself from his pitiable state, to regain some of his vanished possessions, he yields allegiance to a citizen of that famine-ridden land. The immediate consequence was a plunge into the deepest possible degradation; he became a servant of the unclean, a feeder of swine, a hopeless and despised outcast, shorn even of self-respect, conscious only of a mighty unappeased hunger. Then was he not "poor in spirit"?

We read that the prodigal "would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." No man could give unto him; only the "kingdom of heaven" could overrule his poverty and degradation; therefore he was "blessed" even in the midst of his woe. He had become a mourner, lamenting his own ignorance, his carelessness, his prodigality, and the blessed dawn of comfort pierced his gloom. "He came to himself." Not with full comprehension at once, perhaps, but his first words betoken humility. He compared his case with that of the hired servants in his old home, and acknowledged himself more lowly than they.

Then follows that wondrous expression of moral courage, the recognition of the right thing to do, and the choosing of that path despite the fact that unpleasant consequences might and almost certainly would attend his progress. He is now meek; he has lost his love of self and is near to the blessing of restored inheritance. His hunger and thirst are no longer for husks, for the things that man can offer, but for righteousness, for the shelter of his father's house and the protection of his love; and filled with this right desire he forsakes the unsatisfying husks, the groveling beasts, the tyrannical taskmaster, the degrading servitude, and acts forthwith upon his determination to arise and go to the father whose loving-kindness he has so long ignored.

Not in flaunting remnants of his former self-righteousness does he venture, but in meekness and humility, bitterly conscious of the weary distance between himself and his neglected father, eager to confess his many faults and shortcomings, willing to be relegated to the lowliest place among his father's servitors, he turns with burdened heart and longing gaze toward that door whence long ago he turned away so carelessly. He is not careless now; at every bend in his path he seeks wistfully for some familiar landmark, with every bit of rising ground he looks longingly for that welcome goal toward which his timid thoughts have far outstripped his tired feet. "And when he was yet a great way off," we read, "his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

His first words to his father proved that his repentance among the husks had been sincere, that the purpose then

formed had never faltered. He began the humble confession of wrong-doing, of wilful disobedience, of unworthiness, that he had determined to make to his father ere he fled the grunting swine, while he yet felt the pangs of famine. There was no hint of self-justification, no endeavor to mitigate his degradation by attaching blame to his late master; no syllable of denunciation of the harlots and profligates who had been his companions and had aided in his downward course. "I have sinned;" I "am no more worthy,"—I alone am responsible; I deserve it all,—was his sole plea. In his newly gained humility he released from blame every person who had ever kept step with his wanderings in the far country; in meekness he acknowledged himself alone culpable; and to him was vouchsafed the merited boon of the merciful,—"his father saw him, and had compassion." His denial of blameworthiness to all others brought upon himself the blessing of his own release from blame; his humble declaration that no person other than himself was responsible for his poverty and degradation, liberated him from those conditions and as well from his false belief of his own responsibility therefor, and brought to him some measure of understanding that evil is naught—"neither person, place, nor thing" (Science and Health, p. 71).

And now he has become "pure in heart;" he has exhibited that humble, teachable spirit which is so highly commended in the beatitudes. He has joined the ranks of those who "see God," good; he has come to a knowledge of his father; he has entered into his true inheritance, is ready to hear the welcome words, "Bring forth the best robe, and put it on him,"—the unsullied vestments of righteousness that will cause his pain-racked and nerve-weary body to forget that it has ever lain among the husks; "and put a ring on his hand,"—invest him with the symbol of dominion, the signet of possession, the sign-manual of authority and power; "and shoes on his feet,"—replace the dust and defilement of his wearisome wandering with "the preparation of the gospel of peace;" "and bring hither the fatted calf, and kill it,"—pour out to this, my son, all the love that has increased through waiting, all the tenderness that has endured without expression, all the treasures that have lain untouched by waste, all the good that has never been diminished, all the life that can never know division, all the inalienable inherit-

ance that has awaited his sure remembrance of his sonship! "And let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." He was a wanderer on the face of the earth, and has returned to his home in peace; he was estranged, and is now reconciled!

Anon we read: "Blessed are the peacemakers: for they shall be called the children of God." Every step that led out of the far country led straight to the blessing of the acknowledged son who had made peace with his father. "And they began to be merry." It may be possible to conceive some idea of the "joy . . . in heaven over one sinner that repenteth," but expression falls silent in awe before the contemplation of "joy in the presence of the angels of God," the joy of the father over the prodigal, returned, repentant, redeemed, reconciled. Only that one upon whose restoration rests the seal of the father's joy can dare to measure this infinite bliss by the brimming cup of his own gratitude.

Thus far our parallel has dealt exclusively with the father and the repentant prodigal, but we come now to the point of contact with the elder son of the parable. It may seem strange that with this experience should be associated the idea of persecution. It certainly seems strange that such signal lack of appreciation of a father's joy over a son regained should be shown by one who had dwelt always beneath his father's roof; it seems almost unbelievable that such sullen anger, such unfilial reproaches, such bitter denunciation, could be manifested by one whose unbroken association with his father should have revealed the unfailing tenderness, the unchanging love, now poured forth to a repentant and grateful child. On the contrary, we see unmistakably that no understanding of the father's character was possessed by the elder son, for from his earliest intimation of unusual rejoicing at his father's house he manifests his ignorance of his father's nature, his lack of unity with his father's interests.

Instead of at once seeking his father's presence in genuine filial love and respect, he called a servant,—a person as incapable of full comprehension of his father as the act proved himself to be,—and asked the reason for the rejoicing. That the answer given was far short of the true explanation is shown by contrasting it with the gentle rebuke of the father, given later in reply to the undutiful

outburst of the elder son. Not alone because of the safe return of the wanderer did the father rejoice, but because of his redemption from what is worse than death; not merely for the soundness of his body, but for the restoration of his whole nature.

Think you the elder son fell all in a moment into this mire of anger and hatred; that at this instant he felt the first reproach of his father, the initial condemnation of his brother? Does it not rather prove that he had long entertained these unworthy thoughts, masking them with feigned obedience and pretended love, until his brother's return revealed the lack of true affection? True obedience acknowledges the father's will and awaits unquestioningly the revelation of his purpose. True love admits the father's wisdom and fulfils his bidding loyally, serenely confident of his impartial justice toward all his children. But the pretender to love or obedience—rather to love and obedience, for our obedience is but our love made manifest—is invariably a persecutor.

Instead of loving acknowledgment of good, with loyal appreciation of a brother's struggle for and attainment to better things, and generous rejoicing over his reunion with their father, such a mistaken thinker accords but cold recognition of the prodigal's right to strive for betterment, grudging admission of relationship between his father and the sometime wanderer, but completely ignores the possibility of an existent tie between his brother and himself. He attempts to justify his lack of love and gratitude by reproaching his father with injustice and his brother with unworthiness, and succeeds only in insuring to the latter the crowning blessing that identifies "the poor in spirit" with the "persecuted for righteousness' sake," thus helping to establish his title to the kingdom of heaven, his inalienable inheritance. One's own prolonged ignorance of his father and his birthright can never alter his relationship nor diminish his inherent ability to possess his full quota of his father's estate. Nor can the ignorant or wilful refusal on the part of others to concede his right and acknowledge his claim accomplish anything other than to emphasize their own failure to claim rightly all they are entitled to possess; it cannot result in depriving another of that which rightfully belongs to him.

Not always is the weary prodigal among the husks as

far separated from his father as he dreams. Not always do years of service, of obedience to duty, make the home-keeping child a true son and brother. The one may awaken amid his unsavory surroundings to find himself clasped in his father's arms. The other may so pride himself upon his dutiful service, may so blind himself by envy and prejudice, as to bar his own entrance to the door which opens wide in welcome to his repentant brother. "Son, thou art ever with me, and all that I have is thine," is the divine warrant issued to every child of God. Nothing can alter this relationship, nothing can diminish or dissipate this inheritance, for though he wander long in the far country, the prodigal shall one day come to himself and shall turn his feet to enter the kingdom of heaven.

Of the many helpful admonitions from the pen of the Discoverer and Founder of Christian Science, the following reassuring declaration from page 3 of "Pulpit and Press" seems especially applicable in this connection: "Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love."

IMPORTANT NOTICE

Beginning with September, the post office department, as a measure of economy, is shipping all magazines to central distributing points by fast freight, instead of by the regular fast mail trains. Although this change necessitates sending the *Journal, Herold,* and *Quarterly* to press two weeks earlier than heretofore, the Publishing Society, in line with other publishing houses, is cheerfully cooperating to make the plan a success.

We are confident our subscribers will be patient with any temporary delay that may be occasioned by the inauguration of this change, and would ask that special care be taken by the reading-rooms and distribution committees to send in orders sufficiently in advance to allow for the longer time required for transit. Orders for the *Quarterly* should reach us from two to four weeks earlier than heretofore. *Journal* and *Herold* orders should reach us not later than the fifth of the preceding month.

DOING HIS WILL

CAROLINE H. PATON

NINETEEN centuries ago Jesus came to earth, in evident fulfilment of the prophecies of a Saviour, given to the Jewish race. He proved himself to be "he that should come," by works of mighty power; nevertheless, when he imparted to the Jews a basic truth of his teaching, they cried out, uncomprehending, "He hath a devil." Later it was alleged of Paul, whose whole-hearted study and application of the teachings of Jesus had carried him well into the understanding of these teachings, that he uttered "things hard to be understood, which they that are unlearned and unstable wrest, . . . unto their own destruction." And when centuries had passed and the multiplication of sects and dogmas seemed to have buried forever the Christ-message of the healing power of Truth and Love, there came one who rediscovered and proved beyond question the vital force of Christianity, and who unselfishly voiced her discovery for the benefit of all. As the heroes of an older day met the charge of unorthodoxy and ungodliness, so Mrs. Eddy met the criticism that the doctrines she presented were incomprehensible and a menace to church and state.

The declarations of Truth have ever been met with doubtings and quibblings, and the demonstrations of divine Love and power have been belittled and disregarded, while to the sages the world at large has ever meted out criticism and persecution. What explains this slowness to understand and accept the Scripture message of a present and perfect salvation? Are the records of the prophets and the apostles vague and bewildering in statement concerning the will of God toward His people? Was the life of our Master mysterious and difficult of comprehension? Does Christian Science, voicing his teachings, speak in riddles?

In seeking to answer these questions we may begin with the statement of the recognized fact that in pursuit of knowledge along any line there is an established avenue of approach to the subject and an established rule as to the method of study by which one may make most rapid progress. Christian Science is no exception with respect to these points, and concerning them we have the definite

instructions of our Master. He established the avenue of approach when he took a little child and set him in the midst of his disciples, saying, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." At a later day he gave us the basic rule for growth in spiritual understanding and power in the simple statement, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

"If any man will do his will"! It is the veritable "open sesame" to a growing knowledge of God and to a practical proof of divine presence and power. Had the Jews of Jesus' day sought to enter into an understanding of the Christ Science as he suggested,—as little children doing the will of the Father,—they would have found no mystery in the teachings, no fault in the teacher. Had those "weak in the faith" approached the higher truths taught by Paul, in doing the Father's will instead of strenuous intellectual wrestlings, they would have found those truths not hard but easy of comprehension; not stumbling-blocks to destruction, but stepping-stones to God. And to us who are today seeking to enter into the kingdom of heaven, which the Father hath prepared for us since the foundation of the world, there comes with the emphasis of centuries of proof the admonition of Jesus, "If any man will do his will."

Christian Science is a religion of doing, not a cut and dried form of something already done; and it is the practical application of the lesson learned today that assures the capacity to comprehend the lesson to come tomorrow, throughout all eternity. Paul speaks clearly of the uselessness of presenting higher truth to the consciousness that has not yet assimilated the simpler verities in right thinking and living. He writes to the Corinthian brethren, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Our Leader has bidden us remember that "we must receive the divine Principle in the understanding, and live it in daily life" (Science and Health, p. 283). Herein lies the secret of her own tireless activity and steady growth, and it is the secret of the gracious development of every true student of Science. Spiritual understanding, expressed

in the mastery over every temptation to evil thought or action, assures increased capacity to understand. Thus in the measure that we do God's will we shall know the doctrine, and this constant action and reaction between understanding and living is the divine and only basis of perpetual progress, the secret of rest in activity. Its inevitable result is growth in peace and joy and love, and the life wherein these abound expresses itself naturally and unweariedly in healing power.

There is need, then, of exercising our least knowledge of Christian Science, since by use a single talent may be made twenty; while if one who comes into the truth possesses ten talents of knowledge which he fails to use in living, he will after years of vain intellectual struggle find himself still crying, "This wisdom is too high for me, I cannot understand it." To such a one the teachings of Science are "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but do them not." It was to such that Paul wrote, saying, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God;" and with these he contrasts "those who by reason of use have their senses exercised," and are ready for strong meat, ready for the higher instruction of the one Mind.

We, being seekers of the light, pray constantly that we may be led into all truth, and turning to the Bible we read the epitome of Christian Science given by Paul in the eighth chapter of Romans, or we linger over St. John's portrayal of the new heaven and the new earth and of the blessedness of those who, having overcome, are with the Father for evermore. Closing the book, we recall with joyful wonder that even Paul's clear thought and John's keen vision have given us but glimpses of the infinite possibilities of Love, since it is written that there have not "entered into the heart of man, the things which God hath prepared for them that love him." Then, looking up, we find ourselves face to face with some yet unsolved phase of our individual problem which seems truly a far cry from anything of which we have read or thought in the hour of vision.

To unenlightened mortal mind these times of trial totally disprove the vision of John and Paul's strong declarations

of man's freedom, but to the mind instructed by the teachings of Jesus these are but moments of opportunity wherein we may have our senses exercised by doing the divine will and to a degree may learn of the doctrine. Such opportunities come to the youngest as to the most advanced student of Science, and they present not one moment for regret, not one for forecasting future evil or failure. Right thinking should be instantaneous. It is the time to remember that now, this minute, the true selfhood, the child of God, with the desire, the understanding, and the power to think and speak and act rightly, may rise to prove that the light has truly come.

It is the time for actively manifesting obedience to the Ten Commandments and the sermon on the mount. This done, when next we turn to the conclusions of Peter and Paul we shall the better understand what they have written, for in some measure we shall have made their experiences our own. And studying our text-book, Science and Health, we shall read deeper meanings in every line, for "thus will a life corrected illumine its own atmosphere with spiritual glow and understanding" (Miscellaneous Writings, p. 356). The secret lies then in doing the divine will, not in idly complaining that Truth is hard to understand.

To many young students the point most difficult of comprehension in Christian Science is the denial of the testimony of the material senses. It is true that from the first we have to acknowledge that this doctrine of the nothingness of matter has Scriptural basis, for we read Isaiah's prophecy of the thought habit of the coming Messiah, that "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." And we read (also in Isaiah) God's promise of immunity, protection, supply, health, and happiness to him who follows the Wayshower in the denial of sense testimony,—he "that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." This teaching is, however, so foreign to all we have previously received, that it takes some time to grasp the fact of its eternal verity and that at last we have found "the path . . . that shineth more and more unto the perfect day," as contrasted with the beliefs of material sense, of which we read that "there is a way which seemeth right unto a man, but the end thereof are the ways of death."

If we seek to understand the new way while continuing to walk in the old, we shall progress but slowly, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." When, however, we accept the Scripture record as a little child, and by faith step into the new path, doing God's will and following the example of Jesus by denying the testimony of the senses and declaring the allness of God, the doctrine of the nothingness of matter ceases to be a mystery and becomes clearly understood as a simple fact capable of innumerable demonstrations.

This was proven to the writer in her own healing from deafness before she comprehended aught of the workings of Science. Being bidden to declare hearing a spiritual gift, forever normal, indestructible, and at peace, certainly seemed absurd when one was intensely conscious of a head full of booming, whizzing, roaring noises, the while the voices and sounds one needed to hear were wholly lost. It seemed doubly absurd in face of the fact that after periods of medical treatment and an operation one had been told by the specialist that permanent deafness was assured. But, because there was no other hope, the teachings of Christian Science were obeyed, the while a practitioner patiently worked. The will of the Father was done in that sense testimony was denied, and after eight weeks of the reiteration of the scientific fact in the face of the seemings of material sense, not only did the ears waken to hear, but the promise, "he shall know of the doctrine," was fulfilled, for the nothingness of matter became a self-evident fact to a mind awakening to the allness of God.

To the young student blindly eager to grasp the whole of Christian Science in a few months, to whom as yet the simplicity of scientific healing seems a mystery, class instruction appeals as being the likeliest procurer of knowledge of the truth and power in demonstration. Truly this instruction has its place, but it can never lessen the necessity for quiet individual study of the Bible and of Science and Health, and of a moment by moment living of the will of God thus gradually unfolded to consciousness. Often, too, Scientists rejoice in the inspiration of numbers in the church and in the pleasure of association with brother students. These privileges of fellowship do bring us joy and blessing, but we are fitted to receive the greatest good

from them, as well as from class instruction, only when we are constantly and consciously seeking to do the will of the Father.

Studying the life of the Wayshower and noting the growing strength of his understanding as proven by his growing power in demonstration, we note that this development went hand in hand with undeviating obedience to the Father. Reading the record of Paul, who gave all for the truth, who lived it day and night, we find that in doing the Father's will he was led into such depths and heights of understanding as were incomprehensible to those less active and consecrated. And contemporary with him was John. Taught of Love, as all may be, John lived love; and we, reading his letters and the Revelation, acknowledge that John had come to "know of the doctrine."

And she who rediscovered and voiced this truth for us! How came this long-lost knowledge to her? How was there unfolded within her the power to demonstrate it? The poem "Christ and Christmas" records that—

> What the Beloved knew and taught,
> Science repeats,
> Through understanding, dearly sought,
> With fierce heart-beats.

With this statement we couple our knowledge of the outward manifestations of Mrs. Eddy's life, and ask, Is it not written, "Seek, and ye shall find;" and again, "If any man will do his will, he shall know of the doctrine"?

In Christian Science it is an absolute law that the measure ye mete shall be measured to you again, and the measure of our growth in understanding is invariably determined by the measure in which we have lovingly accepted the task of self-evangelization. The lessons of Truth are simple lessons, easy of comprehension if only we take up their study in the right spirit and work according to the rule laid down by the Master. Christian Science is a forever progression, an education so broad, so full, so inconceivably vast, that all eternity is required for its workings. But, from its least lesson to its greatest, no difficulty presents itself to him who comes as a little child—doing the will of the Father.

ALL truths are numbered and easily known, and for every truth we master we lose a folly.—*Charles M. Skinner.*

WHAT IS JOY?

ELBA M. DOSTAL

THE question, What is joy, and what is it to enjoy? is sometimes asked, and it can perhaps be most satisfactorily answered out of one's own experience. The mortal body without the aid of mortal mind could have no sense of pleasure; hence all joy must be mental. The joys or pleasures of this so-called mind are to see, hear, feel, taste, and smell. A great deal of enjoyment is supposed to come to mortals by these channels, but how much of it is unmixed with evil, unadulterated good? Also, what proportion of this joy is lasting, substantial? None, you say. Indeed, if any of the mortal concepts could be prolonged indefinitely, mortal mind would not be in evidence, for it is as fickle as it is fleeting.

Further proof of the unreliability of mortal mind is that what is thought good by one is pronounced evil by another. So poor deluded mortal mind is found to be insubstantial, unreliable, a lie and unreal, because a lie, being ever opposed to Truth, to divine intelligence, cannot have reality. As this fact becomes apparent to consciousness, the mocking tyrant, mortal mind, gloating and triumphing in its ignorant belief in its own power, falls an unmourned victim to the two-edged sword of Truth, and man is beheld as free, the perfect likeness of God; the divine idea, the image of infinite Mind.

During the conflicts between Spirit and flesh, Truth and error, the latter has grown increasingly subtle and tyrannical, thereby destroying confidence in the testimony of material sense. Thus error kills itself. To gain spiritual joy we must overcome every false belief that matter can give pain or pleasure, and the final demonstration will be the glorious understanding of Life as God. This fact being established, material life is seen to be a myth, and if all true joy be in the understanding of divine Mind, in reflecting infinite Love, we shall look in loving obedience to the one who more than any other man taught and demonstrated the fruits of obedience and love, whose coming was the fulfilment of the law.

Christ Jesus gave love for hate and life for death just as naturally as he turned the water into wine and fed the

hungering multitudes. He was ever grateful to the Father, to whom he ascribed all glory and honor and power. There can be no doubt that his Principle was Love, for to his disciples he said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." And then he gave the commandment, obedience to which would open the very gates of heaven on earth, "Love one another, as I have loved you." How simple he made the way! How sweet to follow his example in loving, in healing, and in forgiveness, when we know that the Christ demonstrated by Jesus is the only God-created man. Mortal man, sinner and sinned against, is seen to be unreal, and in this light the true man is seen to have limitless possibilities and to possess absolute dominion over every material belief.

This clear apprehension of the truth of being, as taught and demonstrated by Mrs. Eddy, proves itself to be the Comforter promised by the Master. It does make known to us all things concerning him, even opening to our understanding much of the truth which may not have been fully discerned by those who were the disciples of Jesus. In proportion as her grateful prayers led her to the glorious heights of Christ's teachings, do we pray to follow her, reverently, thankfully, and lovingly. Our hearts go out in gratitude to God for the perfect love which His gift of the Christ manifested to men, and for the joy which attends the full realization of this gift.

One of the most helpful offerings to mankind from the heart of our Leader, who unfolds to us the Comforter, is her loving message given in the hymn "Christ My Refuge" (Poems, p. 12). Its words suggest ideas which uplift the multitudes who sing them in church and home, but more than all they bring to light in each consciousness the radiance, harmony, sanctity, purity, and love in which the spiritualized senses of humanity find delight. Shutting the door on all consciousness of mortality, safe "in the secret place of the most High," the earnest seeker for good stands patiently, alertly waiting for the divine harmony, even the sad, sweet strains which woo the frightened slave of the Adam-dream into a tardy realization that no pain or sorrow is real.

As men slowly emerge out of the darkness of this mortal nightmare into the realm of the real, they are gently taken possession of by a throng of angel thoughts, those constant

assurances of God's nearness and dearness. The waiting consciousness grows more and more alert for good, as these radiant visitors cover him with a shining robe as pure as his soaring thoughts; he finds himself sanctified by virtue of their touch, and basks in the happiness of this love-perfumed atmosphere. In the exuberance of this spiritual joy he gratefully turns to help others to fight the good fight, that they too may see the glory, hear the melodies of divine Truth, strive after purity until it shall descend upon them; be satisfied with the sweet waters of Spirit, and inhale the strengthening, satisfying fragrance of Love.

Thus is mortal sense displaced by the intelligence which the understanding of God and His universe, including man, imparts. Even as Jesus glorified the Father by using the cross to prove the nothingness of error's power, we may glory in crossing out every subtle argument of error, consecrating our every thought to the blessed overcoming which concerns the whole brotherhood of man. Each triumph over sin, disease, and death makes man correspondingly more familiar with ultimate good, the divine Principle which is God. Reveling in His radiant presence, in which no burden of condemnation veils the merciful light of Truth, the grateful heart learns that what God hath made "every whit whole" must be holy indeed.

Evil is merely an illusion, and would involve a waste of precious moments of consciousness when the work of eternity is to know God. No condemnation of storms within or anger without, no burden of grief, sorrow, loss, or lack can depress the one who has welcomed the divine idea. In the penetrating light of Truth, which is most strongly seen when life's burdens are thus disposed of, one finds himself nearer to the perfect understanding of a bright and beautiful world of Love's divine creation.

Then can the dear Master who is with us alway be recognized. One truly sees Christ walking the waves and goes in faith to meet him, conscious only of the spiritual joy which this reward for consecration to scientific thought has brought to his experience. As, with eyes steadfastly fastened on the nearing shore of Life eternal, one walks the surging waves of good and evil, sickness and health, life and death, hand in hand with the Saviour, he grows increasingly grateful. Safe at last, the blessed rock of spiritual understanding having been gained, he looks calmly down

on the seething sea of human emotion,—selfish love, envy, hatred, lust, revenge, self-justification, and deceit. Possessed of all of the blessings with which he who overcomes is crowned, conscious of the close proximity of the Father, happy in the companionship of God's "own children," the freed son of light turns to divine Mind alone for compassionate wisdom, that he may show the poor in spirit that theirs is indeed the kingdom of heaven.

The old helpless sense of poverty, which could neither relieve oneself nor another, has given place to the demonstration of spiritual abundance. Then the earnest desire to help brings daily opportunities, for in Christian Science we are taught that "desire is prayer" (Science and Health, p. 1), and all scientific demonstration is achieved by prayer which in itself understands the verities of being and knows man's highest, most supreme joy to be in the acceptance of God as the only reality. A sense of emotional joy has given place to the stately soul-satisfying harmonies of Truth.

In silence mighty things are wrought—
Silently builded, thought on thought,
  Truth's temple greets the sky;
And, like a citadel with towers,
The soul, with her subservient powers,
  Is strengthen'd silently.

Soundless as chariots on the snow,
The saplings of the forest grow
  To trees of mighty girth;
Each nightly star in silence burns,
And every day in silence turns
  The axle of the earth.

The silent frost, with mighty hand,
Fetters the rivers and the land
  With universal chain;
And smitten by the silent sun,
The chain is loosed, the rivers run,
  The lands are free again.

Anon.

A NEW CRUSADE

CHARLES H. S. KING

ONE of the most picturesque and significant movements of the middle ages was the crusades. They were picturesque because they were connected with the chivalry and piety of medieval Christianity. They were significant because they helped the west to respect the east, and the east to understand the west. The children's crusade was a wave of enthusiasm and piety which extended even to the younger people of the time. Their object was to rescue the holy sepulcher from unbelievers, and the failure of the whole movement was commensurate with its futility, for if the object and methods of the crusaders had been right, the right surely would have prevailed.

In our day we are living in the midst of a crusade more picturesque and more significant than those of Richard Cœur de Lion and Frederick Barbarossa. It is picturesque in spite of its lack of trappings and noisy conflicts. It is significant because it is a crusade to rescue humanity's most precious possession, the original Christianity, the pure teachings of Jesus, as outlined in the four gospels. In healing the sick, casting out demons, raising the dead, Christian Science is restoring Christianity to its rightful place in the estimation of the world, and wresting it from the hands of materiality. Because its object and methods are right, it must succeed, if its followers but remain faithful, because of the inherent superiority of good over evil.

Could anything be more picturesque, then, or significant, or important, or joy-giving, or right, than a children's crusade, or rather, a young people's crusade, following the march of Christian Science throughout the world? It certainly would be the most important thing that young men and young women ever engaged in. Because it is so closely connected with universal human needs and problems, it would be thoroughly practical. Another reason for its attractiveness is that it would be different from anything that young people have ever attempted before. For, on the whole, young people have spent their time growing up into the world and becoming educated by its ways, instead of growing up in God and being taught by Him. In Science and Health Mrs. Eddy writes: "Children should be allowed

to remain children in knowledge, and should become men and women only through growth in the understanding of man's higher nature" (p. 62).

Jesus is the example for all in this growth into the "knowledge of the Son of God," up to the "stature of the fulness of Christ." He is the only individual in the world's history who did not become in the least measure a materialist because of his sojourn on earth. And yet he protested that he was not necessarily an exception, and he expected of all his followers that they should adopt nothing short of the Christ as their standard. Therefore the boy Jesus, with his early consecration to his Father's business and his hopes for the evangelization of the whole world, should be the ideal of every young Christian Scientist, rather than any lesser hero.

The world is ready for such a demonstration of loyalty to Christ. In a sense its cities are built, its roads constructed, its inventions perfected, its researches exhausted, and its wars fought. For what men are doing now on a material plane the people in former and older civilizations have repeatedly done before us, though in many cases with less skill or directness. They have felled forests, built boats and bridges, excavated the earth, and made war against each other. The most important thing of all, however, they have left undone. For the world has yet to be Christianized. On the other hand, the world was never so united, therefore so ready, to be Christianized, as it is today. And never before have the young played so important a part in the world's development. If this is so, then is there not here a distinct call to the young people for service of the world in healthy Christian activity? Christian Science, in the realm of religion, has kept abreast of a progressive age. But as in Jesus' time, so now the laborers are comparatively few, and the writer believes that the young people in its fold will see the opportunity it holds out to them of living truly effective lives in taking up the cross and following Christ.

Such a crusade would need no material organization, no propaganda, no extra preaching. The inspiration for such a movement is embraced in Christian Science and its wonderful opportunity to help the world in an intelligent way. All its needs, as to organization and discipline, would be supplied by the Christian Science organization and publi-

cations. The enterprise would consist simply in a holier consecration to the cause of establishing Christ's kingdom on earth than young people have ever cherished before. It would consist in each young Christian Scientist's holding the thought, "I am a soldier of Christ. My greatest desire is to train myself to work for God's kingdom; and I shall strive to be worthy."

But the young crusaders would also need to study the Bible, and love it and learn what it intends to teach. They would need to read it as the record of a nation whose most representative men aspired to know God. It might help them to study some of the writings of the early Christians, called the ante-nicene fathers. And it would certainly inspire them to read about such splendid men as Martin Luther, John Wesley, and Abraham Lincoln, and our own beloved Leader, Mrs. Eddy; to acquaint themselves with what it has meant to others to stand for Principle, and how all reformers have had different phases of the one evil to overcome, this evil belief being the antagonist of Truth.

The young men and women of America, Great Britain, and Germany should regard themselves as crusaders in whom reposes a great trust, for it is their nations which must Christianize the world. Each individual should begin the warfare with himself and then hold himself responsible for giving his life and doing his share toward the unification of the nations in following Christ. All may not go to foreign lands, but their thought will go into all the world through the myriad currents of commerce, education, and travel; if the home land be thoroughly evangelized, the foreign lands cannot help wanting the truth.

The most significant element of the new crusade must be the natural good which Christian Science reveals and proclaims. Through it we know that God's children are good, strong, well, and happy. There is joy, strength, and health, but no ignominy in being good. The proclamation of this gospel is not a process which must produce long faces or a class of queer people. It is the fulfilment of Jesus' prayer, "That they might have my joy fulfilled in themselves." Its success is assured because of its fundamental nature. The life and needs of the people of all nations are fundamentally identical, though they may seem to differ in temperament or habit. They all desire satisfaction and success, and are all deceived and thwarted by

the claims of materiality. Christ's gospel has for them all health and joy and freedom, just as Jesus promised, "Ye shall know the truth, and the truth shall make you free." The young people should make splendid ambassadors of this natural good, because it is easier for them, if they begin aright, to keep themselves "unspotted from the world."

If, therefore, every young Christian Scientist will consecrate his life to the service of God, and study Christian Science in order to apprehend and reflect this natural good, which has nothing in common with cant, insincerity, sentimentality, or superstition; if he will allow all his reading and study and play and work to serve to fill out his understanding of life as life really is, so that he may play his part effectively as a soldier of the cross,—then the world will be brightened, and all nations will feel the effect; they will enter a new era of health, peace, good will, and prosperity, and we shall hear no longer of Christian nations, but of a Christian world and a united race of men. Then, as never before, it will be seen that "wisdom is justified of all her children."

[Written for the *Journal*]

ASPIRE!

CHARLES C. SANDELIN

WHAT is thy hope, as laboring day by day
In office high or 'mid the loathsome mire,
Or sunk in idleness: dost thou aspire
To aims above this mortal world of clay?
Knowest thou at length, awearied, thou shalt say:
"I yearn, alas, for something nobler, higher,
Yet know it not!" And wouldst thou then inquire
For that strange something, aye, and seek the way?

Above earth's falsities thy steps must go,
Thine eyes on Truth be fixed to conquer fear;
And Love shall guide thee, for thy heart shall know
His tender presence, comfort ever near,
Till o'er the earth-hung mist the light doth show
Mind's pure creation to thy vision clear.

TESTIMONIES FROM THE FIELD

OVER nine years ago there came into my life a light which has never been extinguished. It was the light of hope, and it came through a dear uncle who had been healed in Christian Science. When I was about twelve years old my mother discovered that I was growing crooked —until then I had been very straight and erect. I remember that when this information was first communicated to me, the first shadow of disappointment rose upon my horizon, and deep depression came with it. I sought refuge in my room and gave way to a burst of tears, crying for what I hardly knew, only I felt something had gone wrong which I was powerless to control.

Some time after this I went to Philadelphia, where I underwent a careful examination by several physicians. My parents were then informed that I had a curvature of the spine, but might outgrow it in time by wearing a spinal brace and exercising daily. These instructions were heeded, and I was under the watchful care of one of Philadelphia's eminent physicians. During these years I wore various kinds of braces, including a leather jacket and a plaster cast. I was obliged to sleep in this cast during a period of six weeks. Yet with all of this I grew into womanhood decidedly deformed and a daily sufferer. There was then no hope for me of ever having a straight back, and this in addition to my suffering was a great trial. I was considered a patient sufferer, as I had been taught to believe that God sent all things; and I tried to be resigned to this trouble, thinking it God's way of disciplining me.

After finishing my school studies there followed a general breakdown in my health, and for some years I went through a siege of suffering. For six weeks I was a surgical patient in the University of Pennsylvania hospital. An operation on the spine was performed, and nervous collapse followed. The years passed, and after I had been married a year and a half, still wearing a spinal brace and continuing to suffer, was it any wonder that I was ready to listen to the "still small voice" of Truth when it spoke to me through the healing of a dear uncle? This was the first proof of Christian Science brought to my notice, and I was satisfied that it was of God. I found myself an eager listener to all

my uncle had to relate, as his healing seemed wonderful to me.

One day while in conversation with him I asked the question, "Do you think Christian Science could give me a straight back?" His answer, in the words of the Master, " 'With God all things are possible,' " I shall never forget. Hope came to me that moment, and my only desire was to have Christian Science treatment. Mrs. Eddy tells us in Science and Health (p. 1), "Desire is prayer; and no loss can occur from trusting God with our desires." My prayer was answered very soon, as it was my privilege to visit a Christian Science friend. While there I attended my first testimonial meeting, and I shall never forget the bright happy faces as the different ones testified to the healing power of God. Having gained the consent of my husband, who is a practising physician, I was not long in seeking a Christian Science practitioner, who faithfully unfolded to me the truth about God, and also man's relation to Him.

In a few days all pain in my back had ceased. I echoed Job's words, "In my flesh shall I see God," as I gradually saw my back assuming its natural outlines, and with no material assistance whatever, as I had removed my brace at the request of the practitioner, after having worn spinal supports for eighteen years. I felt like one taken out of prison to be rid of a rigid steel brace and free from all pain. To me the whole earth was transformed! My joy was unbounded. I longed to tell every one this truth about God. I have been relieved of other ailments and limitations through the study of Christian Science. Out of weakness I have been made strong.

Nearly five years ago a little son came to us, and he has always been a picture of health and happiness. Christian Science has been invaluable to me in the training of this little child. The study of "Science and Health with Key to the Scriptures" has illumined the Bible to me. I was a daily reader of the Bible before coming into Christian Science, a firm believer in prayer, a member of the Presbyterian church for years, and an active worker in the Sunday school and the Christian Endeavor society; but the joy and fulness of the Christian life came to me through the understanding of this truth, that God is Love, and that He is not the creator of sickness or evil of any kind. My benefits have been so numerous that I feel in giving this testimony

"the half has not been told." It is with a heart full of gratitude and thanksgiving to God for our beloved Leader, Mrs. Eddy, who has given us Christian Science, that I testify to this truth which has made me free through "the law of the Spirit of life in Christ Jesus."

Estelle Cochran Pearson, Middletown, Del.

WITH the hope that my experience may be of help to others afflicted as I was, I desire to tell of my healing through Christian Science. In the fall of 1901 I noticed a swelling on my left breast. It was painful, and to quite a degree angry and inflamed. In a few days after discovering the bunch I went to Hartford and consulted a leading surgeon. He gave me a remedy to apply, and in a few days I saw him again. By this time the growth had become larger and more painful. The surgeon now for the first time told me that my disease was malignant, and advised an operation at once. In three days the operation was performed, the whole center of the growth being removed, but in less than a year the swelling had returned, and the whole condition was much worse than before. A second operation was now submitted to, which was more extensive than the first. The wound from this second operation refused to heal, and became very much inflamed, with a profuse offensive discharge. The surgeon now called another noted physician in consultation. Both gentlemen pronounced my case malignant, and both strongly advised a third operation, and they said that it should be done at once.

Friends now called my attention to Christian Science. I knew nothing personally of this method of healing, and had very little if any faith in it, but as the most skilful surgeons had utterly failed to help me, I decided to see a Christian Science practitioner. I called upon a practitioner in Hartford, and at once commenced treatment. The gentleman refused to examine the growth, or even to look at it, saying that the healing would be in proportion to his ability to see me only as a perfect child of divine Love. From the first treatment the wound began to heal and my fear to diminish. In six weeks I was perfectly healed, and every sign of the disease had disappeared. I saw the practitioner once a week during treatment, but had an absent treatment each day. For several months before receiving Christian Science treatment I had been obliged almost

wholly to give up all active work, but after the first treatment in Christian Science I commenced my business again, driving a pair of spirited horses from fifteen to twenty miles every day over a hard road, making from thirty to forty calls upon customers, and did this without discomfort. It is now nine years since I was healed, and there has never been even a sign of a return of the old disease.

I paid the surgeon and physician several hundred dollars for their attention to me, and during their treatments lost several months from my business. I paid the Christian Science practitioner twenty-five dollars and never lost a day while under treatment with him. Notwithstanding the fact that the surgeon who first operated upon me told me personally that my disease was malignant, and the second physician, who assisted at the operations, fully concurred in this diagnosis, I have learned since I was healed through Christian Science that both these gentlemen have said that my disease was not what they had pronounced it, but simply an old malignant sore that would have healed anyway. I fail to understand why, if the disease was just an old sore, it was thought necessary to remove the whole left breast, as was proposed, and why they both called my case hopeless.—*E. C. Loomis, Windsor, Conn.*

I AM very grateful for the privilege of telling others of the benefits that have come to me through Christian Science. As a child I had a sense of discouragement and depression which I never seemed able to throw off for any length of time. This was attributed to lack of strength and health. About ten years ago my back gave out, the trouble being diagnosed as a serious affection of the spine. My physician advised complete rest, and at the end of a month suggested that I might be able to be about somewhat if I had a plaster jacket. This was made, and I tried being up, but did not improve. Another jacket was then made which was much lighter, and I was dressed each day, but spent most of the time in lying down, as even sitting up caused more pain.

A change to the seashore at this time seemed best, and after two weeks there I returned home, only to be confined to my bed again, and there I remained for seven years. My physician always tried to encourage me by saying that if I remained quiet, the rest might in time

heal the vertebra. A very difficult and dangerous operation was suggested, but my sister, knowing that I had but just lived through an operation on my neck for the removal of an abnormal growth, would not permit it. For myself, I cared not, for life to me was meaningless. I read the Bible and other religious books, hoping to find something to give me a different thought about life. My father was an Episcopal clergyman and I had been taught to turn to the Bible for help, but its promises seemed not to be for me.

About five years ago a friend let me take a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read it, but felt that even if it could heal me, I would not let it, for it seemed to me I could not take up life again. I read the book, but I did not then understand it, although I was much impressed by some of its statements, which seemed to me very beautiful. Soon after this a family who were Christian Scientists came to live near us, and I realized as I came to know them that they had something to help them meet the problems of every-day life that I had not, and so I was more willing to read the Christian Science literature they kindly lent me. The healing never impressed me, as I was not seeking health,—I was simply trying to find something which would help me to understand life differently.

Two years passed, and when things seemed perfectly hopeless, and when my sister, who was my support and only companion, had undergone an operation from which she was no better but rather worse, and had tried all that *materia medica* could offer, I asked her to have a Christian Science practitioner, of whom we had heard through an eastern friend. She consented, and bought a copy of Science and Health on the advice of the practitioner, for whose loving guidance we shall never cease to be grateful. The text-book became our constant companion, for I read it, as well as my sister, and often I would read to her. As my sister gained in the understanding of Truth, light and understanding came to me, and one day when she came from her treatment, and told me that the practitioner had said that God knows not evil, I realized if He knew not evil, I did not have to be sick. With the dawning of this light came a little strength, and as I gained more understanding of this healing truth, from the study of the text-book, I realized that I could get up; and I did so.

The convalescing process, which I had felt would be a great trial, became a thing of joy, for I found strength was given me each day, and realizing that my strength came from God, I knew I needed no material support, and so burned my yucca jacket. This understanding, which I now realize began with my first reading of our Leader's book, is indeed the new birth, and I now know that "Life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death" (Science and Health, p. 288).

For this revelation of Truth which has been unfolded to me through the teachings of our beloved Leader, Mrs. Eddy, I feel that it is impossible to express my gratitude in words, but I am trying to show my love and appreciation in overcoming, and I thank God for the many blessings which have come to me through Christian Science.

Lois J. Swett, Pasadena, Cal.

"BLESS the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases." So sang the psalmist more than nineteen hundred years ago, and today from every quarter of the globe come songs of thanksgiving from those who have sought and found the truth which sets free, the truth that was meant for all time. Having come through "the valley of the shadow," I should like to add my testimony to those already given in the *Journal* and *Sentinel*.

In November, 1904, I contracted a very severe cold, which later developed into a serious illness. Having all my life enjoyed the best of health, I gave little heed at first to the condition, but the cough remained even more distressing than at first. Our family physician, whose ability as a doctor cannot be questioned, did all he could to relieve me, even suggesting a change of climate; but I continued to cough. I was under his care for three and a half months, during which time my mental condition was such that words could but feebly express it. I became very sensitive, shunning friends, church, and society whenever it was possible. From every side, I seemed to see the result of this trouble, and I could feel that my friends thought the same, because of their oversolicitous attentions to me.

It was while on a visit to Baltimore, Md., during the early spring of 1905, that Christian Science was offered me, and in less than six weeks I was entirely healed, both mentally and physically, through absent treatment. The fear that the trouble might return at some future date, or with the changes of the weather, was not, however, entirely destroyed until about one and a half years ago. Among other ailments which have been overcome since taking up the study of Christian Science, are unusually severe headaches, with which I was attacked twice a month for more than eight years. While I am more than grateful for my restoration to health and wholeness, which I now know is our natural inheritance from our loving Father, God, words are inadequate to express my sense of gratitude to Mrs. Eddy for her wonderful book, "Science and Health with Key to the Scriptures," and for the spiritual understanding of the Bible which I am gaining each day through the study of this book. I now know that God is an ever-present help; that He is "the same yesterday, and to day, and for ever," and that Jesus came to do the will of the Father and destroy the works of the devil,—sin, disease, and everything that is unlike God, good.

Mrs. Catharine Crabbe-Morgenthaler, Harrisburg, Pa.

To the glory of God, and with the hope that it may help others who are weary and heavy laden, I gladly testify to the blessings I have received from Christian Science. During the summer of 1908, after many years of anxiety and various illnesses, my health completely broke down, and general debility, heart trouble, and nervous collapse found me utterly helpless and hopeless and praying that death would end my suffering. For months I honestly followed the advice of several doctors and specialists, who did all in their power to help me, but I got no better; medicine had entirely failed, and as the strongest drugs could not induce sleep, my life was a living nightmare. The last specialist who saw me told me candidly that he could do nothing for me.

Like many others, when all earthly hope had gone I turned to Christian Science, and to Him "who healeth all thy diseases." With the help and unceasing kindness of a Christian Scientist, I struggled on, earnestly seeking that blessed truth which should make me free. For years I had

been restricted to the lightest of food, but in a few weeks I was enjoying everything that came along and without the slightest inconvenience; sleep came naturally and peacefully, and was followed by confidence, health, and strength, and the unreal burden I had carried about so long was cast aside.

Can any wonder why I am still seeking to know more of that wondrous power that has brought me peace instead of pain, given me life instead of death, and light instead of darkness? It is indeed with gratitude that I look up to God, and bless Mrs. Eddy for the wonderful truth she has given to this age.—*Arthur Quy, Bromley, England.*

I AM glad to tell my experience in Christian Science, but the benefits received are without number and I can only give a small portion. I had been a semiinvalid for over twenty years, for several months had only been able to walk to and from my bed to a chair, and at times I suffered intensely. I had several physicians, went to a hospital, and finally to two specialists. The last one told my husband that I must have two operations, but that I was too ill to go into a hospital then. He wrote my home physician what to do, but I only took the treatment about four days.

During this time a relative had brought me a *Christian Science Sentinel,* which lay around for a week or more before I read it; but one day I wanted something to read, and picked up this, and it was just the thing I needed to set my mind at rest. I had been prejudiced against Christian Science because I did not understand the terms used, but after reading this paper I was anxious to know more and had several copies brought to me. There was no Scientist within at least twenty-five miles, and I did not know of any at that time, as these few copies of the *Sentinel* had been left in the town some time before by a visiting Scientist. I sent for "Science and Health with Key to the Scriptures" by Mrs. Eddy and commenced to read it. A few days after this I took off glasses that I had worn about eight years for defective vision, one oculist having told me that mine was the worst case that had ever come to him. This was in February, 1906, and I have never worn glasses since.

The trouble first mentioned seemed to be getting worse,

and I tried to think as to how I was going to get help. I found in the back of Science and Health that there were Christian Science practitioners, and that many people were healed by God through them; but where to find one puzzled me. I then turned to God, and knew that He would show me the way. It came to me to look in the telephone directory and see if there were Christian Science rooms in any of the towns near, and I found that there were. I wrote, addressing my letter to these rooms, and found a practitioner through the kindness of those in charge. I had three weeks' treatment, but did not seem to get any better. A relative in a western city then wished me to try a friend there, so I had two weeks more of treatment, when my practitioner asked me to try some one nearer home. She advised me to go to another city, so I wrote and engaged a practitioner there. In about twenty-one days I commenced to walk, and from that time on I gained slowly but steadily.

I kept up the treatment several weeks longer, and about the first of July I began to do my Science work alone with God. I went through class in September the same year. It was nearly a year before I was completely healed, so that I could do anything I chose. I was then in better health than I had ever been in my life, but that was a very small part of it. The spiritual uplifting and the understanding of God proved by demonstration has been wonderful! Words are inadequate to tell how thankful I am to know God as All-in-all, and to Mrs. Eddy for giving us "Science and Health with Key to the Scriptures."

Mrs. Jennie Staples, Granville, N. Y.

I LONG to express my gratitude for the great blessings received in Christian Science. After much suffering I was sent in the spring of 1910 to Switzerland to get rid of a cough which was exceedingly painful to me, also an internal trouble from which I had suffered in a gradually increasing way for more than six years. I had the best medical advice, and am grateful to my physician for his careful and untiring help. Although life was a burden, I did my best to conceal my trials from others, but my great desire to begin regular work was constant.

In Switzerland a friend spoke to me about Christian Science. This friend talked with much reverence about the Science, but I thought it would mean nothing to me, as

I could not accept the idea of a creator who was omnipotent and who did not destroy or prevent sorrow and suffering, all discord. Christian Science has, however, dispelled for me all uncertainty, all my vain yearning and seeking; has shown me that God is good, that nothing but good awaits us if we understand and trust God; that we are safe in infinite Love.

Faith in the good will of my friend, who urged me to read "Science and Health with Key to the Scriptures," by Mrs. Eddy, made me take up this book. I would not disappoint her love by not responding to her advice. I bought the book, but did not comprehend much. To read this metaphysical thought in a foreign language was not easy for me. My head seemed very heavy because of the internal trouble, which was worse at that time, so I thought that I must either return to the hospital in Holland or that Christian Science must help me. I chose the latter, and wrote for help to a practitioner in Geneva. After about ten days' treatment, mostly absent, the internal disease was healed. Where formerly each step was a burden, I could now climb from one place to another in the mountains, and walk down without any bad feeling. The distress in the head belongs to the past, and while the cough yielded but slowly, it also disappeared.

The great patience and love with which the practitioner explained to me the truth, helped me greatly, and as the light dawned upon me, I realized that I was healed. I could read and comprehend more and more of the Bible, as I studied Science and Health, whereas before this the reading of a paper was too much for me. Now I can read without getting weary, and the Bible in the light of the revelation of Christian Science unfolds each time more beauty. I feel that Love guided me to Christian Science, and is making me spiritually stronger and showing me how to become more and more grateful for Christian Science, how to pay my debt to Christ Jesus, to Mrs. Eddy, and to all who gave me their loving help.

Miss Jacoba Pleyte, Haarlem, Holland.

[Translated from the German]

I WOULD be robbing others as well as myself were I to keep silent longer regarding the blessings which I have received through Christian Science. Over ten years ago my

husband became afflicted with a malignant disease on the right leg. The pain was so terrible that he became almost distracted, and the physician whom I called in said that it was a disease of the bone, and that an operation would have to be performed. The operation was performed, after which my husband was in bed for three months, during which time we had to carry him from one bed to the other, and his suffering was so great that he was almost helpless. Three months later the physician said that he should be taken to the hospital for another operation. He remained there eleven weeks, and an effort was made twice to locate the diseased part of the bone; but the leg never healed, the wound remaining open. A year later he again went to the hospital and underwent the fourth operation. He suffered a great deal under the hands of the physicians, and for four long years was unable to work. After this the leg healed and he was able to walk, but three years later it opened again, and he suffered fully as much as he did before, the physicians being unable to help.

It was at this time, while in the greatest need, that I heard of Christian Science, and asked a practitioner to call. Never in my life shall I forget the words which this woman spoke to me: that God is Love, and that it was not His will that we should suffer in this way. I was astonished! Had I not often read in the Bible that God is Love? Our pastor had often told us that God sends us afflictions in order to draw us nearer unto Him, but it was impossible for me to trust a God who was supposed to be so cruel as to inflict such suffering upon His children. I however learned to trust God when I saw that He helped us out of our distressed condition. My husband's leg was healed, and he was able to take up his work once more. We were in bad circumstances, and I never seemed able to pay the practitioner as it would have been proper to do; but she lovingly told me that I should not worry about it; that she did not work in the Father's vineyard for the money's sake. I kept quiet then, but in my heart the desire firmly took root to adhere to this truth with God's help.

For all this, as well as for the blessings and lessons which I have received through Christian Science, I am thankful with all my heart to God, and to our beloved Leader, Mrs. Eddy.—*Frau Wilhelmine Herman, Rochester, N. Y.*

[Translated from the German]

WHILE reading recently the testimonies of healing in the *Sentinel,* the words of Mrs. Eddy came to me, that if we do not acknowledge the benefits received we are not ready for new blessings. This was a hint to me that I must testify publicly in gratitude to God for the many blessings which are mine. It was not disease which led me to Christian Science, but my striving to find a better method of healing. For eight years I had had opportunity to test the various curative methods and their effects. In all these systems of healing I was seeking for a basic law, but found that the various schools not only contradicted each other, but were self-contradictory, while one method yielded to another, and almost daily new remedies came up which displaced those of yesterday, only in their turn to give place to others, so that there is no permanent basis upon which to build.

While serving in a university clinic I heard of Christian Science and its success, but rejected the subject, as I believed it belonged to the realm of suggestion or similar methods. Shortly after this I was engaged in another line of practice, but the unsatisfactory experiences which I had in these lines induced me to try to know more of Christian Science. A few conversations with a Christian Science practitioner convinced me that it was based upon Principle, and that the conclusions reached thereby were absolutely logical. I secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to translate it with the help of a dictionary and with the assistance of the practitioner before mentioned, as I was not in the least familiar with the English language. I also began to attend the meetings, which at that time were held in a private house, where a few persons gathered who had only a slight understanding of Christian Science themselves and could not contribute much in the way of encouragement. This was in Basel, where today there are many firm adherents of Christian Science, and regular services are held in a hall.

Having been disappointed by the medical as well as by the religious systems in my search after God and peace, yet feeling that I must investigate everything thoroughly, I continued to study the Christian Science literature and attend the meetings, and I was rewarded beyond all expecta-

tion for my perseverance. It is not difficult to accept Christian Science, for it explains in a logical manner what God, man, and the universe are, how disease is healed, how all human problems have to be solved. Moreover, it teaches us to read the Bible understandingly, and the application of the truth is easy; only steadfastness, love of God and man, and self-renunciation are required. I have been wonderfully blessed through Christian Science, and have had the privilege of becoming acquainted with many persons in Berlin, Hannover, London, etc., who have been freed of troubles of every kind. I am unspeakably grateful to God for this truth, and also to Mrs. Eddy for having had the courage to write Science and Health, which refutes all material theories.

Ernst Weilenmann, Sevenoaks, England.

THE blessings and peace of mind which have come to me through Christian Science are too many to leave untold, and it is with a feeling of unbounded gratitude that I give this testimony, hoping it may be the means of leading others into the truth and bringing them happiness. I was led into Science; first by seeing my good wife transformed from a physical wreck into perfect health, and second by receiving immediate relief myself from what seemed to be serious afflictions.

I have spent most of my life in operating woodworking machinery, and have been badly injured more than once. My worst accident was in January, 1910, when in charge of planing-mills, twenty miles from Eugene, Ore. I was caught in the groin by a heavy timber as it came from a big machine, and pinioned against a stationary bench, where I was held for more than a minute, seemingly between life and death. When released I fell forward across the bench, asking the men to leave me alone for a minute or two. I applied the truth as best I could, then straightened up, and was led into the filing-room. They wanted me to lie down, or to be carried home, but I quietly ordered them back to work, removed my overalls, and walked to my room, three hundred yards away. The company physician had been called in the mean time, and after examining me, stated that the pelvic bone was badly injured; but knowing that I was a Scientist, he made no suggestion. I then walked to the station and took the train, reaching Eugene

at noon, where I telephoned for a Christian Science practitioner. By this time I had spent about an hour reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and though I was suffering from an intense soreness, I got partial relief quickly after the practitioner arrived.

This was on Saturday. I slept well that night, dressed and attended church on Sunday, and in the afternoon walked to the practitioner's home, twelve blocks. My family, though hundreds of miles away, were during this time on the road to join me, reaching me on Monday morning. I located them that day, and returned to my work Tuesday, causing much surprise among my men, who had set apart six weeks at least for my sojourn in a hospital. Though my complete recovery was rather slow, on account of the partial paralysis of one leg, it was perfect.

Before I came into Christian Science the Bible was meaningless to me. Though brought up by religious parents, I could get no comfort from their teachings—I felt as though I was without God or guide. It is very different now. Christian Science is my star of Bethlehem, lighting me onward and upward, and with the promise, "Lo, I am with you alway," continually before me, I am striving to go higher.—*M. C. Cantrell, Eugene, Ore.*

I GIVE this testimony with the hope that it may aid and encourage some one afflicted as I was and in need of the assurance that "with God all things are possible." Some years ago, Christian Science was brought to my notice through the interest manifested by my wife and the benefits she received therefrom, which were many. I was not then in need of physical help, never having been sick since quite a small lad, but I did have need of help—divine help.

My need was one of great importance. For many years I had been a constant user of whisky and other intoxicating beverages, and many times to excess. The habit grew and took such root that it was ruining both myself and family. I sought help in Christian Science, and was much benefited. I then thought that I was healed and did not need Science help any longer. I began to rely on my own strength, and the consequence was that I fell, and from that time things commenced to go down hill with me. I lost positions, and went from bad to worse. My good wife in all this trial was praying and working with me to save me from the depths

of sin in which I was fast sinking. Along with my wife in this fight that she was waging in my behalf was another good and noble woman, a Christian Science practitioner who counseled and encouraged her in her struggle, and when the proper time came the error was uncovered, laid bare, and I was receptive of the fruits of this battle.

This was over three years ago. The Scientist came to my aid clad in the armor of Love, armed with the sword of Truth, and she led me as a mother would her child, from the dangers of the sin which beset me back to the loving Father's arms, which are now around and about me, shielding me from all error. Since that time I have been perfectly healed of the desire for drink; also I have learned what God is, and I have been made a better man, a better father and husband.

I could not begin to enumerate the many blessings which have come to me through the study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures." I am now well and happy; my wife and children are happy, and I have a happy home and a good position, proving conclusively that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). All this I owe to Christian Science! I am truly grateful to God, also to Mrs. Eddy, our dear Leader, who has with untiring love shown us the way.—*R. D. Whitehorn, Franklin, Va.*

CORRECTION

In the testimony of Harry Crowther, Worcester, Mass., on page 435 of the October *Journal,* the opening statement should have read, "Two and a half years ago."

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

CHRISTIAN SCIENTISTS are frequently asked why, if they believe in the same God that other Christians do, and use the same Bible, they must needs have a separate and distinctive church; why they cannot retain their membership in the church in which they have been reared, even if they have decided to eschew the use of material remedies and dispense with medical attendance. The question would carry more weight were there only one church, but a large percentage of the membership of the Church of Christ, Scientist, has come from the multitude of churches whose varying creeds, based on this same Bible, have led them to separate themselves one from another and reared seemingly impassable walls between them.

History repeats itself. We have but to go back to the time of the early apostles to find this same question agitating church and state, "Why go they by themselves, seeking another path? Have not we the God of our fathers?" But Paul, divinely awakened to the fact that in his malignant pursuit of those whom he regarded as a menace to the common weal he was actually persecuting the authorized representative of Him to whose service he had consecrated himself, came to see the inadequacy of the faith of his fathers in comparison with the vital truth taught and exemplified by the Master. In consequence he gave himself over to the establishing of the Christian church, going from city to city to preach the new gospel of "works," the "fruits" which should be unmistakable evidence of the followers of Christ, and gathering the faithful together into churches, that they might strengthen each other and work unitedly for the promulgation and upbuilding of the cause.

Had the church thus established remained true to its trust, there had been no occasion for Christian Science, the church "designed to commemorate the word and works of the Master, which should reinstate primitive Christianity and its lost element of healing" (Manual of The Mother Church, p. 17). But the healing practised by the early Christians had gradually come to be regarded as a thing apart; the church was preaching the gospel, but it had relegated its equally important and inherent function of healing the sick to an outside and self-constituted authority.

Christian Scientists are increasingly grateful to the one who has again made available the Christ-healing, who has revitalized the teachings of the Master and made them practical for every-day living. Like Paul they have come to see that in the divided garment, faith minus the works, they have only a part of their God-given birthright. It seems almost a sacrilege to break away from the church of their fathers, but when they have proved for themselves the efficacy of the prayer of right desire, that "the word of God" is still "quick and powerful" to save from sickness as well as sin, sooner or later they learn that the letter no longer satisfies, that the church which contents itself with a proffer of salvation from sin does not meet their need; that if they would experience the fulness of its blessing, they must openly profess the truth which has freed them from bondage to the belief that sickness and sin, evil in any form, is part of God's creation, that which when it was finished was "very good."

Nor is this decisive step so difficult or unpleasant in its undertaking as it was even a few years ago. Christian Science has won respect, even from its opponents. It can no longer be classed as an experiment; the thousands upon thousands of cures wrought through the understanding and demonstration of the teachings of its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are not to be refuted by sneers or ridicule; they may be unexplainable to the wilfully ignorant or prejudiced thought, but they are not to be gainsaid. Slowly but surely the leaven is working, and it will not cease until the whole mass of mortal thought has been leavened.

When a man who for many years, perhaps, has been prominently identified with the work of a church, asks for a letter of dismissal that he may unite with the Church

of Christ, Scientist, his fellow workers can but concede that he at least has the courage of his convictions. Or it may be that his going out from among them entails for a time alienation from family and friends; but if, as the days and weeks go by, the fruits of his right living begin to manifest themselves,—if in his home life he is a better man, if he is a truer friend, neighbor, and citizen than he was before,—they must acknowledge that there is a more potent influence at work within him, that he is living not only the letter but the spirit of the gospel of Christ Jesus, and they will remember this when the time comes that they too are drawn to this gospel of faith and works for the healing of themselves or of some loved one.

Mrs. Eddy writes in Science and Health (p. 367): "A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: 'Ye are the salt of the earth.' 'Ye are the light of the world. A city that is set on an hill cannot be hid.' Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory." The burden of proof that Christian Science is a vital and demonstrable religion rests upon each one of us in our daily living,—we are to be living epistles of the "word," doers and not hearers only,—and it behooves us to be watchful that our every word and deed shall witness to those around us that we too have been awakened and have "come out" into the light of the whole gospel, into our rightful heritage.

ARCHIBALD MCLELLAN.

A GOOD many Christian people are familiar with the statement that "man's chief end is to glorify God, and to enjoy Him forever;" in other words, that this is the purpose for which man exists. In this connection Mrs. Eddy says: "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature" (Science and Health, p. 303). Unfortunately, much of the religious teaching of the past has tended to make men believe that they were glorifying God when their words and actions were in marked contrast to the divine nature, and thus the

divine purpose was to a large extent lost sight of. The perpetual declaration that man is a miserable sinner could reflect little credit upon the character of an all-wise creator, of whom it is written, "He doeth according to his will . . . among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Here it is well to recall the statement of our text-book that "perfect Principle and idea,—perfect God and perfect man,"—should ever be "the basis of thought and demonstration" (Science and Health, p. 259).

In Christian Science we need to guard against the false humility which would degrade man and thus deny the divine likeness, and at the same time we must keep equally clear of the "presumptuous sins" which would lead one to claim a likeness to God while disobedient to His law. Christ Jesus defined most unequivocally the right mental attitude in his demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect." When he was challenged for his bold declarations as to the spiritual man's unity with God, and when his opponents threatened to stone him for these declarations, he attempted to show them that this great truth was the basis of his healing work. He also appealed to their accepted religious teaching in these words: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" He added, "If I do not the works of my Father, believe me not."

Here the student of Christian Science may well pause and ask himself whether he is following in the Master's footsteps, by holy living and Christlike activity, in such a way as to justify his claim to divine sonship. Christ Jesus certainly never sought to limit or restrict the unfoldment of man's unity with God, for he prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." On this point our revered Leader says. "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker" (Unity of Good, p. 49). On page 52 she shows "the need that human consciousness should become divine, in the coincidence of God and man, in contradistinction to the false

consciousness of both good and evil, God and devil,—of man separated from his Maker."

In Christian Science we need to be aroused to the fact that as God is everywhere present, the spiritual man, His representative, being inseparable from God, is also present everywhere. It is true that material sense furnishes no evidence of this fact, but it is undeniable if God and man are forever related as Principle and idea. It is also true that God has never left Himself "without witness," and "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." So spake Peter, fresh from the Master's teaching, and we may well rejoice in knowing that every manifestation of justice, purity, unselfishness, goodness, is a hint that man cannot be suppressed by any amount of false belief, since God expresses the divine nature through man.

Man is peculiarly in evidence when right rises to the overthrow of wrong, as a ray of light first pierces then dispels the darkness. The infinite rightly demands obedience to His just laws, and we can never tell when the wind of Spirit will blow upon the dormant human sense and arouse it to the glory of serving God. In Daniel we find the remarkable statement "that the most High ruleth in the kingdom of men," and that He may call to His service "the basest of men." The one who serves thus must begin to know what it means to be a man, to fulfil the divine purpose at any cost, and to enjoy God and himself forever in living the true life.

It is now held by all thinkers that Christ Jesus presented to humanity the type of perfect manhood,—which knows the Father's will and does it, naturally and with joy. It is also agreed by all Christian believers that we should "be conformed to the image of his Son,"—conformed in thought, word, and deed to the perfect type,—and this Christian Science declares to be possible here and now for "whosoever will." The divine purpose cannot be thwarted by the ignorance or obstinacy of the carnal mind, and we have the assurance that in fulfilment of the divine purpose "all things work together for good." In Christian Science we have a glorious revelation of the way in which we may, must, glorify God, and it should help us to know that the joy which thus comes to us is but the reflection of the

Father's joy in beholding His own likeness, His child knowing as he is known. All the healing work done in Christian Science tends toward this consummation,—it aims to unfold the manhood which expresses God, which has dominion over self, sin, and sense, and which gains the real joy of living in finding the kingdom of God with its power and glory everywhere. ANNIE M. KNOTT.

THE attitude of the caviling and the worldly-wise which some of the clergy have assumed toward Mrs. Eddy's contention that the truth of the Master's teaching is to rest upon scientific demonstration, and not upon theological dicta, would suggest that in their devotion to Christ Jesus' words they have quite forgotten his substantiating works. They have manifestly accepted the explanation of things embodied in the philosophy of material evolution without having grasped the spirit of the scientific method, and hence they have failed to apprehend the significance of this method to Christian experience and history. Having become greatly enamored of physical science, they have taken, as one has said, "a whilom suspected enemy home to their hearts as a useful friend," but they have quite overlooked the very important fact that physical scientists hold all theories tentatively, and accept proved propositions alone as a basis of philosophy and formulated statement. This reliance, coupled with honest effort to find the truth, rather than to find support for promulgated theories about the truth, explains the wonderful contributions which these students of so-called natural phenomena have been able to make to the world's advance, especially during the last century. Happily, the incongruity and far-reaching ill effects of the contrasting ecclesiastical position are beginning to appear to churchmen as well as to others.

Physical science begins at the phenomenal end of things; and so long as it is true to itself, it leaves all inquiry as to ultimate causation to metaphysics. It does not undertake to explain the universe, but to describe it, to examine and classify phenomena to the end that their law and order may be known and utilized in furtherance of the human weal. In the pursuit of this endeavor they subject every theory

and supposition to the one unvarying demand, Will it prove itself? Is it demonstrable? This is the inductive process, the verification step by step by which physical science has wrought its marvels, and now the question is whether in their enthusiasm over it theologians are willing to recognize its limitations and be true to its method.

All concede that practical demonstration of the truths he taught was the distinctive feature of our Lord's ministry, and that of his early followers. They proved the power of the "word." Their method was scientific, and hence successful, and those who stand for the unchangeability of divine law are, or ought to be, sure that the same course would secure the same results today. This is the insistence of Christian Science; and its appeal to men is bringing to the surface much evidence of "the inability or indisposition," as one has said, of much of the reigning Christian thought "to reshape itself in obedience to the scientific order which it has already approved." "Theologians speak of theology as a science; are they willing to advance it by using the scientific method?" Thus queries a physical scientist, and a doctor of divinity makes answer when he declares that the most pressing need of the present day is the formal subjection of theology to its proper place in the Christian life, its classification as naught but theory so long and so far as it is not scientifically demonstrated (W. F. Cobb, *Hibbert Journal,* April, 1911).

Christian Science stands for the unity of the religious and the scientific temper, and maintains that this temper is expressed in a seeking after truth, and not in a struggle for the maintenance of a doctrine or theoretical dogma. It commends the method of the physical scientist in his subjection of all beliefs and opinions to the test of demonstrability, and it insists that asserted spiritual truths are to be subjected to the same test. In the Preface to Science and Health Mrs. Eddy speaks of having, at an early date, apprehended that "this Science must be demonstrated by healing" (p. ix). She therefore substituted Principle for personality, and took immediate issue with the beliefs and customs of those who find their authority as to truth in human creeds and doctrines so long and so unquestioningly venerated as to make it seem a sacrilege to doubt their verity. Whatever, therefore, the material scientist may think of Mrs. Eddy's

views respecting causation and the nature of being, he must and will recognize the consistency of her position, and the legitimacy of the name which she has given to her apprehension of the Christ-teaching.

The attitude not only of scholars and scientists, but of the great body of the wholesome common people, toward religious teaching which is not even thought of as practically demonstrable, is one of exhausted patience; and when the logical consistency and beneficent works of Christian Science come to be seen, when its statements and demonstration of truth are known, its appeal to the fair-minded becomes simply irresistible. These three things, yes, four, are certainly true; namely, that unfettered intelligence will never be content with an unscientific concept of divine Truth; that Christian Science presents to the world an interpretation of the Christ-teaching which is no less satisfying to the intellect than to the heart of humanity; that Christian Scientists are therefore called to an opportunity and privilege whose rarity and possible significance are beyond estimate; and that as they are true to the truth as it has been brought to them, the work of human redemption is again entered upon with that promise of success for which all aspiring hearts have longed, lo, these centuries!

JOHN B. WILLIS.

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXIX DECEMBER, 1911 Number 9

THE ABSOLUTE AND THE RELATIVE

JUDGE SEPTIMUS J. HANNA

IT is of the utmost importance in the study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that clear distinction be made between those statements which are absolute in their meaning, which express the spiritual fact, and those which are relative, which express the human sense, the material point of view. The word absolute is a final term, the strongest term known to any language, and it admits of no degrees whatever. Many of the statements of the Bible and our text-book are absolute. They express unqualified Science, or divine Truth. The relative terms are such as refer to the material sense of things, that state of which we have to take cognizance because mankind cling so tenaciously to a belief of materiality.

When it is stated in our text-book that there is no sin, we understand that an absolute statement of fact is made, because in the realm of divine Truth where all is pure and holy there is and can be no sin. When our text-book declares that sin must be destroyed, we are not to see an inconsistency between the one declaration and the other, but we are to know that the former statement is a statement of absolute truth, while the latter is only relative; that is, that the first relates to divine Truth, and the latter to human error. The concept of sin held by the author of our text-book, broadly stated, is simply the difference between divine Truth and human or mortal belief. In the measure in which thought is not in harmony with divine Truth, it is under the dominion of error or sin. Hence when our

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text-book seems to recognize the existence of sin, it refers to mortal belief, that great delusion which asserts that to be which in reality is not. Likewise, when our text-book speaks of sickness it refers to mortal belief, for in the realm of divine Truth there is no sickness. When our text-book speaks of Life it refers to the eternal Life which is God, and its repeated assertion that all is Life, is the affirmation of the absolute fact which constitutes the reality of the universe.

When it is affirmed that there is no death, this is another, but somewhat negative way of saying that all is Life, for if the latter is true, the former must also be true. When it is said that death is an enemy to be destroyed, this is a relative statement, referring to mortal belief, and not to divine fact. We are not to understand that, because in the realm of absolute spiritual Truth there is and can be no death, the phenomenon of death does not exist as a mortal belief.

We may illustrate the Bible statements by taking as an example the first commandment of the Mosaic decalogue: "Thou shalt have no other gods before me." This is an absolute declaration of divine Truth, for in reality it is not possible to have other gods than the one and only God, as no other gods can or do really exist. We cannot have or possess that which does not exist except it be as a false belief. If God is indeed almighty, that is, all powerful, He must be accepted as the only God and the only power. If other gods really exist, each god must be a power unto himself, or must at least possess some power, in which case there would be as many powers as there are gods. If this were true, what would become of the almighty or all-powerful God who is one? As an absolute fact, then, in order to be logical and consistent we must hold to the position that there is but one God and therefore but one power.

But what of the relative? To mortal sense there are gods many and powers many. That is to say, mortal sense would have us believe that there is an infinite variety of powers beside or apart from God. To the extent that we accept the evidence of the material senses, to that extent we must believe in gods many. How can we reconcile the fact that God is almighty or all powerful with the evidence of the mortal, material senses, except by denying the correctness of these senses? There is no other way of know-

ing God's almightiness than by knowing also that the evidence of the mortal senses is untrue. Yet this untruth, this false view of God and man, believed, is the basis of all error.

Every sin which to mortal sense ever was committed is the result of this false belief. Every crime which has been perpetrated since the world began is due to this false belief. Every wrong enacted by nations and by individuals comes from this false concept of God and the universe. There is not one single false condition of mankind that is not traceable to this negative cause. It follows, therefore, that every sin, every wrong, every falsity in the world is the result of delusion, the consequence of a wrong or erroneous conception of the almighty One and His relation to His creatures. This is made plain by our text-book: "Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse" (Science and Health, p. 94). All this delusion, of course, is on the relative side. The only relationship between the absolute and the relative is that Truth destroys error and good overcomes evil. This is the plain but wonderful teaching of the Christian Science text-book, and when we see its entire reasonableness and incontrovertible logic, we are amazed that the world has so long remained blind to it.

We have thus far generalized. Let us be more specific. It is right for us to declare that there is no sin, provided we are clear in our understanding of the sense in which we make the statement; but, if we ignore the claim of sin, we are ourselves committing sin, for this very attitude makes us the victims of sin and subject to its pains and penalties in the realm of false belief. It is this false attitude which brings all the sickness and suffering to which mortals are subject. All these conditions are the outcome of a failure to know the full meaning of the commandment, "Thou shalt have no other gods before me." This great declaration is the absolute truth. All that is not in harmony with it is the relative untruth. In this connection we shall do well to study the closing paragraph of the chapter Science of Being (Science and Health, p. 340). Let us now note some examples of the absolute and the relative statements of our text-book.

The absolute:—

"He [God] fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind. Hence all is Spirit and spiritual" (p. 331).

The relative:—

"The so-called pleasures and pains of matter perish, and they must go out under the blaze of Truth, spiritual sense, and the actuality of being. Mortal belief must lose all satisfaction in error and sin in order to part with them" (p. 296).

Construed absolutely, if "all is Spirit and spiritual" there is no matter, error, or sin, even as a mortal belief; but relatively there is the belief in the pleasures and pains of matter, which belief must be recognized as a false claim and destroyed as such. So, too, in the above relative statement, read in the ordinary way, there is a recognition of matter, and only by reading this relative statement in the light of and in connection with the above absolute statement, do we get the correct understanding of the author's meaning. Absolutely there is neither error, sin, nor matter. Relatively these things are in mortal belief a terrible delusion, and they must be rooted out and destroyed in order that the great truth that "all is Spirit and spiritual" may be established in human consciousness.

Another absolute statement:—

"Evil is nothing, no thing, mind, nor power" (p. 330).

The relative:—

"Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself" (p. 447).

If we rested upon the first or absolute statement, we would be bound to conclude that evil, being no thing, does not exist even as a claim. If we rested upon the latter or relative statement, we would have to believe that evil is an actuality to be mastered and destroyed. We see, then, that only by reading and construing the absolute and the relative together, and keeping the distinction clearly in mind, can we correctly understand and apply the teaching of Science. We might continue such examples almost indefinitely, but the foregoing will suffice for our present purpose.

The distinction above indicated must also be kept clear in reference to personality and all that pertains to it. Speaking absolutely there is no such thing as personality, in the sense of "mortal personality" (Science and Health, p. 94). There is individuality, or individual entity, in the realm of the spiritually real, but no personality as mortal sense sees or defines personality. Relatively the world is filled with people, or persons, each person being, to mortal sense, a separate individual. Absolutely no individual man can do erroneous or sinful things, for individual as well as generic or universal man is in the image and likeness of God, and God's image and likeness can no more do wrong or commit sin than can God Himself do so. Relatively men do wrong things and do commit sin, so that in the mortal realm of belief there are both sin and sinners. Again let us illustrate.

The absolute:—

"Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science" (p. 475).

The relative:—

"Sin kills the sinner and will continue to kill him so long as he sins." "Understanding little about the divine Principle which saves and heals, mortals get rid of sin, sickness, and death only in belief. These errors are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God in the Science which destroys human delusions about Him and reveals the grand realities of His allness" (pp. 203, 328).

If we accept the absolute declaration that "man is spiritual and perfect," ignoring the relative statement above given, we would be in error to admit for a moment that "sin kills the sinner and will continue to kill him so long as he sins." We would also be in error to admit that sin, sickness, and death "cling to mortals until, here or hereafter, they gain the true understanding of God in the Science which destroys human delusions about Him and reveals the grand realities of His allness" (p. 328).

Only by construing these statements together and in the light of the whole teaching of the text-book can we keep our thought clear. We cannot separate error or sin from the sinner if it be true, as our text-book says, that "sin kills the sinner and will continue to kill him so long as he sins" (p. 203). We cannot separate or detach sin, sickness, and

death from the person so long as persons, that is, mortals, "get rid of sin, sickness, and death only in belief," and so long as these errors "cling to mortals until, here or hereafter, they gain the true understanding of God in the Science which destroys human delusions about Him and reveals the grand realities of His allness" (p. 328).

We are bound to say, in the light of the teaching of Christian Science, that it is impossible to detach the wrong acts of mortals from them until they have detached themselves therefrom by ceasing to do wrong. Therefore to maintain that we must not attach error in thought to personality—"mortal personality"—would be misleading and promulgating a dangerous doctrine. Such a position adhered to would give a person free license to commit sin whenever and however he pleased, and he could excuse his conduct by the specious plea that it did not belong to him and he was therefore not responsible for it.

If we say that we must not attach error or sin to true individuality, we are taking the absolute and therefore the truly scientific stand, and are in accord with the teaching of our text-book, but we must keep the distinction between the image and likeness of God and the sinning mortal constantly in mind. Who, in this age, will dare to claim that any mortal has gone so high as to be free from all error or sin? And of whom, then, can it be said that error or sin does not, in mortal belief, attach to him? The claim that one can be wholly sinless while yet in the trammels of mortal sense would be equivalent to saying that mortals can be spiritually whole or holy.

Note how clearly the distinction between the absolute and the relative is brought out in the following from our text-book: "Anybody, who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam" (p. 345). In all our thought and silent work we cannot too strongly hold to the true and real man, but at the same time we must avoid attempting to clothe the mortal sinning and dying man with the vestures which pertain only to the spiritual man in the image and likeness of God. The "old man" with his sins must be "put off," as Paul says, before the new man, made in the image and likeness of God, can be "put on."

The author of our text-book pertinently inquires: "Can God therefore overlook the law of righteousness which destroys the belief called sin? Does not Science show that sin brings suffering as much today as yesterday? They who sin must suffer" (p. 36). "They who sin must suffer." This means that the mortal person who sins must suffer until he is awakened from his sin and saved through Christ, Truth.

Again let us note how clearly our text-book makes the distinction between the absolute and the relative: "Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin. A mortal sinner is not God's man" (p. 475). Words could not be plainer. Yet if we say that we must not attach error to a person, in the sense of mortal personality, we are in effect declaring that a "mortal sinner" is God's man, thus reversing the teaching of our text-book.

This whole subject is concisely summed up in the article by our Leader which appeared in the *Sentinel* of Sept. 3, 1910, and this should be carefully studied, if it has not already been. If we study and understand this definition given by our Leader, we shall not go astray or become confused in our thought and work. As we separate our own errors from our own mortal concept of personality and strive to overcome them, we shall be able to judge righteous judgment in our estimate of others.

In further illustration of our thought, it may be said that in the absolute sense a monument is nothing. In the relative sense it is a token of love and respect for a person who has passed from earthly scenes of activity, a reminder of the usefulness of the human life that has closed, and a means of preserving the memory of good deeds. The derivation of the word—the Latin *moneo*—to remind, implies a calling of attention to the life and achievements of an individual, not to the death of a person.

When we visit Westminster abbey and look upon the monuments there, we are not reminded of the death, but of the illustrious lives, of those whose names are enrolled on the scroll of fame within that ancient pile. When we stand beside the tomb of Washington at Mt. Vernon, we do not think of Washington's death, but of Washington the soldier, the patriot, the statesman, and "the father of

his country." When we stand beside the Lincoln monument at Springfield, we do not think of Lincoln's tragic death, but of his great character and life; we think of Lincoln the statesman and the emancipator. A monument, therefore, is not designed to remind us of death, but to emphasize the life-work of those who have wrought well and faithfully here on earth.

It goes without saying that Christian Scientists should not criticize and condemn others because they are yet manifesting some error in their lives; in other words, have not reached the absolute demonstration of the truth. Mankind are as yet in a belief of mortal conditions and are all therefore manifesting more or less imperfection in their lives, and only as we are growing out of these false conditions into spiritual understanding can we justly judge of others. We are none of us sufficiently advanced in the understanding of Spirit to be able to weigh our fellow beings in the scales of absolute justice. At the same time we must never forget that the spiritual and perfect alone is real, and is the standard by which all things are to be judged. Let us hearken to the words of our beloved Leader as we read them on page 280 of "Miscellaneous Writings": "There are not two,—Mind *and* matter. We must get rid of that notion. As we commonly think, we imagine all is well if we cast something into the scale of Mind, but we must realize that Mind is not put into the scales with matter; then only are we working on one side and in Science."

Such absolute statements of our teaching will keep us sufficiently reminded of the spiritual real on the one hand and the material unreal on the other if we carefully study and heed them and apply them in and to our daily life and conduct. Our safe and sane way of cognizing error is by knowing the allness of Truth.

UPON the summit of the mount one viewed,
Throughout vast space, a pure and God-crowned world;
The flag of Truth was to the breeze unfurled,
Far in the realm of Life's infinitude;
Matter was but a dream, a passing mist,
Which disappeared when Love's eternal rays
Revealed the dawn of blest, unending days;
O power divine, naught can thy force resist!

Edmund K. Goldsborough, Jr.

CHRISTIAN SCIENCE PRACTICE

BLANCHE HERSEY HOGUE

CHRISTIAN SCIENCE reveals God's thoughts to mankind. Elucidating the teaching of Christ Jesus, it brings to light the things of God. Christian Science practice consists in mentally reflecting God's thinking in our thoughts until through this thought process all in human experience which does not come from God shall be destroyed. Christian Science practice is simple and straight in Principle and rule, yet vast in scope when applied to human affairs. One with Christlikeness, clean and direct in purpose and in method, this spiritually right thinking seeks out and uncovers in its progress every hidden source of sin and disease. Clear to the mind of a child because based upon Truth, Christian Science practice is yet adequate to undo intriguing sin and stubborn disease. With the infinite God as its source, it must be found equal to all finite needs; it must in the course of salvation throughout the ages sweep earth clean of every unholy thought and thing.

Because Christian Science practice is the constant effort to know God as He is and to reduce to nothing through applied spiritual law all that is unlike God, its results are logically the direct manifestation of God with men. Christian Science properly practised means "God with us" in daily life. This practice is in its infancy, however, and while it is appearing and is little by little working out its ends in the affections of men, until the whole and perfect practice shall be realized, there is much to be learned in the detail of its application to individual affairs. The adherents of Christian Science are striving in their several ways to live the simple truth they see—making frequent mistakes, learning in hard ways, perhaps, and possibly even departing momentarily or for a season from the truth they know; yet trying better than before they knew Christian Science to understand God and to live in nearness to Him.

It is here, in the human effort to approximate obedience to Truth, that complexities occur. The simple rules of Christian Science are sufficient for its demonstration; it is the student himself who is involved, roundabout, confused,

perhaps prejudiced or reluctant or rebellious in his own adjustment to the demands of the Word of God. And it is just here, where Christian Science concerns the course of daily living, that two aspects of the situation need to be considered: the personal integrity and purity necessary if Christian Science is to be understood and lived at all; the wisdom and righteousness to be acquired in our relations to our fellow men if Christian Science is to be properly practised.

Concerning the first, he who professes so much knowledge of Christian Science that he is considered to be practising it must be found morally unblamable; must be resolute in obeying first himself the "Thou shalt nots" of Holy Writ. The world, history shows us, had to contemplate and strive to obey Moses' teachings respecting morality for generations before it could receive the purely spiritual teaching of Christ Jesus; and it can hardly be expected that the individual man and woman can do less than to preserve this same order in approaching Christlikeness. Christian Science demands that every one who names himself a Christian Scientist shall grow morally cleaner each day at the sources of his own thinking; shall cease to dally with those things of temperament and disposition which stray from uprightness; shall heed less and less the call of the world and the flesh in all matters. Christlike behavior, in short, registers the quality and quantity of our obedience to Christian Science; and the practice of Christian Science is indeed the practice of righteousness, for it means in its ultimate manifestation thinking and doing and being in accord with the law of God.

Now he who has come only a little way toward God, or he who lapses from the hold he has and must then turn anew to His divine compassion, need not by reason of this straight demand for goodness be discouraged. A good God must answer an honest cry for help, even when it comes from the depths of sin; and he who really wants God and keeps seeking Him will be led quickly out of his bondage to evil. By a straight path of righteous desire he will come ere long upon firm moral ground. Only he shall not, to be honest, stand as professing to have reached this ground when he has not yet come to it. He shall not claim to practise Christian Science any further than he does practise it in thoughts he would be willing the whole world

should look in upon. For he who builds upon any other foundation than divine Principle or with any other materials than those found in an increasingly clean life, builds that which must some time fall.

Granting, then, that a life pure within and without must be his who professes Christian Science, Christian Science teaches its adherent how to attain it. More than moral thinking, Christian Science maintains, is necessary for moral living. Spiritual thinking is requisite if right doing is to be secure; and this because the human mind, even while urging right conduct, believes evil to have power to overturn good, and so has no adequate defenses against evil. The stress of temptation all too frequently outweighs the best moral intention, unless the good purpose be reinforced by spiritual understanding. The thinking which is the reflection of God's thoughts knows no evil; and just a little knowledge of God's thoughts in their purity and perfection —this knowledge, cherished and obeyed—substitutes divine thought processes for material believing, and so builds a divine and consequently a wholly availing stronghold against temptation.

When the forces of God are sought out, the power is found to be all on one side, for the presence of divine Mind makes void all supposed resistance to good. This awakening view of the divine presence sets the things of human experience in a new order. Thought that grasps spiritual power is no longer bound to hearing and seeing temptation; it is loosed to walk triumphant in the midst of evil, for it makes fresh discoveries of moral strength in newly-appearing spiritual points of view. May not Jesus have indicated something like this when he said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he"? The least spiritual thought does more than all that human goodness attempts to do—so he testifies who has been reformed and healed by what Christian Science teaches him of God; for spiritual understanding knows and proves that evil has no power. Morality, difficult perhaps to maintain when evil is feared as power, becomes natural and normal under spiritual law correctly applied to moral situations. So morality, broadly understood as covering the sum of human thought and conduct in every direction, morality preserved and made

sure in spiritual strength, marks the progress of the genuine Christian Scientist. And he who is calling evil unreal is indeed bound to the task of expelling consistently his own sense of evil in order that incorruptible manhood shall appear in him.

Now this does not mean that Christian Scientists as they stand today have attained to perfect holiness or believe themselves better than their neighbors. As has often been said in this connection, they are merely somewhat better than they themselves used to be. This degree of improvement, however, is the all-important register of their usefulness in the field of Christian Science healing. "God will heal the sick through man," Mrs. Eddy writes upon page 495 of Science and Health, "whenever man is governed by God." So, to be less governed by erroneous impulses and aims than we used to be, means that in just this much we can rightly expect the law of spiritual healing to find its way to humanity through the mental paths opened by our surrender of worldliness; in just this much we are useful to humanity, and can be used by God. To serve God means to serve good; and going about to make other people right yields, as the law of God appears, to the task of getting right ourselves. Then, as the succeeding victories over ourselves and the lessons learned therefrom turn out of doors the impurities hidden in the unseen recesses of our own thoughts, we can begin to reflect the spiritually right thoughts which originate in God and through which flow the healing for all sin and all sickness.

The foundation of Christian Science practice is divine Principle; the process of it is faithful mental reflection of God's ideas, the truth about God and man and the universe. The Christian Science text-book, unfolding the Scriptures, reveals the nature of this spiritual thinking and directs us to its achievement; and foremost in the work of it, our own lives must feel its cleansing power. Furthermore, in this whole question of attaining individual purity, it can always be found true that if in our daily efforts we feel far from thinking as God would have us think, we can at least stop thinking in the ways we know He would not have us think; and this is "the beginning of wisdom" and the saving way toward increasing righteousness and peace.

Then, concerning the second aspect of the Christian Scientist's life and work; his attitude toward his fellow men.

As the follower of Christian Science begins and continues this correction within which accompanies his new understanding of God, those about him come into a different relation to him. He has something of value and they soon recognize his new possession. Some of them want it; some of them resist it. And here the new-born Christian Scientist is put to every possible test. Untrained for the work of ministry, he nevertheless has this work thrust upon him. He receives intimate confidences he must learn to protect; is besought for personal advice he must learn not to give; is led into many discussions he had much better avoid. Well must he watch to be faithful in all points. Perhaps the difficulty the Christian Scientist has in keeping his conversation straight and true is one of his chiefest concerns. Upon many occasions he cannot talk about Christian Science; yet, if obeying his ideal, he cannot give power to evil in any of his words. Again, when he is asked about Christian Science, he himself may unguardedly in analyzing a situation suggest to his friend or patient, through needless questioning or superfluous explanation, the very evils he is trying to undo.

Concerning this last, evil would seem to like getting itself inquired about, deplored, enlarged upon, and in every way inflated and exploited; and very cleverly does it insinuate itself at times into conversations where most honest intentions prevail. To be sure, it is the business of Truth to uncover error, in order that error may be destroyed; and Christian Science spares error not at all. But this is far different from the attempt of a human being, even if he calls himself a Christian Science practitioner, to discover error in another human being. Truth, as it streams like light through the clarified thoughts of an honest Christian Scientist, may—for such is its holy office—uncover much error to the patient without necessarily involving the practitioner in any knowledge of the error. Many times, yes, the practitioner may need to point out a pitfall to his brother; but many more times does the clear shining of divine Love, reflected to the brother, rescue him from evils wholly unknown to the practitioner, and, indeed, from sins which should in all mercy remain unknown to every one. A voluntary confession from one seeking relief is one thing; prying insistence, mental or audible on the part of the practitioner, quite another. And more and more are

Christian Scientists trying to check human ways and means; trying to utter "the beauty of holiness" and to let these true utterances do their healing and regenerating work without personal interference.

So all matters local and personal and petty intrude less each day into the thought and conversation of genuine Christian Scientists. They note error as error only, that they may more quickly and effectually get it out of the way and contemplate more unobstructedly the facts of existence. And if it is to the contemplation of spiritual facts that Christian Science invites mankind, and if the manifestation of evil in human experience must be cleared away that God and His works may be understood and enjoyed, it would seem in logical order that we first lay hold of some measure of good with which to withstand evil before we talk overmuch about evil.

One needs a grasp of heaven with which to turn upon the woes of earth and hell, and surely it is this hold on heaven, already somewhat in the possession of the Christian Science practitioner, which should be first shared with him who seeks escape from trouble, that he, too, may seize upon good with which to overcome evil. The sufferer comes to Christian Science to hear something of the goodness of God; to learn spiritual things; to find "the beauty of holiness." Let him, then, find what he seeks without having premature discussions concerning the ways of evil thrust upon him; without being given the opinions of many fellow students about many passing things.

The difference between Science and personal opinions becomes more apparent as we grow better to know what Christian Science is and what it includes. On page 192 of her book "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Human opinions are not spiritual." Then why, as Christian Scientists, hold them? Why impart them to others? Why exchange opinions about this and that, when the rules of Science await demonstration and in the proof of them every human opinion will come to naught? The facts of creation stand and Christian Science reveals them; and as these facts are understood and proved, the whole web of human opinions must disappear. Then surely we should not lay upon each other our personal conclusions about good and evil, about condition, person, place, or thing. Though they may be better beliefs

than we used to have, they are not even yet, perhaps, any legitimate part of Christian Science practice; and in their passing the less we exploit them the better. "Let Truth uncover and destroy error in God's own way," Mrs. Eddy writes, "and let human justice pattern the divine" (Science and Health, p. 542).

Striving, then, to correct his own thinking and living, ruling from his thoughts and conversation whatever is unfit to stand in the shining presence of Christlikeness, sharing with others the good he knows rather than the evil he believes or is trying to disbelieve, the Christian Scientist becomes a reflector of divine Mind and so a Christian Science practitioner in very truth. Then, as others ask from him specific help, he becomes more interested in the prayer or communion with God that defines itself as Christian Science treatment. Definite God-governed thinking constitutes a Christian Science treatment; and the student is constantly striving to understand pure treatment, pure prayer, and to eliminate from his thoughts whatever is unlike it. Inwardly and outwardly the Christian Scientist must live a right life; must speak truth not error, good not evil with his neighbor. And this improved living not only springs from truth as it is better understood, but in turn safeguards thought and life so that truth may be still further apprehended. Through such progress the nature of Christian Science treatment appears more and more clearly to the student.

He learns two things which may look inconsistent upon the surface, but which are in reality divinely consistent. The one is that right prayer—prayer which announces the ever-presence of God and the unreality of all unlike Him—is the very Word of God declared; and it must be trusted as God Himself is trusted. The other is that the student himself sees this prayer, or treatment, demonstrated in outward conditions only to the extent that he is conforming to the law of God in his own life. In other words, Christian Science treatment must receive our highest confidence; we must expect all good to result from it; we must have as much faith in it as in the presence of God, for it is the presence of God declared; and we must even know that our undestroyed errors have no power to stay its action, because God is omnipotent. Then, on the other hand, we must

recognize in all humility that we receive from this treatment just what we make room for and no more.

The logic of the situation shows the divine Word itself to be capable of all healing—yet the human mind receives only the amount of salvation for which it prepares a place. So while righteous prayer, correct treatment of a situation, is in its degree as good as is God, for it is of divine origin and manifests God, yet its beneficent results appear in healing sickness only so far as we let God appear through relinquishing our own individual sin. If the substance of true prayer could be wholly realized, such mighty works as followed Jesus of Nazareth would spring forth abundantly today; and that they do appear in an ever increasing degree gives us hope that God will be more and more recognized as we better love and live all that His presence means.

The genuine student of Christian Science at all times, therefore, enters into prayer expecting to find a whole solution for the problem that is perplexing him. He is learning that the appearing of a problem implies in itself the existence of that which will solve the problem; and through prayer that acquaints him with God he hopes for his answer. In company with this high expectation he knows his task of persisting in faith and patience and increasing righteousness until the human thinking shall yield to the divine and make way for the answer. Prayer cannot change God, Christian Science tells us, but always, if it be honest, it changes us. Our trust does not stimulate the Almighty, but it does break down in us that which would doubt God. Not a partial answer to prayer, but an entire one, is God's good gift. And knowing this, it remains for us to foster our growth in grace until we shall receive all that God sends. So the practice of Christian Science brings the power of God to bear upon our difficulties, and they disappear in proportion to our willingness to be Godlike. Answer to prayer should cost us something, and it does; even our selfishness in all its subtle forms. Hence it is not incorrect to say that we get from Christian Science treatment only what we earn through sacrifice and self-immolation, even though we know that the true idea embodied in a right treatment is as good as the goodness of God, as powerful as the power of God, as destructive to evil as the very presence of God. Spiritual understanding is God's

thought reflected in man. Rightly we may expect from it the instantaneous destruction of trouble, and our hope is not disappointed when we have separated our thinking from the trouble and have become mentally one with the thoughts of God.

Christian Science practice demands, truly, that our thoughts become daily more divine, less human; that our lives be honestly and consistently and painstakingly cleansed; that our words to our fellow men be pure and true, inducing in them greater trust in God. And it promises that the very practice of right thinking shall perfect our thought processes, until Christian Science treatment shall really mean God manifest among men; heaven come down to earth; holiness and happiness and health our constant "crown of rejoicing."

At the dedication of The Mother Church, I remember standing spellbound before that beautiful window whereon is so wonderfully portrayed the raising of Lazarus from the dead. I recalled Jesus' words, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always;" and the understanding of that scene which came to me will never be forgotten. On two occasions since, just before the final and complete demonstration of the power of Christ, Truth, over a seemingly difficult problem, these words of our blessed Master have come to me with the clear realization that no matter how we put to the proof the ever-presence of Principle, we are always heard and answered, and that we should rejoice even in tribulation and say, "Father, I thank thee," even before the demonstration is made.

It has been my privilege many times to see this wonderful truth overcome the belief in sin, disease, and death, and every day I live I love and praise God more, for He is indeed "a very present help in trouble." My heart goes out to our dear Leader, Mrs. Eddy, who has brought to life in me, and in thousands of others, such an understanding of the healing ministry of Christ Jesus, which today means, to all who will accept the freely proffered blessing, abounding peace, health, and happiness.

Mrs. Isabel B. Manning.

[Written for the *Journal*]

A COLLOQUY

BEN. HAWORTH-BOOTH

O WHAT a woe is this! that I,
A child of Him who reigns on high,
Should dwell in this mortality!

Why do I deem that foul is fair,
That dark is light, and hope despair?
And who is Truth's interpreter?

O well-a-day! and woe is me!
How may I gain the golden key
To loose my fetters and be free?

For life is false, and love is cold,
And truth itself is bought and sold,
And earth is mildewed, worn, and old.

. . . . . .

Dear dweller in material dust,
When will you learn—as learn you must—
In Spirit is your life and trust?

Who loveth hath eternal youth,
And life is love of God forsooth,
And love is knowledge of the truth.

And life and truth and love belong
To Spirit, who can know no wrong,
The source of beauty, soul of song.

Then lift to Him your longing eyes,
And Love will aid your high emprise,
And lend you counsel sage and wise.

Your ear shall hear, your eye shall see,
And you shall gain the golden key
To loose your fetters and be free.

THE GODLINESS OF CHRISTIAN SCIENCE

ROBERT NALL

"POSTERITY will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur,—that however little be taught or learned, that little shall be right." These words of our Leader in "Retrospection and Introspection" (p. 61) show with what intuition and foresight she recognized the imperative necessity, in the highest interests of mankind, that the truth she had discovered and given to the world should be promulgated in its purity. If there was adulteration, she urged, the effect would be that "the Science of Christian healing will again be lost, and human suffering will increase" (Retrospection and Introspection, p. 62).

Here we have a statement of Mrs. Eddy's unfaltering conviction that the revelation made to her was divine and therefore embodied absolute truth, that it was for the emancipation and regeneration of humanity, and that it was possible for men to know it definitely and exactly, so that in all its purity and power it would fulfil its high and holy purpose. Huxley once declared that "whatever evil voices may rage, Science, secure among the powers that are eternal, will do her work and be blessed." Though the great agnostic had no thought of Christian Science when he thus wrote, we may take the liberty of applying his utterance to that scientific knowledge of God and His creation which, brought to mankind by Christ Jesus, has been rediscovered and applied in these later years to the joyful redemption of tens of thousands of suffering men and women.

But Mrs. Eddy, remembering the fate that had befallen much of the pure teaching of Jesus, how it had been distorted and misinterpreted and befogged, knew that beneficent results would only continue to flow from this spiritual Science if it were proclaimed as she had expounded it—by the faithfulness and loyalty of Christian Scientists themselves. There is a call, therefore, for what? Demonstration? Yes; but upon what must this be based? Upon a true, precise, and spiritual conception of the fundamentals of our faith. These are explained with what some critics call wearisome reiteration in our text-book. The material for

the acquisition of this pure knowledge is there. The truth is stated with a clearness that is a tribute to the author's singular gift of expression. Hence the inquirer who comes to the study of this Science with a willing mind, and some measure of desire for spiritual things, may be assured that he will find his mental capacity expanding and seeming difficulties disappearing. Grasping the fact that it is no more possible to postulate the finiteness of Truth than it is the finiteness of God, for God is Truth, he will with an awakened desire and a measure of spiritual expectancy enroll himself for the attainment of graduate honors in this universal school of knowledge, enter upon a well-trodden path, and rejoice that every step toward the enlightenment of spiritual understanding brings with it absolutely convincing evidence that he has found the way of Life.

Christian Science knows but one way and one source of knowledge. It is not to be found by browsing in sporadic fields of literature, where there is a feeble imitation of that pure revelation so lucidly explained in our text-book. The temptation in this direction comes with considerable force and is sometimes yielded to with a result that must always attend the futile attempt to mingle truth and error. Old students will bear witness to the fact that they have most progressed in spiritual understanding, and have experienced the greatest demonstration of power, the nearer thought has been attuned to the divine harmonies, when in fact there has been the clearest conception of spiritual reality. God, good, is not hidden to any seeking heart. It is only mortal, material thought that obscures and obstructs. The restlessness that is inherent in the lives of many Christians is the result of failure spiritually to discern spiritual things.

Christ Jesus taught but one way to the Father—a way that is open to mankind. Along this there are no material accessories to assist the wayfarer. These are needless. It is the pure in heart, in thought, in life, in vision, that see God. A mortal's concept of God has always been and always will be expressed in his walk, his conversation, his religion, his entire earthly existence. This is seen in every Christian community. The idols that are worshiped, whatever they may be, and mostly they are self in one form or another, are more or less a mental delineation of the creator as He is conceived to be.

If you visit any eastern city, like Benares for instance,

where the writer was recently, you find this condition of things in a more pronounced and degraded form. The picture is depressing and appalling. It is a visible manifestation of the "red dragon," that awful delusion, the lie of the carnal mind. The ten thousand blocks of wood and stone, with their hideous and obscene shapes and carvings, are but the grossness of mortal mind in objective form. Yet, amid the awful seeming degradation of the higher purer self, you see and hear and feel that the spiritual reality which is of God is not altogether hidden, and that even here men and women recognize that the beneficent Being who is above all and in all is pure and holy and perfect, and that if His children ever hope to be like Him they must know the truth in all its native simplicity and pureness. The traveler will not go through such scenes in a country like India, with its three hundred and fifteen million human beings, without being oppressed by a feeling of how little Christianity has so far accomplished in its regenerating and uplifting mission, and what a vast field awaits the advent of that more complete exposition and demonstration of truth to be found in Christian Science.

But there is need to hasten slowly. The call of the "new era" (Science and Health, p. 43) is insistent. It is a world-wide vision; but it will become practicable only as every Christian Scientist is loyal and faithful. The work of Science must begin in each mental home. The disciple soon learns what is constantly emphasized in all our literature—that he is privileged to "read, mark, learn, and inwardly digest" the lessons of truth which are so freely available; that Science is spiritual, not material, and that his altitude in spiritual growth and demonstration will be in proportion to his fidelity to the basic spiritual truths set forth.

A scientific knowledge of the infinite source of all things is not only the starting-point for a selfless Christian life, but it is the key which unlocks the mystery of the universe. How many of us appreciate its priceless value? While looking with profound respect and admiration upon the labors of natural scientists, especially in their search for the ultimate and final cause, one wonders sometimes at the evident reluctance of many of them to accept an interpretation of the universe which is based upon revelation and ascertained knowledge combined. "In the beginning God"

was rightly interpreted by Mrs. Eddy in her statement that "all causation is Mind, acting through spiritual law" (Science and Health, p. 417). Can there be any possibility that philosophers will arrive any nearer the truth than that? The Christian Scientist, knowing the truth, realizes that his life and work are simplified when he avoids the theoretical perplexities which are not based upon this revealed definition of causation.

Let it be admitted at once that to grasp this fact mentally may require time and much thought. But what is that worth which in its acquisition does not call for patient and persistent seeking with a pure purpose? Let this concept of causation be scientifically apprehended, and it will be found to be the solvent of life's difficulties. For one thing, we then avoid a belief in that fallacy which has for centuries undermined, and still disturbs, the peace of mankind—that good and evil are identical. Christian Science lays the axe at the root of this error, respecting which theologians are beginning to be awakened. "It is the crowning blasphemy," wrote one of them recently, "to implicate God with sin. Heaven and hell express the double-faced unity; good and evil never come nearer than that, whatever gossamer bridge speculation may spin between."

But while conceding that there is possibly no justification for asserting that evil was created by God, His responsibility for it is still maintained. He permits it, we are told, in order that men shall be tempted and tried, and that out of the fiery furnace thus divinely provided, they will come forth purified and ennobled with a desire for righteousness and holiness which previously they had not manifested! Unless the fallacy that underlies this teaching is detected, there will be much floundering in a morass of erroneous opinion which is not the Science of Christianity. Under it there can be no surcease from suffering. Nothing can be more rational and Scriptural than the declaration in this respect to be found in Science and Health. Is it not true today, as true as it was in ancient times, that the "people are destroyed for lack of knowledge"—knowledge based upon and inspired by a demonstrably true concept of God and His universe? There never was a time when men sighed more for the truth. One can almost hear them say, in the words of Paul to the Corinthians, "For we have no power against the truth, but only for the furtherance of the truth" (The Modern Speech New Testament).

Material knowledge increases. We are sometimes overawed by it. The miracle of yesterday is the commonplace of today. The impossible is being achieved. We speculate as to the future and wonder what further discoveries are to be made, quite prepared to accept whatever comes without any attempt to assume that dogmatic attitude of skepticism and criticism which formerly was the prevailing fashion. Yet with it all, is it not perfectly true, as Mrs. Eddy has taught, that such knowledge is not real power. It is only the "knowledge of the Science of being" which "develops the latent abilities and possibilities of man" (Science and Health, p. 128). This is spiritual and eternal. It is not subject to error nor to the fluctuations and erratic procedure of mortal sense. It removes doubts and plants the feet on the rock of ages. Every Christian Scientist knows what this knowledge has done for humanity already. Yet we are only on the threshold, we only catch glimpses of its omnipotence and omnipresence. We feel its power and rejoice in its operations, and our sense of gratitude manifests itself in the harmony of ceaseless prayer, that resting in Life and Truth, that receptiveness to Love's beneficence which, outflowing in a measure of selflessness, seeks not one's own but another's good.

The godliness of Christian Science is grounded in its Scriptural interpretation of the divine nature. Herein lies the necessity that emphasis be laid upon a clear understanding and a full acceptance of its foundational propositions. The fundamentals of Christianity are simple, though still presented in a complex form. The crudities of human speculation and the innate desire of mankind to materialize what is spiritual, if that were possible, is responsible for this. Speculative theories embodied in concrete formulas have been substituted for the simple truth. It was this disposition of mankind that our Leader had in view when she urged the maintenance of the purity of Christian Science, demonstrable knowledge in harmony with the truth of being. She ever kept before her our great Exemplar, Christ Jesus, and showed that it was "the godliness which animated him" (Science and Health, p. 26) that gave him the power he so wonderfully manifested.

Like our Lord, Mrs. Eddy bore witness to the fact that it is the Father that doeth the works, the operation of Mind reflected through human agency. To bear this witness is

likewise the privilege of all who are seeking to attain the divine standard of life. When we are partakers of the "sincere milk of the word," or "the pure milk for the soul," or "the spiritual milk without price," as the text is variously interpreted, we shall, while ever on the watch, never be led into adulterating the truth. But can we always avoid that? says one. Can we always detect error, and how? Yes, by seeking to know and knowing the truth. There is no other way. Sin, sickness, disease, and death are not, cannot in the very nature of things be, the result of pure holy lives; they are phenomena which clearly indicate belief in error, and the necessity for at once reversing the false testimony of the physical senses.

It was in this way that our Lord did his healing works. The wayfaring man cannot err here any more than the student of any science who is careful not to depart from basic law and rule. We know the truth by what it does for mankind; its uplifting, regenerating, purifying effects are among the certainties of existence. It is the "godliness" which is "great gain," based not only upon a spiritual conception of God as the creator of only that which is "very good," but upon an all-absorbing faith in Him. Faith, some one has said, is that which a man lives inwardly, and which orders his way outwardly; it is the instinct of the spiritual world, the only world there is in reality. But such faith, seeing the truth that saves in its virgin purity and freshness, cannot be generated by force. It is of God; it is the possession of every man who lives in an attitude of spiritual receptivity and the spirit of childlike humility.

Those quiet moments of calm meditation which come to all are the times when we are able to see how chaste and beautiful is the gospel of Jesus when stripped of all the superfluous concepts with which men have sought to garnish it. It is then, too, that many of us have seen "what torments of pain we have endured from evils that never arrived," and how Max Müller was right when he declared that, "however far the human may be from the divine, nothing on earth is nearer to God than man, nothing on earth more godlike than man." Thus it is that the Christian Scientist purifies his conception of God by knowing the reality of nothing but good. It is in this spirit that he testifies to the faith that holds him in the grip of right

endeavor. Thus guided and impelled, he seeks to be the embodiment of that pure thought of God which he has learned by study and by demonstration, by sitting at the feet of Christ, Truth, where alone he finds rest.

In this mental realm, where thought is winnowed of all error, the godliness and the grandeur of Science appear in all their stateliness, and bring with them new life to unawakened souls. He who thus lives will carry with him the fulness of divine Love and the heritage of the divine presence, at the bedside of the sick, in the home, the office, the workshop, the crowded thoroughfare, the quiet rural scene, on the restless ocean. He well knows the joy and strength of the "daily life divine," of communion with the Father; and reflecting divinity in the measure of his understanding, he will open the kingdom of heaven to many suffering and sorrowing ones. He will keep pure that which is the truth of God. While active always in Christly work, he will often, too, be in the attitude of Whittier's saint,—

> With smile of trust and folded hands,
> The passive soul in waiting stands
> To feel as flames the sun and dew
> The one true Life its own renew.

Such a life is that blending of the "outward and visible sign and the inward and spiritual grace" which stamps the sincere follower of Christ Jesus.

COMES a tide of joy,
  Surging, surging,
Till it fills my life,
  Urging, urging;

Now the voice of God,
  Clearer, clearer,
Calls the wayward heart
  Nearer, nearer;

And with song I answer,
  Serving, serving,
Thou my all shalt be,
  In faith unswerving.

Elizabeth Mallory.

LAW

REUBEN POGSON

THE word "law" conveys to the average individual a sense of hardness, sternness, an unbending force that pursues and punishes its transgressors remorselessly, with eyes blind to all alleviating circumstances. This attitude toward law is begotten of the carnal mind, which hates all restrictions, all limitations placed upon its inherent unbridled license. Good being naturally lawful, it follows that evil, error, is necessarily of a lawless nature.

Law in Christian Science is understood as causation in operation; it is the link that connects the cause with the effect, the "cord of lovingkindness" that unites them; it is the act of transmission from Mind to idea, the process and mode whereby Mind, active intelligence, is recognizable. Law connects the moment between the divine fiat "Let there be light" and its fulfilment "And there was light." Law joins "God spake," to "And it was done." The stars circle in their appointed place by law; the morning flowers are bejeweled with dew by law. The mighty sun bows burnished obedience to law as certainly as its tiniest beam. Law underlies cosmos; lawlessness is chaos: therefore law cannot be unkind; law is as tender as its source, Love. No part of infinity could be removed without the collapse of infinite unity; hence law is an integral part of the unity of good, a necessary factor in the character of God. The failure to recognize this indicates ignorance or moral obliquity.

Here it may be asked, Must we wait until we are wholly dwelling in an absolute state of spiritual consciousness before we become law-abiding? To this Christian Science answers, No! If we tried to do so we should ever remain waiting. Spiritual consciousness is to be attained by the fulfilment of the responsibilities entailed in spiritual consciousness, obedience to law is part of our responsibility. Mrs. Eddy was a great spiritual jurist, and nowhere outside of the Scriptures is to be found an explication of spiritual and moral law equal, in any direction, to that given in "Science and Health with Key to the Scriptures." To the scientific metaphysician the text-book of Christian Science is the standard authority on spiritual jurisprudence. The

statements in this wonderful book are not involved in legal terminologies hard to be understood, but are capable of apprehension and demonstration by simple folk. On page 342 the author says, "If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident." It is clear from this that all Christian Science healing is based on law,—immutable, irrefragable law. The victim of false material concepts of law, such as contagion, climate, heredity, can by an understanding of the truth, *per se* or by proxy, be removed beyond the scope and pale of this false jurisdiction and placed under the healing operation of divine law. This operation is spoken of by Paul where he says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

It may reasonably be asked in what way can any individual become naturalized as a citizen of that dominion where spiritual law obtains and the beliefs in material law are rendered null and void. The requirement was named by Jesus, when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." How this was to be achieved the writer never could satisfactorily see until he studied Science and Health, hence he can recommend the same course to others.

The incompatibility of mortal health laws with an ideal of justice, and their failure to solve the problem of being, has produced many an agnostic. Christian Science has come to remove these difficulties by revealing to mankind the absolute law, the manifestations of a cause which is so immutable, so fixed, as to be a law unto itself, even the divine Principle of the universe. The spiritual perception of this is the death-blow to a superstitious belief in miracles, and he who catches this glimpse of reality will understand Mrs. Eddy's statement concerning the miracles of Jesus, when she says, "These mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness" (Science and Health, Pref., p. xi). This divine influence is the law of God of which Jeremiah spake, "I will put my law in their inward parts, and write it in their hearts." The recognition and understanding of this

law destroys the false belief in material law and gives freedom from its bondage.

Every one who comes into Christian Science does so because he acquires a view of God that meets his need. Many see the possibility of their needs being met by recognizing God as Love; others gain help by realizing that God is the only Mind; but neither of these helped the writer so much as that recognition of spiritual law which the study of Christian Science gave to him. This recognition destroyed immediately the chasm of time between the works of Jesus and the present moment. Those wonderful works were based on an eternal law that is ever demonstrable, and if in a measure we can repeat the works, then the existence of an eternal law is proved, the works of Jesus rendered rational and apprehensible, and the charnel-house of skepticism is swept forever away. Later on, "Rudimental Divine Science" by Mrs. Eddy was taken up, and at the very beginning was found a distinct utterance respecting this aspect of Christian truth. Here Mrs. Eddy defines the Science which she discovered, as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

The explanation of the majestic stability and steadfastness of Jesus' work is given us in this definition. Because Jesus was conscious of the fact that his spiritual existence and identity, and also that of Lazarus, were maintained in unchanging relationship to the Father by a divine immutable law, he could say beside the grave at Bethany, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." The Son's prayer is not a petition; it is part of that causation in operation which we have termed law. The spiritual idea of what to mortal sense was Lazarus, had issued forth from divine Mind, and the Son by reflection had reaffirmed its existence. It was this reaffirmation which Jesus made that was heard on high, and this prayer raised Lazarus from the dead. On other occasions he said, "As the Father hath life in himself; so hath he given to the Son to have life in himself." "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." The seeming mortal law of death had to yield to the spiritual law of Life.

The prophet Elisha did not break the law but demon-

strated it when he caused the iron axehead to swim. Mrs. Eddy has taught us that man "is the compound idea of God, including all right ideas" (Science and Health, p. 475). All right ideas are therefore fixed by law operating in the consciousness of man, and as these ideas can never get beyond or outside the sphere of this consciousness, any circumstance which seems to dispute this fact is unlawful. The consciousness of Elisha, reflecting the omnipotence of God's law, refused to accept the testimony that the axe was beyond the reach of his God-given consciousness, and asserting his divinely legal rights the mortal beliefs in specific gravity were annulled. Jesus at a later stage of human history, possessing that faith in law which is begotten of understanding, walked on the water, and when Peter failed to follow him, uttered the rebuke, "O thou of little faith, wherefore didst thou doubt?" Here we see that it was not the law of specific gravity which caused Peter to sink, but the weight of his doubt, the expression of his belief in material law. Herein is the clue to all human failure to do the will of God and thereby establish the kingdom of heaven on earth. It is the doubt of mankind which is the breaker of spiritual law. Here we see that Christian Science is the universal remedy, because it first interprets "the Principle and rule of universal harmony," the natural sequence of such interpretation is its demonstration, and the law of God is made manifest.

The futility of opposition to the divine decrees was revealed on the road to Damascus, when the voice of Truth said to Saul, "It is hard for thee to kick against the pricks." Through obedience to the heavenly vision Paul, after a unique series of vicissitudes, trials, and experiences, was so convinced of the existence of an eternal law holding man forever intact and secure in the divine Mind, that he was able to enumerate all the ills that flesh is heir to and then to declare that none of these things could infringe or break in any way that law of inseparability which exists between God and His idea man. The psalmist said, "Great peace have they that love thy law: and nothing shall offend them."

A significant fact of which all Christian Scientists should take notice is that their Leader included the Church Manual as one of the three most important works for them to study. It has been said that unjust laws make an immoral people, but it is also to be noted that immoral people desire no laws

at all. The by-laws laid down in our Manual agree with the divine law which says, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." The by-laws of our branch churches should be framed upon the same basis. Christian Science students have not arrived at that state of spiritual purity where each one can safely be his own lawmaker, or in a no-law state. Error sometimes argues that we have arrived at such a point, but this is confounding the lawless earthly mortal with the spiritual idea of divine Principle. Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." All Christian Scientists who appreciate this fact will check the inherent lawlessness of mortal mind which tries to manifest itself through them to impede the progress of the Church of Christ, Scientist.

The best way to show our gratitude to our Leader, our great teacher of spiritual law, is to demonstrate that obedience which is the essence of response to law, that she too may be able to say as did the Master, "I have glorified thee on the earth: I have finished the work which thou gavest me to do," because her followers apprehend that only loving adherence to the undeviating law of Christ will insure complete victory over the law of sin and death.

"I AM the light,"—so spake in days of old
The God-crowned Jesus, meek as he was bold.
He spoke the word, and lo! the light of Love
Descended softly, like the nestling dove:
The light of ever-present Truth and good
Brought joy to mourners, to the hungry food.

"I am the light,"—the voice still speaks today
In angel thoughts that point the heav'nward way:
The light of Love illumes the path of men,
The healing of the Christ is here again.
And all around we hear the trumpet-call,
"Our Father-Mother God is All-in-all!"

John Steen.

THE BURNING BUSH

RICHARD P. VERRALL

THE remarkable experiences through which Moses passed from the time that he was discovered as a baby among the bulrushes of the Nile, up to the time that he is said to have talked with God in the burning bush at the age of eighty, are only barely touched upon in the Hebrew Scriptures. This is probably due to the fact that Moses was an extremely modest man, and if he did write the book of Exodus, it is only natural that he should have refrained from recording any but the essential features of his personal history.

In the book of Acts, however, Stephen furnishes some interesting biographical data concerning Moses, which had evidently been handed down by oral tradition. From this source we gather the fact that Moses' career was divided into three periods of approximately forty years each. The first dates from his birth until he fled from Egypt; the second covers his sojourn in the land of Midian and until he returned to lead the Israelites out of Egypt; the third includes the wanderings in the wilderness, and completes his earthly span with his mysterious disappearance, to material sense, from mount Pisgah.

As a child Moses escaped a fate similar to that which was afterward designed to destroy Jesus in the days of Herod. He then, under the patronage of Pharaoh's daughter at the Egyptian court, received a liberal education in all of the arts and sciences of the Orient. It is certain also that he was familiar with the Hebrew tongue, and that he was thoroughly versed in the ancient traditions concerning God's promises to the people of Israel. While not unmindful of the personal advantages that fortune had thrown in his way, Moses was apparently much more interested in the welfare of his Hebrew brethren than in his own advancement. He undoubtedly applied most of his time and thought to the solution of their problems, and his indignation must have many times been aroused as he witnessed the maltreatment of the children of Israel. One day when he saw an Egyptian taskmaster striking an Israelite, his anger got the better of his judgment, and he slew the Egyptian. When this act became known, Moses

realized that he had made a mistake, and that by taking the law into his own hands, instead of waiting on divine justice to settle the question, he had cut off, for the present at least, all hope of redressing the wrongs of his people.

We next find him entering upon the second period of his eventful career, and having escaped from Egypt, he became the son-in-law and servant of Jethro, a priest of Midian. As a fugitive from justice Moses spent the next forty years of his life tending sheep in the Arabian desert, a calling which evidently afforded him plenty of time to think over the events of his previous life and their bearing on the future. Here, far away from human contact and the doings of the world, he must have grown closer and closer to God, and here he was eventually to receive the divine revelation which ultimately led to the exodus of Israel from Egypt.

Probably there were many times, as the years rolled by, when Moses felt that his life had been a failure and that the mistake he had made in Egypt could never be atoned for. At other times there must have come to him clear glimpses of the truth about God and man, and at these times he undoubtedly realized that no human power could prevent God's promises from being fulfilled to the seed of Abraham. It is however clear that he never for a moment gave up his quest of spiritual reality, and we have the assurance of the great Teacher that "every one" who sincerely seeks the truth will find it. It was probably during this part of Moses' experience that he wrote the ninetieth psalm, which begins, "Lord, thou hast been our dwelling place in all generations," and which contains the beautiful prayer, "O satisfy us early with thy mercy."

One day, having led his flock farther than usual into the back part of the desert, and while returning by way of Horeb, the mountain of God, Moses met with a most remarkable experience. An angel of the Lord appeared to him in a flame of fire out of the midst of a bramble bush; and as he looked, behold, the bush burned with fire, but it was not consumed. Moses, being a trained thinker, at once turned aside to investigate this strange phenomenon. His spirit of inquiry was rewarded by a direct response from infinite Mind, which bade him take off his shoes and remain at a distance, for the place on which he stood was holy ground. Explanatory of such instances of communion between man and God, Mrs. Eddy says, "It is possible that

the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets" (Science and Health, p. 214).

On this particular occasion Moses received detailed instructions as to the part he was to have in the emancipation of his people from the bondage of Egypt, and for the first time God reveals His identity as "I AM THAT I AM," which means Being itself. It is evident that the spirit of Moses had been well-nigh broken since he fled from Egypt, for we find him explaining to God that he is not capable of so important a work, that he considers himself lacking in eloquence and of a slow tongue; then God reassures him that He will be with his lips, but Moses still pleads extenuating circumstances, and God at length permits Aaron to act as the spokesman under Moses' direction.

This quaint narrative, whether historically true or only allegorical, portrays in an interesting and helpful way the workings of the human mind. What is termed personal sense would first have us believe that we are self-sufficient and can get on quite well without the assistance of God. Then comes overwhelming evidence of the fact that all flesh is grass, and that man born of woman "is of few days, and full of trouble." Having risen superior to the suggestion of discouragement, however, one perceives the true idea, namely, that while of his own self he can do nothing, still, whatsoever he sees the Father do, that he can do also.

As a matter of fact, every human being follows in some respects in the footsteps of Moses. He first sees his brethren around him in bondage to the Egyptian taskmasters of physical sense. He next attempts to help them in his own misguided way; but finds that he must first win his own pardon before he can free others from their material bondage. This brings him into a state of self-immolation which, if not held within bounds, may for a time obscure all hope of individual salvation. Again the scene changes; hope returns and God speaks from the burning bush of spiritual illumination. Thus charged with divine authority, Moses demands the Pharaoh of personified evil to let the people go.

In elucidating Genesis 1:3, on page 503 of Science and Health, Mrs. Eddy says: "Immortal and divine Mind presents the idea of God: *first,* in light; *second,* in reflection;

third, in spiritual and immortal forms of beauty and goodness." Thus it is that mortals through various stages of human development put away the false beliefs of personal sense and put on the new man in God's image and likeness. As in the case of Moses, the first step is to apprehend the light; then follows the spiritual reflection of the light. Finally, God's universe appears in all of its pristine perfection and beauty, and man is no longer seen as a slave to the corporeal senses, but he stands revealed as a child of God, having dominion over all the earth.

[Written for the *Journal*]

WATCH AND PRAY

CAPT. R. E. KEY

ART thou a seeker for harmonious day?
Pale pearls the twilight in the quiet skies,
The clouds dissolve, and plainer grows the way,
As Love's clear vision meets the longing eyes.

Hast thou to meet the chastisement of scorn,
Which seeks to injure through material sense?
Arise betimes, as one who, heaven-born,
Wieldeth the weapons of omnipotence.

Wouldst thou be strong to touch the closed eyes
And watch the veil fall powerless away?
Live in the strength which only God supplies,
Searching no farther for a future day.

Speak of the Spirit, not from chance or choice
But as necessity of what ye see;
Let the true tone of Love's immortal voice
Fall as sweet music with thy ministry.

Healing and saving, self alone subdued,
Dreading no pitfall, seeking not a prize,
Losing the earth, and with the truth imbued,
Watch ye and pray, and so be satisfied.

GIVING AND RECEIVING

LUCY HAYS EASTMAN

IN Science, giving and receiving go hand in hand. He who is the medium through which the law of Love is manifested, dwells in a state of recipiency which both gives and receives. Real giving and receiving are just as accurately governed by spiritual law as addition and subtraction are governed by mathematical law, and all who obtain a thorough understanding of this spiritual law and yield obedience thereto, receive its blessing as certainly as obedience to a mathematical rule yields its gain. This places giving and receiving in scientific accord, and precludes any liability of deviation from divine Principle in their exercise. There is but one right method of adding three to four or of subtracting three from four, and neither the teacher's sympathy for the arduous efforts of his pupil, nor the pupil's possible inability to grasp the rule, can ever alter in one jot or one tittle the invariable law of mathematics respecting the matter. It is the student's task to bring his thought into at-one-ment with the operation of the rule, before he can hope to benefit by it.

When divine law is applied to the finite human sense of giving and receiving, it tends to give it a universal and impartial expression; as Mrs. Eddy tells us, "Whatever blesses one blesses all" (Science and Health, p. 206). Its outcome always makes for mutual good and general satisfaction. It creates equality and interdependence of relationship kindred to that between Principle and idea, God and man. It is expressed in such Scriptural promises as: "I will be his God, and he shall be my son;" and, "He that keepeth his commandments dwelleth in him [God], and he in him." By its very nature this divine law precludes either impoverishment or superfluity. For example, the act of adding or subtracting neither limits nor enriches mathematics, neither gives anything to it nor takes anything away, for it is already complete. The use of its terms is simply the manifestation of basic law controlling the relationship of known quantities with other known quantities, according to an unchangeable order.

So with the law of man's relation to man. All his affairs are governed by the perfect law of divine Principle;

hence, in giving or receiving, as in adding or subtracting, there should be no fear of one's loss at the expense of another's gain, for Principle is just and impartial; it is "no respecter of persons." Like a number, man is a perfect integer, he is complete within himself; nothing can be added to nor taken from him. Like the balanced scales, man, scientifically speaking, is in a state of perfect equilibrium, and moves in reciprocal relation to every other divine idea within the orbit of spiritual love, receiving all that God gives and through reflection giving all he receives. Human life must be improved before thought is lifted to perceive the actualities of Spirit. As this requirement is met, thought commences its mental journey from sense to Soul, and its first faltering footsteps are oftentimes in great need of guidance and support. Christian Science supplies this need through the explanation and demonstration of the sustaining and healing power of the Christ-idea. This is accomplished through the human medium of the Christian Science literature, its church services, its lecturers, its reading-rooms, its committees on publication, and its healing work. Since the source of this helpfulness is spiritual, the channel through which it flows, in order to be found worthy, must exemplify the highest qualities of thought and conduct. Meekness, temperance, and honesty must uphold all the human activities of the Christian Science cause. This of course requires the correct giving and receiving of compensation, which must fulfil the law of justice and right.

In the practice of Christian Science healing, it is the understanding of God, divine Love and impersonal Truth, which enables the seeker to find his health, and this through spiritual, not material, means. Hence the recipient's first debt is to the "great Physician," and must be paid in terms of Spirit; for matter and Spirit, being opposites, have no interchanging medium, no recompense one for the other. To pay is to satisfy; primarily, then, to pay for a Christian Science treatment is to satisfy through obedience the law of Truth and Love, so that "Love is reflected in love" (Science and Health, p. 17). In this way, the same obligations rest upon both the recipient and the giver. It is thus that divine Love meets, instead of overtaking, every human need.

A sharp line of distinction is drawn between the impersonal healing Love and the human consciousness of the

practitioner, which is but the prism of Truth and Love to the degree that his understanding of metaphysics is spiritually scientific. Just as marked a difference exists between the patient's indebtedness to Truth and his indebtedness to the practitioner. A material return simply and justly remunerates the practitioner for his time; it has nothing to do with compensation for the healing and other benefits received. Small wonder, then, that he who remains in the darkness of envy, resentment, selfishness, or any other unloving shadow, though he may have honestly paid the practitioner for the time he has given, and may have fulfilled any other human requirement, still murmurs and wonders why his healing is so long delayed. His debt to Love is still unpaid, nor need he be surprised if some wiser brother, having fought his way through mighty wrestlings and noble effort out of the density of sordid self into the opalescence of humility and faith, finds there instantaneous recovery. Did not the Master say, "Blessed are the meek: for they shall inherit the earth"?

The practitioner's part is primarily to give out, and yet according to the reciprocal law of reflection it is just as necessary for him to be as willing to receive as to give. Since a spiritually scientific relationship is reciprocal, this must be manifested in the relationship between practitioner and patient, and this admits of neither over nor under payment. We need only turn to Paul's second epistle to the Corinthians to find a good example of what the human situation should be in regard to the practice work: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."

The practitioner knows that if he is to succeed in healing the sick he must deny the sense testimony and realize the fact that "man is never sick, for Mind is not sick and matter cannot be" (Science and Health, p. 393); and he knows he must bear that statement out by acting accordingly. He must likewise deny the sense testimony of limitation and poverty, knowing as he does that man exists at

the standpoint of infinite supply. He must also uphold this statement by acting in accordance therewith. He must rescue his patient from parasitical and selfish dependence, and open wide to his thought all the channels of omnipresent opportunity. He must unclamp the chains of fear and loosen his rigid clutch on crumbling matter.

Every worthy Christian Scientist will be considerate and humanitarian, but he will be true to the wise old philosopher's statement which Mrs. Eddy quotes in the Preface to "Miscellaneous Writings" (p. xii), namely, that "the noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms." The Christian Science movement is a religious cause which is endeavoring to fulfil the command of the Master to "heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Thus it is taking its place today in the foremost rank of all that makes for helpfulness and good will toward mankind. It has made for itself a high standard, and it depends upon Christian Scientists to maintain that standard by exemplifying in their individual experiences the best, the most truly Christian methods in every human situation; and this demands constant spiritual progress.

There is no doubt in the mind of a true Christian Scientist as to what healing system stands as the very best in his estimation, and it is therefore consistent for him to value highly the time of the individual who is employed in its application. It is human nature to underrate what one gets for nothing; nevertheless the Scientist will not withhold his rightful assistance from any who may not be able to fulfil their obligations. Christian Science lifts out of poverty into a normal condition, wherein we all may find a supply for every righteous demand and "owe no man any thing, but to love." It is not inconsistent that while one is striving for the things of the Spirit, the rest should be added unto him. He who sows faithfully and well of the spiritual things, cannot avoid reaping in proportion to his need, for this is normal and righteous. Let us, then, as Christian Science workers, remember Isaiah's call to all who were seeking the spiritual manna: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

THE CHURCH OF CHRIST, SCIENTIST

ARTHUR E. BLAINEY

IN answer to Christ Jesus' question, "Whom say ye that I am?" Peter's reply, "Thou art the Christ, the Son of the living God," drew from Jesus the commendation, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church." Thus the foundation of Christ's church, "the structure of Truth and Love" (Science and Health, p. 583), is not laid upon the mortal man Peter, but upon the spiritual revelation proceeding from divine Principle; that exact knowledge of God, constituting scientific Christianity, which enabled Peter to discern and understand the truth of being.

Jesus also said: "And I will give unto thee the keys of the kingdom of heaven [the understanding wherewith to enter the realm of harmony]: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." As Truth appears to human consciousness, the reign of harmony will be established; as human sense is loosed from the false claims of error by Truth, and as God's perfect idea is discerned in himself and others, he will enter into the fuller realization of omnipresent Love. Jesus repeated the foregoing words in later instruction to the disciples, and that the thought expressed is analogous with that portion of the Lord's Prayer which pleads for forgiveness even as we forgive, and was so understood by the disciples, is obvious from Peter's question as to how oft he should forgive the brother who sinned against him. The answer was, "Until seventy times seven." Truly, as our Leader tells us, "Love is reflected in love" (Science and Health, p. 17).

Christ Jesus not only instructed his disciples to teach all nations to observe all things whatsoever he commanded, but also to preach the coming of the kingdom of heaven and to heal the sick. He further named the signs whereby true believers might be identified; namely, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly

thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It is claimed by some scholars that this quotation from Mark's gospel is spurious because it is not found in some old manuscripts, notably the Sinaitic and Vatican; but it is interesting to note that these verses appear in the revised version of the Bible, with minor changes which show that they were duly considered in the comparison of ancient manuscripts. They are attested to by Irenæus, Justin, and Hermas in the second century, and are in all Latin manuscripts but one or two, from which they have been omitted it would seem in copying, either by accident or design. St. Luke records a somewhat similar promise: "Behold, I give unto you power [understanding] to tread on serpents and scorpions, . . . and nothing shall by any means hurt you."

The record of these signs, as given in Scripture and chronicled by later writers, forms the chain of true church history. In Acts numerous cases of healing during the first century are mentioned. Justin, Irenæus, and Tertullian testify to the survival of miracles in the second century; and in the third century Origen describes as an eye-witness "how many were released from grievous diseases which neither men nor demons healed." Gregory Thaumaturgis, a convert of Origen, was made famous by his ability to work miracles. The great Augustine (354-430) gives a list of recent miracles which he does not discredit. Martin in the latter part of the fourth century was called the miracle-working bishop of Tours. Thus did the early Christians heal sickness and sin in accordance with Christ Jesus' commands, but the evidence of healing gradually diminished as reliance on material sense superseded reliance on Truth, until spiritual understanding was lost in the deification of corporeal personality.

A retrospective glance at the history of Christianity from its inception fails to supply evidence of these signs, save during the first three or four centuries; and subsequently, little or no attempt seems to have been made to carry out the Master's command in its entirety. Many of the reformers were undoubtedly prompted by honest and sincere motives, but however commendable these virtues, they alone can never establish the church of Christ on a spiritual basis; hence the lack of the manifestation of the healing influence of Truth. Right desires, however, even though somewhat

misdirected, do bring some good results, as is evidenced by the open Bible.

Continuing the review of religious history up to modern times, one looks in vain for the signs promised by the Master, until in the year 1866 we come upon the discovery or reestablishment of Christian Science, in the phenomena of which are found unmistakable proofs that it emanates from divine Principle. Indisputable evidence is offered in proof of the reappearing of the signs which Christ Jesus said would follow them that believed; namely, "In my name shall they cast out devils,"—in the name of almighty God, divine Truth, evil influences of every name and nature are being cast out of consciousness and destroyed by the understanding of the omnipresence of Love as revealed in Christian Science. "They shall speak with new tongues,"—with spiritual discernment afforded by the understanding of eternal Truth, wherein former false beliefs have passed away and all things become new; when man is understood to be not material, not subject to change, discord, and dissolution, but the perfect idea; the image and likeness of Spirit, and he is known to be subject only to "the law of the Spirit of life in Christ Jesus."

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them,"—in the light of divine revelation God is understood to be omnipotent; hence, clothed in "the whole armor of God," true believers are protected from the venom of serpents—and from hatred, malice, or jealousy, the malicious animal magnetism which they symbolize. The understanding of omnipresent Love, as revealed in Christian Science, bestows full immunity from the assaults of evil, and no deadly thought whatsoever can enter the consciousness of or in any way influence the true believer. "They shall lay hands on the sick, and they shall recover." This last-mentioned sign of the true spiritual understanding, constituting as it does indubitable proof of compliance with Christ Jesus' command to preach the gospel and heal the sick, has been and is being daily fulfilled in thousands of cases throughout the world.

This warfare for the acknowledged supremacy of Truth and Love, both in individual consciousness and for the world in general, is the task set by Christ Jesus when he commissioned his faithful disciples and fortified them with the comforting assurance, "Lo, I am with you alway, even

unto the end of the world." Hence every aspirant to a place in the membership of the Church of Christ, Scientist, is enlisted unconditionally to do his or her part in the establishment and universal acknowledgment of God's kingdom on earth as it is in heaven. It therefore behooves each individual to guard diligently the portals of thought, to debar whatever savors of impurity, to seek earnestly and prayerfully the guidance of divine wisdom, to be truly thankful for the reappearance of "the Spirit of truth," and for the privilege of participating in the limitless blessings thereof, to have constant care lest by thought or deed they become a hindrance or stumbling-block to themselves or others.

Prophecy and revelation foretold, even as history records, the loss of spiritual understanding and power as the result of its subordination to personality, and each individual needs to strive therefore to annihilate every claim of pride, conceit, covetousness, and undue desire for place or power, any temptation to cater to or to lean upon personality, and learn to depend wholly upon divine Principle. At the inauguration of the church of Christ, the Master said, "The gates of hell shall not prevail against it." Not that his followers would not meet with opposition from the universal hatred or rather misconception of Truth, but that no power could prevail to overthrow the supremacy of Spirit. The true Scientist rests therefore in the assurance of Truth's certain triumph.

Thus by earnest effort we overcome evil in our own consciousness, rise in the scale of being to a realization with St. John of "a new heaven and a new earth," and behold the tabernacle of God with men. As we view this goal of faith and stand before the throne of God, humble and penitent, we may hear the angels softly whisper the gentle assurance of infinite Love, "I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Following the leadings of Truth, realizing more fully our divine sonship, and leaning wholly on Principle, we shall steadily ascend; be carried away to a height of spiritual enlightenment from which we may gain a view of the heavenly city, see the true church of Christ, and thus illumined be able to do the works which he commanded.

TESTIMONIES FROM THE FIELD

WE wish to express heartfelt thanks to God for the wonderful healing, through the Christ-Science, of our beloved and only child, nine years of age. On Sunday, May 8, 1910, about six o'clock, while playing on the third floor of the unfinished high school building, she lost her footing and fell to the concrete floor below. Kind friends went to her assistance, and it was found that her injuries were very severe. The whole appearance was dreadful, especially the spinal injuries, and one arm and side, while the face was scarcely recognizable. She was so completely stunned by the fall that it was nearly an hour before she became conscious; then the sense of suffering was very great.

A Christian Science practitioner was called, who, after seeing the child, at once took up treatment for her. In two or three minutes the little one was brought into the house without pain, but the undressing brought on terrible distress again. She was then treated in Christian Science, and in about ten minutes was sleeping quietly and naturally. The unavoidable noise about the house which usually attends such occurrences aroused the child, but she was again treated and slept soundly till midnight, when in straightening the coverings she was awakened and violent pain once more set in. The Scientist again responded to our call, and told us not to be afraid. In a very few minutes the pain was entirely relieved and the child slept quietly on throughout the night.

She showed surprising conditions all day Monday, playing games out on the porch with her little friends, eating plentifully of anything she wanted, and on Tuesday was out among the neighbors two and three blocks from home, only a little frail, and with all her natural rosy color and not a blemish on her body. On Wednesday she entered school, with only a slight muscular weakness of the arm and a slight tenderness in the shoulder and wrist, and this in a few days was entirely gone. Our friends, who sent in many flowers and kind inquiries, were amazed at the result; but they need not have been if they had only stopped to realize that God is all-power. According to material and mortal belief there was only the remotest chance for the

child's life, and in the case of the spinal injuries we know that it was only the Christ-cure that saved her, and made her little body symmetrical instead of being in a lifelong state of helplessness and deformity.

Before this accident occurred I myself had been taking Christian Science treatment, and had been giving "Science and Health with Key to the Scriptures" a careful, prayerful study for three weeks, and I was completely healed. My healing included a glorious spiritual quickening, and so I could unreservedly place my child in the hands of God, through a Christian Scientist's understanding of Him. I realize that it was only by a "closer walk with God" that Mrs. Eddy was able to bring to darkened, suffering humanity this wonderful spiritual and physical healing,—the Christ-cure with its benign influence which is ever ready, waiting, for "whosoever will." We gladly acknowledge Christ before men, and praise God for His glorious gift to this age.—*Mrs. George H. Woodliff, Lawton, Okla.*

I WISH to give thanks from a heart overflowing with gratitude and love to God, who through Christian Science has met me—as divine Love always will meet—and restored my health. For five years I suffered from sleeplessness in its worst form, and only by taking opiates was I able to obtain any satisfactory sleep. I was often warned of the danger of using these drugs, and too often had read of fatal cases through an overdose. This caution made me careful, but it also created a new fear in me, so much so that I would often go four or five nights without sleep rather than take any sedative. I had often told my friends that something must happen to me, as I could not forever stand the strain either mentally or physically.

After four years of this torture, in the early part of 1908 a breakdown occurred. I do not wish to dwell on this period beyond expressing my gratitude to those who so lovingly attended me both in my home and the nursing-home where I was sent and remained eight weeks. I derived benefit from my rest there and was able to get some sleep, averaging perhaps three hours a night. A sea voyage was now recommended, so I went to South Africa, remaining at the Cape only ten days. However. as the weeks and months passed by I found myself getting bad again, becoming very nervous and terribly afraid, so I

again visited my doctor, a leading London specialist, who advised me to go at once to Adelboden in Switzerland. I did so, though very reluctantly, as it was only a few days to Christmas and my two little girls were about to return home for their holidays.

Shortly after my arrival in the hotel, a lady visitor there told me that she had been wonderfully cured through Christian Science, but I then never entertained the idea of seeking help by spiritual means; not that I was antagonistic to Christian Science, I hesitated because I was ignorant of its methods. At the end of January, 1909, I returned home with a record of not more than thirty hours' natural sleep in as many days. I had now arrived at the end of my tether, and man's extremity is God's opportunity. One Sunday evening in February, 1909, my wife said, "Why not go and see the Christian Science practitioner who healed the Adelboden lady?" I jumped up and said, "I will. I will try anything," and at once wrote, asking for an early appointment (the address had been given me).

Now I am enjoying seven to eight hours' natural sleep most nights. This returned to me slowly but surely, and in proportion as I cast out fear do I receive that peace of mind which passes all understanding. I have a large field of tares to uproot, but no stone can turn the blade if "Science and Health with Key to the Scriptures" by Mrs. Eddy is understood. I love Christian Science, and study it now for more spiritual enlightenment, and as I progress does my thankfulness to God and to Mrs. Eddy increase.

Sydney L. Bucknall, Tenterden, Kent, England.

IN the hope that my experience with Christian Science will help and encourage some one, and with the deepest feeling of gratitude, I give the following testimony. I was taken ill about ten years ago with a severe attack of acute lung trouble. I went through two very serious operations and was finally compelled to wear constantly a drainage-tube in my side from the time of the operation until I turned to Christian Science, a period of over eight years. It seemed as though my life was absolutely dependent upon this, as the conditions necessitated a dressing every day, which took from three quarters of an hour to three and four hours each time. I had reached the point where I was obliged to be in bed or on a couch most of the time.

Everything I did or said meant effort, and I could not be left alone in the house. When sudden attacks of asthma came on, it seemed as though whisky was the only thing I could depend upon for relief. I hardly knew what it was to enjoy a good night's sleep, as I had terrifying dreams, and I was in a bad condition generally.

It was while in this condition, only worse than I have stated, that I turned to Christian Science and found help immediately. The discharge from my side stopped within a very few treatments, and I was entirely healed in about two months. This healing has seemed most wonderful and beautiful to me, in the way my thought has changed and is changing toward everything, and every one seems just as much changed to me. If for no other reason than this, I would love Christian Science, for the amount of spiritual help which has already come to me through its study, for the true friendships it has given me to enjoy, and for the atmosphere of love that it is teaching me to live in. I am truly grateful to God, also to our Leader, Mrs. Eddy, for the abiding faith and understanding of God that have come to me, and I can only say that the happiest hours of my life are those spent in studying and trying to learn more and more of this wonderful healing truth.

Mrs. Harriette Pearne Bryson, Los Angeles, Cal.

In loving gratitude for what Christian Science has done for me, I give my testimony. About five years ago I was healed of serious lung trouble. The morning the good doctor, with whom I had worked many years as a professional nurse, pronounced my case hopeless, I turned to Christian Science. I was not ignorant of what it could do, for three years previous my younger sister had been healed of tubercular disease. She obtained a copy of Science and Health, the text-book of Christian Science, and commenced to read the chapter called "Fruitage." She was strongly impressed that if others could be healed by apprehending the truth expressed in this book, she too could be healed; and such was the case.

Although I knew of her healing, it seemed to me that the Science would be very hard to understand or apply, but when my case was pronounced incurable from the medical standpoint I knew then that the truth was my only hope. A few copies of the *Sentinel* that my sister had

given me were the only Christian Science literature I had at that time. When I commenced the reading I had been taking opiates every half hour for the three nights previous in the hope of getting a little sleep. The article I read contained a definition of God. I then and there made full surrender of myself to God, and pondering on what was to me a new meaning of God, I fell asleep, and slept three hours. Only those who have known the horrors of sleeplessness could ever realize the bliss of that sleep, and its calm and peaceful awakening.

As my sister had been healed without the aid of a practitioner, it never occurred to me that I should call upon one. About this time a dear friend brought me a copy of Science and Health and other Christian Science literature, among which was a lecture that was a great help to me. The Bible and Science and Health became my constant companions. I accepted the statements of both with my whole heart; was obedient to all I knew of the truth, was very particular to stop voicing error, and followed the example of those whom I knew to be true Scientists. As I was obedient, the understanding and the healing came, although it was five or six months before I could feel myself entirely free; but during the four winters since, I have had only one slight cold. I have been healed of a hernia that I have had for fourteen years, and of bowel trouble supposed to have been caused by an attack of appendicitis. Christian Science has brought me health, peace, and happiness, such as I had never before known. The way has not always been smooth, but I have learned positively that each problem as it presents itself can be worked out, if we will but be guided by the rule given us in Science and Health. I have had class instruction, and am truly grateful for that privilege.

I find it difficult to express in words my overwhelming sense of love and gratitude for Mrs. Eddy, but will endeavor to prove it by helping others to know the truth and by living the life of a true Christian Scientist.

Mrs. Minnie M. Cole, Omaha, Neb.

IN July, 1909, my wife was taken sick with so-called nervous collapse. A physician living in the same building, who was a long-time friend, treated her for two months, no doubt doing his best, but there seemed to be no change for the better. I called another doctor, and he advised

me to have my wife taken to a hospital; but I would not give my consent, as her mother had given her the best of care through her illness and she could receive no better at a hospital. I then called a third doctor, and after treating her for some time he, too, pronounced the case beyond his skill. He said it was impossible for him to do any more, and advised me to have her taken to a sanitarium. I had the papers drawn up, when I was advised to try Christian Science. I did so, and the first three treatments caused her to have the first natural sleep in six months. In two weeks she was entirely cured.

We give our heartfelt thanks to God for this healing, and hope that we ourselves may be enabled to help many a sufferer to know the good that Christian Science is doing.

Paul W. Debs, Chicago, Ill.

ABOUT the middle of August, 1900, my son, then nine years of age, was riding on a grocer's wagon and wanted to get off, but the driver would not stop; so my son, who was afraid to jump, reached his right foot out to the hub of the wheel, and as it turned his foot slipped between the spokes, and he sustained terrible injuries. A bicyclist saw the predicament the boy was in, with his head dragging on the ground, and ran and stopped the horse, freed the boy, and placed him in the same wagon to be brought home. He then brought the news to me in advance of the child, and when he told me I lost control of myself. A Scientist who was present, hearing my outcry, declared the allness of God, divine Mind, and it was like the Master's "Peace, be still," to the troubled waters. Immediately there was a great calm in my consciousness, and I never again, during my son's illness, became either excited or anxious.

We sent immediately for a Christian Science practitioner, and called a physician, who said that we must have a surgeon. He was told to get the very best one in the city. There were six adults in the family, and all were opposed to the Christian Science way of thinking but myself, and it happened that they were all away from home at this time. I was young in Science, and this was my very first experience in knowing anything of the work of a practitioner, but I knew that the healing was of God. I had been reading Science and Health probably about a year, and had had some helpful illuminations; the Bible was being made

practical to me, but I was not giving Mrs. Eddy due credit for my changed condition of thought nor giving to God all honor and glory. My heart was lifted up in pride instead of gratitude, and like Nebuchadnezzar I fell, and great was the fall. Like some young Scientists, I talked unwisely and said things I had not proved, and I had to come back and prove them.

When the surgeon arrived, the doctor and he consulted together and suggested taking the boy to the hospital and amputating the limb, as they thought it could not be saved. I however refused to have him moved from the house, and I told them to put the leg together the best they knew how. and we would take the responsibility and save them further trouble. They were told at the start that we wanted to have Christian Science treatment, and that their services were only required for the needed surgery. They did their work, placing the boy under an anesthetic, and when it was done, the surgeon said to me, "Madam, are you sure you know what you are doing?" I said, "Yes, I think I do;" and he then said to me very emphatically that the case was most serious and that the very best we could expect would be a stiff leg for life. The physician came back three times the next day and twice a day for the next four days, although each time he was told that his services were not further required. No medicine had been given, or even prescribed up to this time, but now the doctor insisted that we use material means. I however said I was relying on a tried and understood Principle, and he said in a very excited manner, "Woman, do you know you are going to lay your son away in a short time?"

That afternoon these words came to me, "If the Lord be God, then follow him, but if Baal, then follow him." Needless to say a good result followed immediately, but so great was the doctor's anxiety for the child that he came twice after that to inquire how the bone was doing. He said he had never seen a bone exposed so long and not become carious. A great deal of flesh had been cut away, leaving a large cavity which was filled with medicated gauze, but I felt we must have radical reliance on Truth, so I removed it and kept the wound clean with warm water and a syringe, with the result that the flesh was soon growing in rapidly and beginning to cover the bone. A Christian Science friend was with me all the time, and took care of

the boy as much as I did. She had assisted the physician in dressing the wound several times at first, and now helped me to care for it.

There was much error to be overcome in our home, and I know now that I was not relying on God alone for the cleansing and healing, but was depending on the practitioner and my own efforts. But I had to learn through pangs unspeakable that the important work was the healing of my own darkened consciousness, the healing of pride and anger and hate, and with that work done the rest would follow as a natural result. This error manifested itself in an exposed bone that refused to be covered. The cavity was completely filled with flesh in about six weeks, all except a part of the joint that must have been slightly misplaced while cleansing it, and in about four more weeks the bone had become carious and was very offensive. About two weeks after I had noticed this, the boy said that the bone moved, and called me to see it. I covered my face with my hands and cried, "O God, have I not had enough?" Then the angel of His presence whispered that carious bones can be restored to soundness (see Science and Health, p. 162), and with the same breath I cried for joy, "That is just what we are looking for." We found on examination that the bone was loose all the way up to the joint, but seemed firm at the joint and that the flesh was growing underneath. We let it stay two days longer, then with a slight effort loosened it entirely.

There was great need of faithfulness in the next few days, but the healing went steadily on. The removal of the carious part left a perfectly sound bone, which never gave him any further trouble. This was about four months after the accident. The healing was complete in about five months; he was sitting on a wheel-chair in the latter part of October, was walking on crutches in November, and the 4th of July of the following year was the last day he ever used a crutch.

I rejoice with gladness of heart for this understanding of God that enables us to obey the commands of the Master. I send this testimony with the hope that some hungering heart may be comforted by the recital of my wilderness journey, and I leave the results to God, knowing that it will not return void.—*Mrs. K. H. Bunting, Pittsburg, Pa.*

I FEEL it a great pleasure and privilege to express my gratitude to God for the many blessings and great help I have received since coming into Christian Science. Some months ago I had proof that truly the "everlasting arms" of Love are around, beneath, above. One morning, a small chain which I wore caught in my earring (a screw one), and in disentangling it hurriedly I pulled the earring down through the lobe of my ear. The whole thing was done so quickly that I hardly knew what had happened until a very sharp twinge and other symptoms showed me that something was wrong. I at once declared the truth, knowing that no accident could happen in God's kingdom, and held the wound together for some time. In less than two hours the flesh had completely joined and there was only a slight redness noticeable. I felt that it was my understanding of spiritual law that enabled me to make this demonstration, for which I again give thanks to God, and to our beloved Leader for showing us that God has given to man all things, and dominion over all.

C. M. Boucicault, Southsea, England.

A LITTLE over five years ago Christian Science was first introduced in our home. Through the understanding of this wonderful truth we have overcome many ills that seemed very real. In February of the same year our son had a most serious attack of acute lung trouble, and as my husband and friends were all opposed to Christian Science, they called a physician, who did everything he could for the boy; but on the seventh day he told my husband that our son could not live till night. I said he would not die, that I would have Christian Science treatment. I called a practitioner at nine o'clock, and at two o'clock our son rose from his bed and said, "I am well."

I hope to know more of this wonderful truth which God has revealed to us through our dear Leader and which has proved such a bountiful blessing.

Mrs. E. B. Starner, Muncie, Ind.

IN love and gratitude to God, and to Mrs. Eddy, the interpreter of the inspired teachings of Christ Jesus, I wish to tell of some of the benefits which I have received through Christian Science. It is over four years since Science found me, in a deplorable condition physically as well as mentally.

I had ailments of many years' standing,—chronic stomach trouble, rheumatism, and fainting spells, of which I had a constant fear, for they were beyond description. I had almost lost my belief in an all-merciful God, and I did not know where to turn for help.

At that time Christian Science was brought to my notice, and I shall never forget the eventful moment when I perceived that an all-loving Father is ever with us. What a revelation! All sorrow and worry was forgotten. Christian Science is indeed the fountain of Truth. It has brought harmony to me; everything is changed for the better. I cannot describe the happiness that has come to me through this truth. I can only exclaim with the psalmist, "Bless the Lord, O my soul"! My one aim is to live Christian Science, not in words only, but in deeds; loving God more and my neighbor as myself, and obediently following all our Leader's teachings.

Words cannot express my gratitude to Mrs. Eddy for Christian Science. I am also deeply grateful for the benefits which I have received through class instruction. I have seen many wonderful healings in the past year, such as the disappearance of a birth-mark; the complete cure of a little grandson, who was struck in the eye by a stone, causing a dreadful condition; but the eye was absolutely healed, through divine Love, in less than twenty-four hours. For all this and many other blessings I am very grateful.

Elizabeth Schott, Lutherville, Md.

I SHOULD like to add my testimony to those of many others, in gratitude for what Truth has done for me. Years ago, when the doctors one after another had done all for me that they could, as a last resort my family took me to Colorado. I was suffering from a complication of chronic diseases,—liver, stomach, and kidney trouble, also a very weak heart. The change brought me no relief, and at last I set aside all medicine and told my family I would take no more, but that they might call a Christian Science practitioner if they liked. They did so, and I found wonderful relief after the first treatment. I slept well all night, something I had not done for months, and the next morning arose and dressed myself, to the great surprise of my family. After a few treatments, I was doing my work, for I was healed of all the old sufferings, and am now well.

All of my family are now Scientists, and we cannot sufficiently express our gratitude to God, and to Mrs. Eddy for the blessings already received.

Mrs. C. A. Hazelwood, Portland, Ore.

IN the spring of 1909 my husband was taken very ill with acute lung trouble, and having received benefit from Christian Science before, we called a practitioner to treat him. There was a marked change the second day, and the third day every symptom of fever had left, though he was not up until the end of the first week. He did not go back to work for two weeks longer, as his work took him out of doors, and the weather was very bad. About a month later, he began to be troubled with extreme pain in the head, and again had Science treatment. The symptoms were those of an abscess, and after a few treatments it discharged, leaving him well.

For twelve years before hearing of Christian Science, I was always sick and complaining and not able to work, but now I am well and strong, and am very grateful to God, also to Mrs. Eddy for our many blessings.

Mrs. Alice Bremit, Cheyenne, Wyo.

ONLY the power of God could do what has been done for myself and family, and the above testimony states my healing. I can add that I have never had a headache since, and am deeply grateful for Science.

Albert Bremit, Cheyenne, Wyo.

I WISH to express my gratitude for Christian Science and for the great blessing it has brought to me in the seven years since I first heard of it. I was then a helpless invalid and had been a very great sufferer for almost twenty years, my trouble being paralysis in the lower limbs. I had been unable to walk for almost eight years and at times my arms became quite useless, so that I had to be both washed and fed. Although I tried a good many doctors, I gradually became worse, and when I decided to try Christian Science all I could do was to move my head on the pillow and speak.

It was at this time that my doctor wished me to try Christian Science, as he had seen a case of fourteen years' standing healed. I decided to try what it could do for me,

and sent for a practitioner, with the result that while he was with me my legs commenced to move under the bedclothes. In a few hours' time my limbs relaxed to my happy surprise, and I felt I could walk. I got out of bed, and with my sister's help walked twice across the bedroom floor. The feeling of gratitude for my freedom at that time was indeed very great, but when I had been walking about a week, I slipped and fell, injuring one leg. It was placed in splints by my former medical attendant, and yet after three months the bone had not united. The doctor wanted to encase the leg in plaster, and said if it did not unite with that it would be necessary to perform a serious operation, as otherwise there never would be any real healing. It needed this lesson to make me turn to God, and God alone, for this healing, just as I had turned to Him for the healing of the paralysis. After making up my mind to do this, and discharging the doctor, the healing began immediately, and in less than a fortnight the bone had completely united and this leg was even stronger than the other.

The gratitude which I felt for my healing was very great, but words fail to express the deep thankfulness which I feel for the spiritual light that has come to me; it goes out every day more and more for Christian Science, and I thank God for His goodness to me, and I am also deeply grateful to Mrs. Eddy, who searched the Scriptures and found the truth which does make us free, and again brought it to mankind.

Elizabeth Tweedale, Rochdale, Lancashire, England.

I AM truly thankful to God for my healing through Christian Science, having been an invalid for twenty years or more. About a year before I commenced taking this treatment, I went to one of the best specialists in Cincinnati and passed through a very painful operation. I of course expected to be well afterward, but my surprise can be imagined when the doctor told me I would have to undergo another operation or I would never be well. I came home in a wretched condition, feeling worse than before I went to the hospital. I went back to see the doctor in August, and he told me that I would surely have to be operated on or I would be an invalid the rest of my life.

I came home ill and discouraged, but I was persuaded

by a friend to try Christian Science treatment, which I began in April, 1909. The greatest trouble which I had was caused by what the doctor said was a growth in my left side; but after taking Christian Science treatment five or six weeks the lump disappeared. I also had pain in the chest and back, but this was relieved almost with the first treatment. I used to wear glasses, but have not since my healing. Besides this, I had faint spells which came on every day after dinner. I have been helped out of so many ills that I can hardly write them down. My baby had been subject to convulsions, but he has not had them since we came to Christian Science.

I am very grateful to Mrs. Eddy for bringing to us this truth. We have had many demonstrations of the goodness of God during all this time, and we hope our experience may be the means of helping some other sufferer to health and happiness.

Mrs. William Thornbury, Catlettsburg, Ky.

[Translated from the German]

IT is with a grateful heart that I wish to tell of the blessings which we have received through Christian Science. For twelve years I suffered from gall-stone accompanied by cramps, and during this time tried all kinds of remedies in order to recover my health, but all in vain. I then heard of Christian Science, applied for treatment, and after a short time the disease was overcome. My husband has also experienced the power of the truth as taught in Christian Science. He suddenly became afflicted with an eruption extending all over his face, but was healed with a few treatments. Then the same eruption appeared on me. I worked for myself along scientific lines, but being unable to realize the healing I asked a practitioner for help, and after a short time the trouble vanished. We are grateful with all our heart for the blessings which have come to us through Christian Science, and wish to thank our dear Leader, Mrs. Eddy, for showing us the way to Truth.

Frau Anna Voges, Gr. Denkte, Grhzgth. Braunschweig, Germany.

I CAME to Christian Science for physical healing and as a last resort. I did not know it was a religion until I began to take treatment and to study Science and Health, which I

found was indeed a "Key to the Scriptures." I was at that time a nervous wreck, resulting from what the physicians pronounced a diseased condition of the stomach, bowels, and liver, which had become chronic. I felt then that there was no hope for me, and I spent some dreadful nights until I became almost insane. I then went away from home, seeking a place of quiet. I landed at Hermosa Beach, a beautiful spot to me, and there I found my rooms situated within a short distance of the place where the Christian Scientists held their services. I thought I would go to the service one Wednesday evening to pass the time, and it was there, in that little church, that I received my first treatment, not that night, but a week later.

I wish to say that I was brought out of the depths of hell into God's marvelous light. I needed something, but never knew what it was until I came into this beautiful truth. I need not attempt to tell on paper what I have received through the understanding I have gained in the reading of Science and Health; it came as a revelation to an inspired woman and she gave it to the world. I am more grateful than words can express in knowing that God is an ever-present help in time of need. It would not benefit any one for me to relate more of my past sufferings, and I do not want to recall them. I only wish to live the life of a true Christian Scientist, so that I may be able to help others as I have been helped. I will have been three years in this truth in July, 1911. The question comes to me, How did I ever get along without this understanding of God.—*Mrs. R. A. Young, Los Angeles, Cal.*

CLERK OF THE MOTHER CHURCH

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IT is not surprising that "the disciple whom Jesus loved," he who had perhaps been the Master's closest friend and confidant in the three years since, leaving all else behind, he had entered upon his vocation as a fisher of men, should have given us in his gospel and epistles something more of that infinite love and tenderness he had experienced and witnessed than it was possible for the other apostolic writers to transcribe. He who was privileged to lean on the Master's breast at that last supper, he who declared that "God is Love," he who knew how deep and wide was that all-embracing love wherewith the Master's followers had been blessed,—"as the Father hath loved me, so have I loved you,"—he it was who set down for our guidance that new commandment which was the Master's parting word to his followers ere he went forth to the supreme demonstration of his love: "As I have loved you, that ye also love one another;" and John was but following divine precedent when again and again in his epistles he bade the followers of him who loved us to the end, "Little children, love one another," as if this were the prime essential, the very foundation stone of obedience to the Master's commands.

The practical significance of this new commandment to Christian Scientists is clearly set forth by Mrs. Eddy in one of her messages, wherein she presents a standard for her followers we shall do well to keep ever before us as a spur to more earnest endeavor to attain to its requirements. She says: "The new commandment of Christ Jesus shows what true spirituality is, and its harmonious effects on the sick and the sinner. No person can heal or reform mankind unless he is actuated by love and good will toward

men. The coincidence between the law and the gospel, between the old and the new commandment, confirms the fact that God and Love are *one*. The spiritually minded are inspired with tenderness, Truth, and Love. The life of Christ Jesus, his words and his deeds, demonstrate Love. We have no evidence of being Christian Scientists except we possess this inspiration, and its power to heal and to save" (Messages to The Mother Church, p. 82).

Here, then, we have the goal for which we are to strive: we are to love one another with the love of the Master, with that patient, gentle, forgiving love which knows no evil except to destroy it; with the winning tenderness that brought repentance and reformation to the sinner, the while it rebuked the sin; and we are to give proof that we have this Christlike love within our hearts by daily, hourly practice of the precepts he taught and exemplified. Nor can we hope to manifest this love by the healing of the sick unless our inner thinking is conformed to the truth we profess. We need not bring our gift to the altar in the expectation that our offering will be accepted, so long as we are conscious that there is aught between us and a brother,—that one or the other is cherishing a feeling of resentment, suspicion, or envy. Everything that is unlike good must be cast out before we are deserving of God's blessing on the work we are trying to do, however praiseworthy our effort in itself may be.

And our love must be something more than mere profession. As St. John puts it: "My little children, let us not love in word, neither in tongue; but in deed and in truth." It is not enough to say that we love God and therefore our brother; we must prove the genuineness of our protestations by our deeds. The so-called love that parades itself on every possible occasion, yet fails utterly when some sacrifice is demanded of it; that accepts unthinkingly the devoted service of another with no thought of return; in other words, that thinks only of self and either fails to recognize or ignores its individual obligation, is merely a travesty of the love that "vaunteth not itself," that sets no bound to its affections, that counts no service hard, no sacrifice too great,—the love that gives unstintingly of its best and asks no other return than the joy of giving.

Such was the love of the Master. He who had not

where to lay his head, who called no earthly possessions his own, gave and gave abundantly of that which money cannot purchase nor hypocrisy simulate,—the divine love and compassion which healed the sick, fed the hungry, restored the lost, and comforted the sorrowing; and even on the cross he prayed the Father to forgive those who had heaped upon him insult and indignity beyond compare. Nor can we, as loyal Christian Scientists, cease our striving to emulate the love for our fellow man which characterized our revered Leader, the Discoverer and Founder of this healing truth. We cannot now comprehend all that she endured, all that she gave of self to secure to us this priceless heritage, but the privilege is ours of repaying in some measure the debt we owe her, by loving service to others.

There is no better time to begin this repayment than right now; and each time we listen in our church service to the gentle admonition which our revered Leader has voiced in the "Rule for Motives and Acts" (Manual, p. 40), let us resolve anew that "neither animosity nor mere personal attachment" shall be allowed to govern our thoughts and acts; that all we think, say, and do shall, so far forth as we are able, reflect "the sweet amenities of Love;" that we will unceasingly watch and pray, even as the Master bade us, that we may be delivered from all evil; let us consecrate ourselves anew to its exemplification in our daily living, that our love for our brother man may ring true to the Master's test: "As I have loved you, that ye also love one another." So doing we shall hear, not only today but all the days, the echo of the angelic chorus that rang out over the Judean hills so many centuries ago: "On earth peace, good will toward men."

ARCHIBALD MCLELLAN.

AS another year rounds out and we enter the penumbra of the Christian world's greatest festal event, what a splendid and altogether fitting thing it would be if, in loving remembrance of their Master, all professed Christians were to put into practical effect that spirit of compassion and kindliness which he showed toward men,—if they were to quit criticizing and condemning their fellows, and leave them to the judgment of God.

The poor woman who was taken in her sin had no word of excuse, and silently conceded that there was nothing to be said in extenuation of her fault. She stood condemned both by the law of men and the law of God. All this the Master knew full well, and yet he said to her, "Neither do I condemn thee." He could leave her to the corrective companionship of conscience, and to the government and guidance of divine Love, and the practical significance of this Christlike attitude and approach toward the sick and sinning upon our part, is expressed by Mrs. Eddy when she says: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine" (Science and Health, p. 365).

In few respects, perchance, have Christian people followed the Master at so great a distance as in this. The Christmastide does indeed awaken a more unselfish thought toward the shut-in and the incarcerated; prisons and hospitals and the haunts of the poor are visited, and many a worthy deed is done in Christ's name: but this impulse is altogether too brief and superficial even to veneer the sad fact that the history of Christianity has been in large part a narrative of strifes and persecutions, which have grown in every instance from seed sown and nourished by the spirit of criticism, a readiness to pass judgment upon the convictions and conduct of others, which is quite as contrary to the spirit of the Master in its seemingly innocent beginnings as in its cruel and degrading endings.

Here as elsewhere the uniqueness of Christ Jesus becomes very marked and impressive, and Christian Science is enabling men to apprehend him, and to interpret him in their own lives, as they never have before. His compassion becomes more explicable as one is led to realize not only the greatness of his love but the compass of his understanding. He not only knew man, but he was ever mindful of human sense, its antecedents and limitations. As the psalmist expressed it, he remembered "that we are dust," that the mortal element of human consciousness, impulse, and will, is weakness itself. His judgment took note of the inherited disabilities imposed by mortal belief, the educational influence and home surroundings which distort one's ideal, incite his feeling, shape his determination, and pre-

cipitate his action,—all the extenuating facts which so manifestly distribute responsibility, and which are so frequently forgotten in our expressions of judgment,—all these were duly weighed by this just man, not only because he loved men, but because he had regard for their "low estate," was considerate for every handicap which pertains to human circumstance. This is the true Christian spirit, and its blossoming should not be confined to a brief Christmastide, but make all the round of the year fragrant and beautiful.

Christian Scientists are awakened to the realization that, apart from the scientific apprehension both of the truth of being and the facts of human experience, this true sympathy of Christ Jesus cannot be felt or expressed; that genuine compassion is born of affection and largeness of thought. Pity for the miseries of men has prompted to many a heroism and self-sacrifice, to all that philanthropy which has been such a monument to humanity's good intent. Nevertheless such endeavor to bless is often defeated, and those who have labored most and given most are often utterly discouraged by the discovery that instead of lessening the sum total of mortal wretchedness, their would-be philanthropy has served the rather to augment the real difficulty by nourishing mental states which are more seriously disabling than the physical conditions they have been seeking to relieve. This has been the irony of the outcome of much unwise compassion, the centering of effort upon the alleviation of effects instead of the scientific removal of the cause of effects, and Christian Science is helping all the world to see that Christ Jesus' way is the only right way. He did not hesitate to give the hungry something to eat, but his compassion was altogether too great, too wise, and too redemptive to find a satisfactory expression, much less limit, in the giving of an alms.

Furthermore, the uniqueness and exemplariness of the compassion of the man Jesus are manifest not only in his words of comfort, but in his words of rebuke. The contrast between those addressed to the apprehended Magdalen and those addressed to the caviling Pharisees is very great. The excoriating terms in which he simply flayed away their unspeakable pretense and disclosed to them the repulsive nakedness of their self-identification with sensualism and cruelty, speak also for that genuine love which is always first and inherently a love for Truth. In this instance, as

in that of the repentant woman, he knowingly ministered to the human need, and his fearlessness and severity witness not only to his scientific diagnosis of the situation, but to the faultlessness of his own conformity to the law of God.

Christian Scientists are called not infrequently to minister to those who cherish a love for sin, as well as to those who long for spiritual freedom, and it is here that they who are approaching the perfect life in their unfailing conformity to the Christ-ideal of purity and unselfishness have a vantage of which the oft-stumbling are deprived. When our consistent living backs our declarations of truth, we can have something of the Master's courage in rebuking sin and the sense which has deliberately yielded itself to sin's embrace and control; otherwise, the words will falter upon our lips, and we shall do well to wait until our worthiness as the exponents of Truth has been more fully confirmed to public thought. It is a great thing to celebrate truly the Christmastide, and it will mean much to us as we more keenly realize and long for the love and liberty which were so resplendent in the life of the lowly Nazarene.

JOHN B. WILLIS.

IT is not possible for any one to overestimate the great change which comes over human consciousness when the spiritual sense of being replaces material belief about God and man. St. Paul indicates the change thus wrought when he says, in his first epistle to the Corinthians, "The last Adam was made a quickening spirit." It is very important for Christian Scientists to ponder deeply the "quickening" process involved in the spiritualization of thought to which reference is repeatedly made in the Old and New Testaments. The psalmist says, "My soul [sense] cleaveth unto the dust: quicken thou me according to thy word." In Isaiah we are told respecting the one upon whom the spirit of the Lord shall rest, that it "shall make him of quick understanding," and that it will give him "the spirit of counsel and might." Paul tells us that the spirit shall quicken even our mortal bodies, until we shall no longer "live after the flesh," for this is not living at all in the true sense, but is only a false sense of existence darkened by the fear of evil and "the shadow of death."

All who come into Christian Science are more or less

conscious of the quickening power of Spirit and spiritual law. With the physical healing comes a wonderful sense of the surging tides of life which bespeak the one Life that sustains and governs the universe and man, the Life that is Love and Truth. The one thus healed takes a deep breath of reality and says with glad surprise, "I can do all things through Christ which strengtheneth me." When, however, he proceeds to express his newly awakened sense of the spiritual energies which can never be exhausted, since they are in and of God, his friends who still believe in the narrow limits of asserted material law think that he is a mad enthusiast who needs to be restrained. They quite forget that the restrictions of material belief had so narrowed his sense of existence that he was forced to seek freedom from imprisonment in a sick body, and that when he found it in the truth which Christ Jesus said makes free, he felt bound to express it in every way. At this point the student of Christian Science needs to remember that he has not himself alone to think of, that we are (to quote St. Paul again) "a spectacle unto the world, and to angels, and to men," to which he added, "We are fools for Christ's sake;" yet it was Paul who said that the wisdom of this world is foolishness to God.

Here the student should remember that his case rests upon demonstration, that he must prove he is working according to law,—God's law, hence spiritual law. He must also show that Christian Science is far removed from superstition or blind faith,—that it never encourages a careless disregard of present human conditions, but instead shows a quickened recognition of human need and the surest way of meeting it. Our revered Leader says (Science and Health, p. 168): "I have discerned disease in the human mind, and recognized the patient's fear of it, months before the so-called disease made its appearance in the body. Disease being a belief, a latent illusion of mortal mind, the sensation would not appear if the error of belief was met and destroyed by truth." The possession of such keen discernment does not imply any delving into the mysteries of material diagnosis, but rather evidences an intense spirituality which detects error and knows how to correct it, much as the advanced mathematician or musician detects the slightest flaw in a pupil's performance because of his own perfect knowledge of the subject involved. It also fol-

lows that with the spiritual quickening there comes a greater demand for both moral and physical purity than was ever before experienced. External cleanliness is no longer assented to from fear of disease, but because the higher nature demands the purification of everything within the radius of thought.

It should never be forgotten that the "quickening" influence of divine Spirit not only gives vitality, but also gives intelligence as a reflection of the Mind that comprehends all reality. From this point of view mistakes are needless and failure impossible. With God all good is possible, but we on our part must be keenly alive to our opportunities and to the great privilege of expressing the perfect Mind. Our Master said, "It is the spirit that quickeneth; the flesh profiteth nothing." Matter can neither help nor hinder our demonstration, but the Father, infinite Love, reaches out to those "dead in trespasses and sins," stupefied by failure and suffering, and "quickeneth" all who are ready to respond to the call and awaken to sonship in Truth. In the realm of Spirit there is no place for laggards or sluggards, but "enough and to spare" for all those who respond to "the spiritual demand" which, "quelling the material, supplies energy and endurance surpassing all other aids" (Science and Health, p. 385). In Ephesians we read: "God, who is rich in mercy, for his great love wherewith he loved us, . . . hath quickened us together with Christ." What more than this can we ask?

ANNIE M. KNOTT.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM

A LECTURE DELIVERED BY WILLIS F. GROSS, C.S.B., OF THE BOARD OF LECTURESHIP, IN THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON, MASS., NOV. 2, 1911.

OF all the words which have brought hope and courage to the human heart, the sweetest are these of Christ Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is also the message of Christian Science. There is a remedy for every discordant condition of human experience, and it need not be said that any man is without hope and without God in the world. Christian Science points the way and says to all men, Come, and you will learn from experience that the understanding of Truth and Love will remedy discord, giving "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

In the search for health and happiness the experiences of mortals have been many and varied. The tendency has been to seek a material remedy for discord and to make matter the basis of harmony and prosperity. Even though mortals have accepted the testimony of the material senses concerning man's present existence and the things which tend to make that existence discordant or harmonious, there is, and always has been, an abiding faith in the reality and permanence of spiritual things. It is an essential idea of all religious teaching that spiritual things are more enduring than the things which are cognized by the corporeal senses

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and considered so necessary to man's present well-being. Human faith in the reality and permanence of that which is unseen, and we may say in a very large degree unknown, is justified by the words of the Master, "Heaven and earth shall pass away, but my words shall not pass away."

For several decades many religious leaders and teachers have been laboring for and expecting a spiritual awakening such as has not been experienced during recent centuries. Human expectations are not always realized and the manner of Truth's appearing is seldom in accord with preconceived opinions, but the effort for good is rewarded and man's progress Spiritward is in proportion to his obedience to the unerring law of God.

The long looked for spiritual awakening is coming,—has already come in a much larger sense than is generally realized; and Christian Science is by no means the least of the influences at work which are bringing about the desired result. Christianity, as taught and demonstrated by its Founder, is effectual; being effectual, it is practical, and because it is practical it is the privilege of every man to find in his own experience the proof of its truth and power. Christian Science appeals to humanity because it presents the practical side of the Christian religion. Christianity is not a matter of faith merely, and it is not rightly apprehended until it becomes practical. The Scriptures declare that "faith without works is dead." Faith is necessary, but faith alone is not sufficient. The correctness, or efficiency, of faith is manifest only in results, or works; hence the apostle declares that the faith which is not demonstrated, or applied, is lacking in saving power.

Christian Science inspires faith and reveals infinite possibilities for good. Men and women are made to rejoice in the conscious possession of a living faith in God which can be applied in all the activities of human experience. The interest in Christian Science was never more widespread or sincere than it is today. Whether considered as a religion or as a healing system, it commands the attention of thinking men and women throughout the civilized world. That Christian Science is a religion which heals the sick is proven by the fact that since its discovery unnumbered cases have been healed. A large percentage of these were persons who had previously exhausted every material means at their command. That Christian Science is a healing

system which is, moreover, truly religious in every sense of the word, is evident to all who understand that it relies upon and recognizes no power but God.

In every community are to be found adherents of this faith—men and women who understand the fundamental teachings of this Science and who have experienced, in no small degree, its healing and saving benefits. In every community are to be found other intelligent, God-fearing men and women who recognize the good work Christian Science is doing and who bid it Godspeed. Christian Scientists are agreed with all other Christians that the most potent influence for good the world has ever known is the Christian religion. It is a fact universally accepted that the Founder of the Christian religion comprehended the truth of being as none have comprehended it before or since. The basis of his teaching was Truth. He lived what he taught, and this made possible the many wonderful works which his followers in all ages have accepted as proof positive of the truth of his teaching. Because he understood the truth of being and had faith in the power of Truth to save humanity, he said to his disciples, and through them his utterance has gone forth to all the ends of the earth, "And ye shall know the truth, and the truth shall make you free."

Belief in Truth

Every man believes in the truth. It requires no argument to convince him of the reality and power of truth. Every thinking person knows that truth is not a human invention, neither is it the consensus of mortal opinion. No human belief, opinion, or conviction can either make or unmake the truth. Truth is cause, not effect. Truth is infinite; it belongs to no person, or class of persons, to the exclusion of others. It is the prerogative of every man to know the truth. Owing to environment, education, inclination, and desire, there are honest differences of opinion as to what is truth, and so long as he does not infringe upon the rights of others, each person should have the opportunity to work out in experience his own idea or concept of truth. In each individual consciousness, as well as among mankind in general, the fittest survives until, in the natural order of things, it gives place to that which is more nearly correct. Progress brings into human experience that clearer and fuller realization of the one infinite

Truth which is the underlying Principle of all that really exists.

It is not the purpose of this lecture to compare Christian Science with other religious teachings or with other systems or methods of healing disease. The effort will be to present a brief statement of the fundamental teachings of this Science. Even a limited understanding of what Christian Science is will suffice to correct any misconceptions that may be entertained, or any wrong conclusions which may have been reached as to the purpose and scope of this comparatively new teaching.

The genuine Christian Scientist never attacks another's faith; he never speaks lightly of another's good deed. He never seeks to proselyte; he never tries to force his opinions or convictions upon others, but like all men he has a reason for his faith—a reason which is not based upon the sand of human speculation but upon the enduring rock of practical results, and he is "ready always to give an answer to every man" who in the right spirit asks a reason of the hope that is in him.

Man's Concept of God

There is nothing occult or mysterious in Christian Science. When viewed in its true light it is easily understood, and the sense of mysticism gives place to that which is practical and capable of proof. The power for good in Christian Science is due to its spiritual concept of God and man. Every religious teaching is based upon some belief concerning the Supreme Being. Every man who believes in God (and there are few who do not) has a more or less clearly defined idea as to who or what God is. A man's faith, or his lack of faith, in God is the natural result of what he believes God to be. A man's religious views must of necessity accord with his concept of the Supreme Being. What he does, more than what he says, is in harmony with his idea of God, and shows whether he believes God to be directly concerned with the affairs and experiences of every-day life, and to what extent it is man's duty or privilege to rely upon God for the help that is needed to work out harmony in what are termed his material associations and environments.

Few, if any, will deny that mortals could with profit to themselves, and great good to others, exercise a more prac-

tical faith in God's ever-presence and all-power. Since a man's faith and reliance upon God cannot be out of proportion to the correctness of his concept of the Supreme Being, it is manifest that the great human need is to gain that idea of God which will make possible the forever unfolding of faith and the constant and consistent application and demonstration of the eternal truth of being.

HEALING THE SICK

Christian Science is demonstrating that it is possible to heal the sick today in the same manner as the sick were healed by the Master and his immediate followers. Healing the sick is a most important work, but it is by no means the whole of Christian Science. It is but the beginning of the great work which the understanding of Truth is destined to accomplish for humanity. That the sick were healed by the Master, the apostles, and the members of the early church is a matter of history. There is no opposition among Christian people to the declaration that these healing works were accomplished at the time and by the persons mentioned; neither is it denied that these healing works were necessary and that they had no small part in the great work of establishing upon a sure foundation that spiritual teaching which means humanity's ultimate liberation from all forms of evil. It is only when Christian Science declares that such healing works are not only possible today, but just as necessary as they were nineteen hundred years ago, that there arises a sense of doubt, and it may be a feeling of opposition. To the one who stops seriously to consider the matter it must be evident that there is not the slightest occasion for either. Christian Science claims no more than it is admitted was at one time an essential element of the Christian religion. Why then should any one doubt or oppose it. If it be found that these healing works are not possible, the teaching cannot long endure. If, on the other hand, it is seen that the healing works are accomplished, only good has resulted or can result.

Christian Science makes its appeal to all men. It declares that the law of spiritual healing is ever operative, that whoever understands and obeys this law can apply it, and when it is rightly applied the results are sure—just as certain as are the results which follow the right application of any material law, so called. The law of spiritual trans-

formation, whereby the sick are healed and the sinner is reformed, is the unchanging and unerring law of divine Mind, and no one would think of setting aside or rendering null and void the law of God. This law must be understood and obeyed if one would reap the reward of obedience and escape the penalty of disobedience. There is abundant Scriptural authority for this position, and Christian Science teaches no doctrine that is not based upon the spiritual interpretation of the inspired word.

Greatest Benefactor

Throughout Christendom at least, the hillside preacher of Galilee is regarded as the world's greatest benefactor. The present appreciation of his teachings, his life, and his works is but a tithe of what it should be, for he gave to men that which was, and is, of greatest practical worth. If the Master's teachings were more generally understood, and the character and purpose of his works more truly comprehended, so that men and women of today could and did emulate his life more fully, more completely in their lives, all the world would be better and men would declare the works of the Lord with rejoicing. The healing of the sick was an essential part of the Master's works, and it was to these works that he called attention when he was questioned concerning the truth of his teachings, or inquiry was made as to whether his coming into the world was in fulfilment of prophecy. Notwithstanding the fact that the account of the Master's healing works constitutes the major portion of the Biblical record of his earthly life, and that Christians today have pinned their faith to the veracity of this record, there are thousands who honestly believe it is not possible to heal the sick today in the same manner as they were healed by the apostles.

It is sometimes said that the power to heal the sick which was exercised by the members of the early church was a miraculous power, and was bestowed upon a chosen few for the purpose of proving to the world that the long-promised Messiah had come; and since this fact was proven beyond all possibility of doubt, such healing works are no longer necessary, hence no longer possible. With all due respect to the honest conviction of others, we say that we fail to find in the Bible, from Genesis to Revelation, one single statement in support of such a conclusion.

Teaching and Works

It is indeed true that the healing works accomplished by the Master and his followers did prove that the long looked for Saviour had appeared among men. But in this connection certain vital questions arise: Whence came this healing power and how was it bestowed upon those who were able to exercise it? What, if any, was the connection between the Master's teachings and his healing works? Is it true that the power to heal the sick existed independently of, and was bestowed independently of, his teachings? If such be the case, then it can be reasonably asked, How did these healing works prove his teachings to be true, if there is no vital connection between the two? If there was any relation between his teachings and his works, that same relation must exist today, for his teachings are none the less true, none the less powerful, than when they were first uttered on the shores of the Galilean sea.

No doubt these questions have arisen in the minds of many sincere seekers for truth. Christian Science answers them in a practical manner, and results prove that they have been answered aright. Christian Science teaches that there was and is a vital connection between the Master's teachings and his works, and that the understanding of what he taught makes possible a repetition of his works.

Disciples of Christ

A disciple is literally a student. The twelve and the seventy were students of the Master. His teachings were not human inventions, theories, or conclusions. They were in no sense the accumulated "wisdom of this world." They were the divinely natural unfolding of infinite eternal Truth to human consciousness, and it was the spiritual understanding of these teachings which enabled the disciples to heal the sick. Wherein they failed, it was due to their unbelief, or lack of spiritual apprehension.

The Master plainly declares that those who believe on him, *i.e.*, understand and put into practice his teachings, will be able to do the works that he did. Christian Science is demonstrating that this saying of the Master applies to the believer in this as well as any other age, and that it is man's divine right today to enjoy all the blessings and benefits of the gospel which was preached for the salvation of the

world. The basis of Christianity is more than a confession of faith or a form of worship; it is based upon a vital Principle, which remains forever the same.

The truth about Christianity is the Science of Christianity. Truth is the basis of all science and science can be identified only with that which is true. Christianity is true, and the Science of Christianity, or Christian Science, is necessary to a right apprehension of the inspired word. The word must be understood or it cannot be put into practice. If the results of Christianity are not manifest, either the fundamental teachings have not been rightly interpreted or the student has failed in his application. In either case the present possibilities of Truth as taught and demonstrated by the Master are not recognized and experienced.

Error of Limiting God

The error of the age is the tendency to limit the power and willingness of God to help humanity in time of need. The psalmist declared that the children of Israel spake against God when they asked if He could furnish a table in the wilderness. According to the word of Isaiah, it is mortal belief which limits the power of good and seems to separate man from God. On many occasions the Master said to those who appealed to him for help, "According to your faith be it unto you," showing that one can be blessed only in proportion to his fitness to receive.

No one who is familiar with the essentials of present-day religious instruction, would ever think of saying that a man failed in his struggle with sin because God was either unable or unwilling to give the needed help. It is understood that the fault is always with mortal man. The time may have been when it was believed to be God's will for certain persons to remain in bondage to sin and pay the penalty therefor, not only for time but throughout eternity, but such a belief is no longer in accord with the generally accepted idea of the Supreme Being. Today there is a clearer realization of God as one "who will have all men to be saved, and to come unto the knowledge of the truth." God has not changed, but there has been a decided change in the human estimate of God as pertains to the salvation of men from sin.

There are other errors of belief which limit the power of

good and prevent the exercise of that faith which is necessary to salvation. Conspicuous among these is the belief that sickness and suffering are the manifestation of the divine will, and that God either cannot or will not heal the sick as in the days of old. So long as this belief is entertained, it is impossible to gain the freedom from sickness and suffering which was experienced by the members of the early church. But human thought is yielding to the influence of Truth, and the time will come when the belief that it is God's will for man to suffer and die will have no more place in accepted religious teaching than has the doctrine of predestination and foreordination today.

Christianity Scientific

Christianity is less than two thousand years old, but the underlying Principle of the Christian religion is eternal. The teachings of Christ Jesus were but the fuller unfolding in human consciousness of the essential idea of God's oneness and allness which had appeared in some degree in all ages to those who were spiritually minded enough to perceive it. Moses and the prophets recorded the truth as it was revealed to them. The Master declared that he was not come to destroy or set aside the law and the prophets, but to fulfil; *i.e.*, further to unfold the spiritual idea and make plain to men the truth of being which others had seen afar off.

Christianity is scientific because it is based on truth, and all its teachings are in harmony with its divine Principle. Christian Science is in no sense an invention, neither is it a system evolved from the best or most spiritual conceptions of other religious teachings. The process of development is not from the human up to the divine. The divine idea has always been the starting-point, and the understanding and progress of Christian Science have come as the result of applying the divine idea to human affairs and conditions.

The Science of Christianity is coexistent and coeternal with Truth. From the human point of view, Christian Science is a discovery, and the discovery was made by one who was prepared for it. It is sometimes said that certain fundamental truths were discovered by accident. It may be that a particular combination or culmination of circumstances led up to the discovery, but no doubt similar

conditions had existed many times before, and it was not until there was a person who was able to comprehend the situation and realize just what and how much was involved, that the discovery was made. The falling apple meant little until Newton was able to see in the incident more than others had observed. It was then that the law of gravitation was discovered and men were able to make a practical use of the discovery. For centuries the multitudes had watched with awe and fear the lightning flash from cloud to cloud, but it was not until a Franklin was able to see more than others could comprehend, that electricity began to be understood and became man's servant, enabling him to do many things which hitherto were believed to be impossible—and the end is not yet.

The Discovery

Mary Baker Eddy, the Discoverer and Founder of Christian Science, was a woman of rare intellectual, moral, and spiritual attainments, and the success of her life-work is evidence of her fitness therefor; but it was her need, as well as her fitness, which led to the discovery of the Christ-method of healing sickness. For many years she was an invalid, and she learned from experience that there is hope even when material means have failed. All methods of healing within her reach had been tried, but no lasting benefit was experienced. There were two potent influences at work in her life. She had studied medicine, and for twenty years she sought to trace physical effects to mental causes. On the other hand she had the abiding conviction that God was able to heal her. It was not, however, until all material means had failed and her physician had said there was no hope, that she was able to turn completely away from matter to Spirit. At this point in her experience she was healed.

Even then she did not understand how her restoration to health had been accomplished. Others before her had been healed through a pure, uplifting faith in God's love and the fulfilment of His promises, but it remained for her to discover the underlying Principle of Christian healing. She entered a hitherto unexplored country. There was no one to mark out the way for her. The Bible was her compass and guide. It pointed the way to the understanding of how she was healed. It was not enough that

she had been restored to health. She felt there was revealed in her experience a great power for good which, if understood, would bring blessings without number into the lives of mortals. Her friends called her healing a miracle, an experience contrary to law, but she believed, and she afterward proved, that it was the divinely natural result of the operation of law which could be understood and demonstrated.

For three years thereafter she devoted herself diligently to her work, and she tells us that she won her "way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109). The Bible became a new book. As she read it in the light of her marvelous experience, it spake to her in a new tongue. The deep spiritual meaning of the word, which was formerly hidden, became as clear as the printed page, and she realized as never before the goodness and love and power of God.

The Text-Book

Mrs. Eddy's greatest gift to the world is "Science and Health with Key to the Scriptures." This book was first published in 1875, and has been carefully revised from time to time as the spiritual idea was unfolded in human consciousness. These revisions were not necessary because there were errors in the earlier editions which needed to be corrected, but because it became possible for the author so to clothe the divine idea in human language that it could be more readily understood by the student, and the possibility of its being misunderstood would be reduced to the minimum. Science and Health is the only text-book on Christian Science. It was never intended or expected that this book would take the place of the Bible, and no Christian Scientist has ever regarded it as a substitute for the Bible in any sense of the word; in fact, it needs to be studied in connection with the Bible in order to be understood. The Christian Scientist learns from experience that Science and Health is the key which unlocks for him the treasure-house of divine wisdom and makes practical the teachings of the inspired Word, so that he is able to prove for himself that the teachings of the prophets and the Master and the apostles do not belong to the past, but that they have a present application to all the activities of human experience which tend to purify, uplift, and elevate.

What Mrs. Eddy has accomplished for the world, and how much her writings, her life, and her works are destined to accomplish for present and future generations, we of today can but faintly realize. It is only as Christian Science is understood and lived that mortals are able to comprehend, even in small degree, how great was her undertaking and how truly successful she was. If ever it could be said of any human being, it can be said of Mrs. Eddy that she fought a good fight, she finished her course, she kept the faith.

God the Only Mind

All science demands obedience to law; it makes no concessions to persons or opinions; if it did, it would not be science. Christian Science demands obedience to the first commandment, "Thou shalt have no other gods before me." Mortal ignorance of God is responsible for all the discord and suffering of earth. Christian Science is the axe which is laid unto the root of the tree of erroneous belief. It declares God aright, and evil is overcome in proportion as the true idea of God is gained and wrought out in human experience.

In Christian Science it is learned that that which is the highest manifestation, or expression of being, from a human standpoint, is but a counterfeit of the one cause and source of all reality. By this we do not mean that that which mortals have designated as mind is God. This so-called mind is but a finite, material conception of divine Mind. Paul speaks of the carnal mind, which he declared "is not subject to the law of God, neither indeed can be." This carnal mind, or mind of the flesh, is the mortal mind referred to in Christian Science.

Mind is not merely an attribute of Deity. Mind is God and God is Mind. The oneness and infinitude of God includes the oneness and infinitude of Mind. There is one infinite, eternal, ever-present Mind. This scientific declaration is the basis of Christian Science teaching and practice. In proportion as it becomes understood that God is Mind, the power of Mind to heal the discord and suffering of earth will be demonstrated and there will be no desire to resort to any lesser or lower power.

The fundamental teaching that God is the one and only Mind, opens the way for a complete victory over evil. The power of Mind is all the power there is, hence the teaching

of Christian Science that God is omnipotence. The intelligence of Mind is all the intelligence there is, hence the declaration that God is the all-wise, the all-seeing, and the all-knowing. The activity of Mind is all the activity there is, hence the conclusion that God is the all-acting.

The evils which constitute mortal mind's supposed selfhood have no place in divine Mind. There can be no strife or contention, no opposition or differences of opinion, no envy, jealousy, or hatred in the consciousness of the one Mind, in which all reality is included. Christian Science demonstrates this oneness and allness of Mind. On this basis the sick are healed, the sinning are reformed, and men acquaint themselves intelligently with God and are at peace.

The statement that God is Mind conveys a definite idea of the Supreme Being, and to declare that God is divine Principle, Life, Love, and Truth, unfolds the spiritual idea and increases faith in the eternal reality and power of good.

Cause to Effect

In reasoning from effect to cause one is apt to err, especially if the effect is not understood or is viewed from a wrong standpoint. Mortals have accepted the material sense of creation as the truth of being, and this has been the starting-point in the effort to gain the understanding of what God is. Since the cause must be capable of producing the effect, it is evident the effect must to some extent reveal the character of the cause. Thus when the material sense of things is believed to be the true, it is assumed that the material sense of cause must be correct.

Christian Science starts with cause. It imparts the true idea of God, and reasons from cause to effect. The mortal concept of man and the universe is no more correct than the mortal concept of God. The seeker for Truth must become as a little child, and learn to behold creation aright because he has gained the true idea of God. As he gains the true thought of God, he begins to understand the Scriptural teaching that man was made in God's image and likeness, and that nothing less than the image and likeness of God can be man.

Man has no existence apart from his creator. God is his Mind, his Life, the very substance of his being. All that man is, or is capable of becoming, is the work of Mind.

The evils which are an important part of mortal man's present existence, have nothing to do with man's spiritual identity, which is the sole reality of his being. The evils of mortal existence belong to the carnal man, or material sense of man, which Paul tells us must be put off.

Overcoming Evil

It is universally believed that there is an effectual remedy for sin. Christian Science demonstrates that that which destroys sin is just as powerful to heal sickness as when the gospel was first preached in Judea. Men are made better mentally, morally, and physically by the understanding of the oneness and allness of God.

The problem of evil is the one great problem of human experience, and the best and most intelligent thought of all ages has been directed toward its solution. Christian Science presents a view of evil which is not in accord with that which is generally entertained, but it does not teach mortals to ignore evil, as is sometimes supposed. One who has the true idea of this Science sees more clearly than ever before the great necessity there is for recognizing evil as evil, and gaining the victory over it. His concept of evil is not what it was formerly, and he realizes that his greater ability to master evil is due to the more correct concept of good which he has gained.

In Christian Science the term error is used as a synonym for evil, *i.e.*, evil is error and error is evil. An error is never what it claims to be. The only power any evil has, or ever can have, is due to the fact that it is not seen as it really is, but is accepted for what it seems to be. To agree with error is not the way to gain the victory over it. Evil is overcome only as one disagrees with it.

Christian Science teaches that God, the one infinite good, is omnipotence—all the power there is. This infinite all-power is the only cause and creator. If this be true, the only conclusion concerning evil which can possibly be reached, is that evil is not what it seems to be and that it does not in reality possess the power which mortals, through ignorance, have attributed to it. Mortal belief constitutes the sole reality and power of evil, and this belief in evil must give place to the understanding of the allness of good.

Mortal man is in bondage to evil because he entertains a wrong sense of evil; he accepts it for what it claims to be

and do, instead of stripping it of its disguise and beholding it in its true light. Evil is error, and error never results from understanding. Ignorance, or lack of understanding, is all that makes error possible. How does one get into error? Only through believing it to be real; there is no other way. The way out of error is the reverse of the way into error. When mortal man thinks and talks of evil as an entity, when he contends for its reality and power, he is not accomplishing his own deliverance, neither is he breaking the shackles of any one else.

The mental process which leads one into error must be reversed. The claims of error must be recognized as false claims and their falsity must be demonstrated. Error is not a quality or condition of divine Mind; it is mortal mind, and it has no more power or reality than one gives it. It is only in proportion as one gains the understanding that God is the one and only Mind, that he is able to deny error, or evil, intelligently, and gain the victory over it.

Christian Science classifies both sin and sickness as error. They are no part of God's creation and they have no place in the true consciousness of being. Truth is the remedy for all error, sickness as well as sin. The belief of pleasure or gain in wrong-doing is error, and this error is the basis of sin. The belief in the reality of disease and suffering is also error, and this belief begets the fear of disease, and false belief and fear are the cause of physical inharmony.

It is a generally accepted theory that sickness and pain are the results of broken law. It is also believed that there are material laws of health which, if understood and obeyed, would remove the liability to these evils. Christian Science teaches that there are spiritual laws which heal the sick and prevent disease and suffering. These laws can be understood, and it is not impossible to obey them. Spiritual law expresses Mind, God, and nothing else. That which presupposes a mind, power, cause, or creator apart from God, is not the law of divine Mind. Neither sin nor sickness is a manifestation of the unchanging law of Spirit. Obedience to the law of God will improve a man's health as well as his morals.

There are not two laws, one to be obeyed by the sick man and the other to be obeyed by the sinner. There is but one law, and obedience to this law is required of both the sick and the sinful. Whatever the human need, obedi-

ence to the law of God will supply that need, for God is infinite good and "no good thing will he withhold from them that walk uprightly"—are obedient to divine law. The law of God cannot be made of none effect. It must be understood and obeyed. Disobedience brings unto itself discord and suffering; the eternal reward of obedience is life and harmony. Paul declared, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Prayer

Christian Science teaches absolute reliance on God and increases man's faith in the power and efficacy of prayer. God's law is ever operative, and there is no power that can render it null and void. The prayer of spiritual understanding brings man into harmony with the divine laws that be, and in the degree that the law of God reigns in human consciousness the sense of sickness and suffering, as well as the sense of sin, disappears. Christian Science demonstrates that man is made every whit whole through obedience to the law of God.

The law of God is the law of divine Mind, not a supposed law of matter which limits good and serves the purpose of evil. It is through spiritual discernment that the law of God is understood and obedience thereto becomes possible. True prayer is of the heart; the lips cannot give it utterance. When a man's actions attest the sincerity of his desire for good, prayer becomes unceasing and he has the assurance of God with him at all times. He begins to realize, even though it may be but faintly, that God is never less than infinite good and that evil has in reality neither place nor power. This gives him the victory over evil, and he learns from experience that the same power which saves him from sin heals also his bodily infirmities.

Truth Demonstrated

The belief that in some way mortals are to be saved by the works of him who has justly been called "the Saviour of the world," has prevented mankind from realizing the necessity there is for doing the works that he did. The Master said, "If ye continue in my word, then are ye my disciples indeed." How is it possible for one to continue in the word unless he puts into practice what he has learned?

Truth is demonstrable, and the understanding of Truth can be gained in no way except by demonstration. The Master sent out his disciples to preach and to heal, and his parting word was that they should make disciples of all nations and teach them to observe, or do, all things he had commanded them. The disciples were able to understand their great Teacher only as they put into practice what they had been taught, and it was evidently the intention of the Master that his disciples should teach the multitudes to prove their faith by their works, as he had taught them to give the proof of their own understanding.

The student of Christian Science has the opportunity to demonstrate what he understands, and it is required of him that he do so. In no other way can he gain a practical knowledge of this Science and learn from experience that the truth, as taught and demonstrated by the Master, makes men free indeed.

[Written for the *Journal*]

MIRACLES

KATHARINE J. SMITH

A MOTE of vagrant pollen went, breeze-borne,
With fertile gospel unto barren corn;
One teeming talent, missed by vine and leaf,
Bore magical enrichment to a sheaf;
Yet no man saw the miracle that morn.

A wee brown-breasted singer, during rain,
Released one wild wood-lyric, and again
The miracle of speech, to one long mute,
Returned, whose lips straightway cast golden fruit
Of Truth, far-sounding o'er a world of pain.

A pranking sunbeam touched a sodden face,
And men who erstwhile shunned saw Christlike grace
Where sin-whipped clouds made loathsome havoc sure;
And eyes that feared the sun saw all things pure,
In softlier light,—redemption for a race.

PURPOSE IN LIFE

M. G. KAINS, M.S.

THE truism that every man has his place and his work in the world is often met by the remark that many men, if not actually useless, must be on the wrong track, because they appear to perform no function in the work of the world unless it be that of inertia. They are popularly believed to hinder progress, and certainly appearances seem to warrant that belief. Not only is this remark made to apply to the great army of the unemployed, but to that large class of dissatisfied and complaining people who subsist upon the mere pittance they receive in return for their services in whatever line their efforts may be directed. In every branch of business such people may be found eking out a miserable existence. Why?

Of course, it is not possible here to answer this question fully. The only thing that can be done is to examine typical cases to discover the underlying cause or causes which have put these people under the yoke and made them mere beasts of burden; for such the great majority of them are, whether their labor be in the counting-room or in the factory, whether it be mental or muscular. But let us not examine into the private affairs of these people unless we really desire to discover and suggest a remedy for their apparent condition, or better still a preventive. If we could know the secrets of every heart, should we not find that the great majority of the dissatisfied ones are the disappointed ones? Would we find any exceptions? Probably not. Why should any one be dissatisfied or disappointed? Can we not find two main reasons; first, failure to attain a desired end, and second, disillusion more or less pronounced over so-called successful achievements?

Failure to attain a desired end may be due to a variety of causes. The aspirant may have no special aptitude for the kind of work at which he has been striving. While many men are so constituted that they can turn readily from one line of work to another, yet the majority of mortals cannot so readily adapt themselves. If therefore they get started in one direction, they too often fear to attempt a change, though they may think that success would be theirs if they were only in the line to which they feel specially drawn. They therefore consider themselves fail-

ures where they are actually employed, and are consequently disappointed. Again, failure may be due to lack of preparation or of application. Perhaps, however, this sort of case is much more rare than the former one, because the man, woman, or child who is really interested will in all probability be impelled to make the application to secure whatever knowledge or skill is necessary to master the desired subject.

As to vexation because the achievement was not satisfying, it may be asked, Why should it not satisfy? Is it not because the aspirant has sought to please self rather than really do his share of the work of the world? A casual glance among the throng of people who have sought to make money, to secure social position, to gratify an ambition that could not be shared by mankind, and in a score of other directions, will reveal sufficient instances to support a very emphatic affirmative reply.

In each class of cases do we not see that the trouble lies with the individual, or rather in the erroneous method of thinking, and not in any business or social laws or customs? Had the boy or the girl with an aptitude in one direction not gone in another and not stayed in the wrong place, he need not have buried his talent in a napkin. Had the aspirant to worldly wealth sought first the kingdom of heaven, he would have had all good things added unto him, instead of obliterating his kindness of heart and those other good attributes that would naturally have ministered to his own happiness and endeared him to all who came within the range of his influence. May we not therefore all of us find our solution of this whole problem in our individual answer to the question, What is my purpose in life?

Purpose in life is without doubt the key-note of happiness, yet unless it have the ring of the true metal it will lead to discord, as many thousands can testify. No realization of the dreams of avarice, no fulfilment of the promises of worldly ambition, no attainment to the glamours of rank or position, nothing prompted by sordid motives of any kind, can compensate for the efforts made in that direction, and the loss of nobility of character while pursuing the journey. Not only those who fail to attain their worldly ambitions, but those also who "succeed" are the losers. The only winners are those who strive and continue to strive for the realization of some worthy ideal.

In all worthy efforts to succeed, Christian Science will not only purify thought and thus enable men to choose wisely, but it will aid them in attaining a more or less tangible realization of their ideals. Their purpose in life may involve self-improvement in some degree, and even in the highest sense it may bring them fame, position, wealth, everything that the world considers desirable or advantageous; but these are only little rewards, recognitions, or encouragements, that are given on the way toward the attainment of the ideal. They may be regarded as proofs of progress, but not in themselves things for which to strive.

Yet many people make the mistake of working for such things as ends, with the inevitable result that they fail to satisfy themselves. Such people have set their affections upon the things below rather than the things above. Christian Science proves that the only sure way to be happy is to keep the ideal life always in mind and calmly to advance toward it without omitting any of the necessary human steps in the journey. Mrs. Eddy says, "The human self must be evangelized. This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual" (Science and Health, p. 254).

We have often been told that "all are architects of fate;" that what we are to become depends upon the energy of will which we utilize; that only those succeed who are strong-willed, and only those fail whose wills are weak. Doubtless some of this teaching may have done good, because it may have stimulated effort in a right direction. But since much of it has laid undue stress upon human will-power, it has not increased the kindliness of the aspirant or added perceptibly to the happiness of the world. The fact is that will-power as popularly understood is a tyrant. It rules alike those upon whom it is exercised and those who undertake to exercise it. This is because it is both blind and unreasoning. It cannot be relied upon as a safe agent because it too often forces men to do things against the dictates of their consciences. For this reason it should, and in due time it must, give place to the higher power of Truth.

In its application, Truth is the supreme power. It is the one thing that every one recognizes as omnipotent. Yet

Truth does not have recourse to force in order to assert or to maintain its sway. It appeals gently to reason, to the better nature, to the manifestation of itself in every one. Thus it not only gains and holds its own, but eliminates everything unlike itself. It gives its lovers a standard to follow, an ideal to attain, a purpose in life. Christian Science teaches how it may be applied to the every-day problems which comprise the human progress. Without it, existence is a dreary battlefield in which brother raises hand against brother; with it, life in its reality appears and men work in harmony for each other's good. Without it, no man is strong enough, has mental energy enough, to play his part to the end without experiencing the bitterness of remorse, the condemnation of his conscience; with it, no man can feel that his life has been a failure, even though he does not at any time fill the public eye, attain worldly honors, position, influence, or wealth. Whoever places his trust in himself, in will-power, is leaning on a broken reed. Permanent and satisfying achievement belongs only to him who lives for something above and beyond sordid motives. When a man really feels that he has a definite work to perform in the world, whether it be singly or in conjunction with others, nothing can disturb him. He has a purpose in life which keeps him calm. It has been well and truly said that "a good life does not suffer itself to be interrupted."

It is a matter of ordinary observation that human beings pass through a longer or a shorter series of stages in their development. In babyhood we first learn to use our members in our own service. After mastering our bodies to a certain extent we may, if we are properly directed, begin to be of service to others. While getting the body under control we may also be gaining control over our minds. These two lines of development may continue until one or the other is relied upon for our daily work; that is, we may either become muscle workers or we may continue to advance beyond the muscular stages until we become mental workers and perhaps even supply the thought which directs others.

Upon both these planes of development, nothing will be so helpful to us as a practical working knowledge of Christian Science. Such a knowledge will show us the importance of doing our work on the basis of Principle, the

only basis that will enable us to direct others without the compulsion of will-power, which will enable us to profit by the cooperation of others because it recognizes that every one is in the truest sense governed by one divine Principle, and that not only "all things" but all people "work together for good."

Common observation also shows that some people never rise above being mere muscle or routine workers. They did not have a high enough ideal or purpose in life, or were not willing to pay the price that such a purpose seems to demand. Doubtless this is due to the acceptance of erroneous teaching in every case. In childhood, nay, in babyhood, men and women have too often been educated to think erroneously, and as a result they have cultivated an erroneous purpose, or at least an inferior purpose, which has resulted in dissatisfaction if not in wrecked lives.

From a careful survey of the case it must be evident that the earlier a child is taught the right way of thinking, the better not only for himself and those who in later years may be dependent upon him, but also for humanity in general. As soon as the child can understand at all, is none too soon to begin teaching it to have a purpose in life! Little services lovingly performed for parents and others, and recognition and reciprocation of such services, will plant the seeds of later happiness. If all these little thoughts and deeds are revealed and considered as privileges rather than as duties and tasks, the child will catch the true spirit of service and will thus have taken the first steps safely in the walk of life. The seeds of purpose will have sprouted. If such a plan is followed, the usual troubles about obedience will be lessened and soon be eliminated. The child will learn that the only freedom is in intelligently obeying the law. On obedience, Mrs. Eddy has this to say in Science and Health (p. 236): "Children should obey their parents; insubordination is an evil, blighting the buddings of self-government. Parents should teach their children at the earliest possible period the truths of health and holiness. Children are more tractable than adults, and learn more readily to love the simple verities that will make them happy and good."

Usually all that the parent can do is to give his child the right foundation, the two most important stones of which, perhaps, are obedience and the desire to be of service to

others. In some cases the parent may direct the child into a line of work which may prove congenial, but generally this is not the case. Most children have a leaning or even a decided proclivity in some one direction. If so, it is worse than useless to attempt to force them in another. Unless allowed to develop the talents which God has given them, they will be robbed of their purpose in life by such compulsion,—the exercise of will-power on the part of the parent,—and therefore can neither be happy nor in the highest sense useful. Can any parent take the risk of decision in such cases? What does he know of the infinite plan? How does he know he is not interfering with the world's progress by seizing the initiative? To take such a step exposes and proves his ignorance. No one will deny that it is not always easy to determine whether the child's desire is a transient whim or a natural aptitude. Therefore, the only safe position to take is to give the child every possible opportunity to test himself before adopting any special line as a life-work.

The parent may console and comfort himself for any thwarted hopes he may have by remembering that if the child is specially adapted for some one branch of work he has no right to prevent a natural development; rather should he encourage such a development. On the other hand, if the desire is only a passing fancy, the surest method to adopt to get it over with is to let the child tire of it himself in his own way. But, before the decision as to one's life-work is definitely made, the child should have the advantage of as well rounded an education as possible. It will not be wise to take up the special line sooner; otherwise the development will be too narrow. All education should be laid upon the rock of Truth, the knowledge of God. This knowledge alone will enable the student to erect his superstructure with safety.

But what about that great army of boys and girls with no special aptitude, children who will soon become men and women? And what about that other army of men and women already fighting the battle of existence? How are they to develop? If they have no marked gifts of intellect, no special bent, are they not therefore deprived of a purpose in life? Is it not useless in the one case, or too late in the other, to take the necessary steps? By no means. Thousands of people can learn to do one thing about as

well as another. Therefore, in whatsoever walk of life they find themselves (of course, the sooner the better) they may be sure of happiness if they will seek to give full measure, whether in work or in commodity, to lighten the burdens of those around them, to do with their might whatsoever comes to hand, to make those with whom they come in contact happier because of their efforts; in short, day by day to make the most of themselves for the good of others.

Here is a purpose in life worthy of every one, a work that is sure to bring its ample harvest of joy and peace and contentment to whoever practises it. "To happify existence by constant intercourse with those adapted to elevate it," Mrs. Eddy writes, in Science and Health (p. 57), "should be the motive of society." And every one can fit himself for this work by making his love of God and his purpose in life manifest through his service to mankind.

[Written for the *Journal*]

"OF SUCH IS THE KINGDOM"

WARWICK JAMES PRICE

SUFFER them to come, the Master said,
The kingdom is of such; and laid his hand
With lingering tenderness upon the head
Of one, the nearest of the little band.

Wide-eyed, they clustered there about his knees,
Held by the love that trembled in that voice
Whose accents vanquished sin, unloosed disease,
And called a world to hearken and rejoice.

Of such as these! How clear the lesson taught
To those with hearts attune. God's children know
Nor doubt nor fear; their ready ears have caught
The word that bids them come where He shall go.

"Forbid them not." Aye, and become as they:
Untouched by envy, or deceit, or lust;
Living unquestioning our life today;
Governed in all things by unfaltering trust.

METAPHYSICAL STANDARDS

S. F. SWANTEES, B.PH., M.D.

THE function of the bureau of standards in the city of Washington is one of the most important in the United States government, for in the possession of this bureau may be found the standards of weights and measures used throughout the land. These standards are as accurate and as durable as human ingenuity can make them, and are most carefully guarded against influences that might harm them in the least. They are for the purpose of verifying the innumerable measures in public use.

Standards are absolutely necessary, as will be conceded at once when any scientific procedure or any commercial transaction is thought of, and all our habits of thinking are based upon some standard held in mind. Mankind is constantly striving to improve its standards, both moral and physical, and this is one of the best evidences at hand that the world is growing better. Since it is necessary to have standards in all worldly matters, it certainly must also be necessary to have some standard for the Christian life. Some one will probably say at once that Jesus the Christ is the Christian's standard. That is undoubtedly correct, but men for hundreds of years have tried to make him their standard and have failed, until the expressions of doubt as to the possibility of ever living the life that our Master taught us to live have been far too common; indeed they seemed to have drowned the belief that such a thing would ever be possible. Thus it happens that men who are united as to worldly standards have each a standard of his own so far as Christian character in large part is concerned; which naturally can have but one result, namely, confusion as to what constitutes a proper Christian ideal.

To the student of Christian Science the Bible contains the only authoritative analysis of a spiritual or metaphysical standard, and the historical records of its demonstration and attainment. Because the Bible speaks of spiritual ideals as the real and treats its subjects strictly from a spiritual view-point, mankind has gained but a meager understanding of that which is real, since mankind has found itself by an illusive education from a material view-point only. In order to overcome the seeming difficulty of a spiritual

science being understood from a material view-point, God had to reveal Himself by displacing this illusive education with the truth. This is why the Bible assumes the necessity of revelation, and these revelations were given; but the tendency of the carnal desire, expressed in personal domination, was to bury these messages of Truth in ceremony and creed, which only served to puzzle all the more a man already distracted by evil desires whose origin seemed unaccountable to him.

A key to the situation was needed,—an interpreter,—something which would show the permanent relationship of every revelation, no matter how remote its history, to our present sense of existence, and discover for us the metaphysical Science of the Bible, seemingly hid, but there nevertheless. This key came in the form of "Science and Health with Key to the Scriptures" by Mrs. Eddy. It did not add to nor take away anything from the Bible. It simply offered a spiritual standard, and thus made it possible to bring the harmony of the revelation of the real and eternal into the consciousness of men. It has done this by explanation, by precept, and by demonstration. It has shown that the teachings of the Bible always have been and will be demonstrable when understood, and our experiences when honestly seeking Truth could therefore be compared with similar experiences recorded in the Bible.

In the line of metaphysical demonstrations the work of Jesus stands preeminent in its wonderful completeness. For the statements and proof of the scientific basis of this work we are indebted to Mrs. Eddy. Jesus surely understood the law of Truth, of Life, and of Love, and this being true his works were the result of his understanding; and in Science we may attain to this same knowledge of Truth. To suppose for an instant that the laws of God could be or had to be broken or set aside to fulfil a divine purpose, brings an element of caprice into the work of our Father and His Christ. This is absurd. Was it necessary for Jesus to set aside God's laws in order to show his divine origin and authority? Would it not be more reasonable to suppose that Jesus, knowing the will of his Father, and that this will was origin and law, should teach men this will by obedience and demonstration? Would any king be so foolish as to instruct an envoy to break the laws of the realm in order to prove that he was the king's envoy? How

much less, then, should we assign such motives to infinite wisdom. Such reasoning sets aside the Bible as a standard, and substitutes for it the vagueness of personal opinion.

The Bible has for its purpose to teach us about God, and how to gain an understanding of Him "unto life eternal." To destroy a sense of discord is its mission. Job says: "Acquaint now thyself with him, and be at peace." It reminds one, when spiritually discerned, of a text-book of mathematics, in which the rule is stated and then a problem is worked out for a guide. Paul the apostle very frequently admonishes us to heed these "ensamples." But the mistake has been made in thinking that these ensamples were for special occasions only, and that these Bible heroes were the only people to whom God had given understanding enough to solve these problems, even though they are identical with our own.

We are told, however, that "God giveth not the Spirit by measure," for "of his [Christ's] fulness have all we received." The Bible contains not only the rule of salvation, but it also contains the history of demonstrations made by following this rule. The value of the historical writings of the Bible can only be estimated when considered as the history of the individual or collective demonstrations of spiritual life in the consciousness of man. It is "by their fruits" that we are to know them.

If Christian Science is true, if it is "founded upon a rock," it must help to give us the understanding which brings about the experiences in our lives that are like those of the examples in the Bible. Indeed, when we consider the immutable laws of God, we are led to declare that there must be a marked similarity of experiences among the children of God, even from the days of Abraham to the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and "there shall be no more curse."

In the first chapter of Genesis two things are emphasized: one, that man is in the image and likeness of God, and the other, that man has dominion. These things distinguish man from the rest of creation. Man is the image and likeness of Mind. He is not himself a mind, but he reflects all the qualities of Mind. Real thinking is a process of reflection, in which all evil is ruled out and nothing that "maketh a lie" disturbs the consciousness of the oneness with the

Father,—oneness with Mind. Jesus knew himself only as the image and likeness of God, and exercised his dominion on every occasion. This was his birthright, his understanding, his glory. He prayed, "And the glory which thou gavest me I have given them." Would not a glory without dominion be a hollow mockery? He also said: "He that believeth on me [understands me], the works that I do shall he do also." Was it not the one infinite Mind that was in Jesus which did his remarkable works? And if it was, does not the apostle's declaration, "Let this mind be in you, which was also in Christ Jesus," signify that if we have this Mind in us, we also shall be able to do the works that Jesus did? Is it not worthy of our closest attention to notice that all the so-called miracles of the Bible were performed by men who had a profound faith as well as an understanding of the infinite oneness, power, and goodness of God?

Christian Science does heal the sick. So many proofs are now at hand that it would show a lack of intelligence to question the fact that the understanding of Christian Science does heal the sick, according to many thousands of witnesses. This is the most encouraging sign of the age. It is the proof that the truth has been found at last. It also proves that Christian Scientists are coming up to the Bible standard, by knowing man only as created in the image and likeness of God, and placing before the world the proofs of his dominion. But the physical healing is but a step in the right direction, the *modus operandi* of overcoming self.

In Revelation we are told that the "little book" was sweet in the eating thereof, but bitter in its digestion and assimilation. This accords with the experience of Christian Science students, for who has not felt the wonderful uplift of that first demonstration, as the message of Truth was comprehended through the study of Science and Health? But when the assimilation of the truth proceeds, it often seems bitter to our mortal tastes, and again and again we are called upon to overcome sense testimony. Personality pleads hard for its false sense of existence, yet the demonstration over a sense of personality, though not so conspicuous as the physical healing, is the great and deep work of Christian Science wherein it shows its true source, for these demonstrations are the evidence of the life "hid with Christ

in God." It was the desire to help us in this work that impelled the Master to say: "Watch and pray;" and Paul the apostle to tell us to "pray without ceasing;" while Mrs. Eddy adds, "Be of good cheer; the warfare with one's self is grand" (Miscellaneous Writings, p. 118).

Surely every experience is given to us for the purpose of demonstrating God's allness and our dominion. Jesus realized this to the fullest extent when he said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" This passage proves that Jesus not only submitted to the ordeal of the crucifixion, but that he even refused to be relieved therefrom, because that in his overcoming of death the divine purpose was to be fulfilled. Thus it was that by obedience to the Father the final proofs in Jesus' demonstration of God's allness (his omnipotence and Life) were placed before the world. Our consent to any trial should therefore not be given with a sense of submission as to something inevitable, but rather with the sense of knowing that we can and will prove our dominion as sons and daughters of God, and thus do our part in the fulfilling of the Scriptures and encouraging others on the way.

Let us not be discouraged because of the way in Science, and thus tempt Christ; but let us remember that dominion is manifested by the image and likeness of God, and not by a sense of personality, and that it takes wilderness experiences to lessen our belief in personality and manifest the real man, the likeness of infinite being and of Love. Thus shall we prove that Christian Science is founded upon the rock, and that its teachings are scientific and demonstrable, and in strict accord with the Bible standard which demands understanding as well as faith.

[Written for the *Journal*]

MY NEIGHBOR'S HOUSE AND MINE

KATHARINE T. PORTER

I SET my life-door open wide,
Inviting all to come inside;
But they who hurried past my door,
Left me more lonely than before!

I watched them to my neighbor go—
Some thoughtfully, some fast, some slow;
Some glanced at me with smiling eye,
But came not in—I wondered why.
And watching them, I saw, although
They oft looked sad and sick, walked slow
And haltingly, as they went in,
They all came out with altered mien—
With freer step and gladsome eye;
I daily watched, and wondered why.

One day, a maid with gentle air
Passed me. I greeted her with prayer
To tell about my neighbor's home—
Why all the world should thither come.
"'Tis not thy neighbor, dear," she said;
"'Tis by her friends we're thither led
Who live with her—there's 'calm'
And 'peace' and 'heartiness' so warm;
'Humility' who knows no pride,
And 'grace'—these beckon us inside.
There's 'selflessness' and 'peace,' which give
To all their joy; there also live
Dear 'mirth' and 'humor,' with their charm,
And healing 'Truth,' and 'Love's sure balm,'—
These woo the wanderers to her door—
Hast thou ne'er known of this before?"

With tears I thanked and let her go—
God's messenger, the way to show;
I closed the door, and silent stood
O'erwhelmed with joy and gratitude,
For now I held the secret clue,
My neighbor's friends could be mine, too!
A while passed by, when gentle sound
Caused me, disturbed, to glance around;
The door ope'd wide—a weary dame
With hope-filled face o'er threshold came:
"I saw 'joy' shine with gentle glow
Beneath thy door, and so I came to know
If I might sit awhile and rest;"
And from that hour my home was blessed.
Nor is there cause to wonder why,
For they come in who once passed by.

MIND'S SUPREMACY

A. L. SCOTT

IN that wonderful poem, the book of Job, the writer tells us of the Mind that upholds the universe, "which maketh Arcturus, Orion, and Pleiades;" then he adds, "Lo, he goeth by me, and I see him not." How truly these words describe the condition of mortals, who are indeed surrounded with all the harmony, peace, and love of infinite Mind, God, yet who "see him not" because the material senses cannot know Him whom to know aright is life eternal. Through sorrow, sickness, and much turmoil, this patriarch of old patiently struggled with the seeming difficulties that are often overwhelming to mortals, yet in all his struggle we read that "Job sinned not." Though advised by his companion to curse God and die, he never yielded up his integrity or his confidence in God. As mortals, all of us come to know something of toil and struggle, many of us through bitter experiences have found the vanity of things material, and happy are we if these trials "turn us like tired children to the arms of divine Love" (Science and Health, p. 322).

What a relief it would be to millions of the human race if they only knew that it is not their heavenly Father who is afflicting them, but that their affliction is only the penalty of their false beliefs concerning God and man; that these bring seemingly real aches and pains, and so becloud the understanding that it is only through a blind faith they apprehend God at all. "He goeth by," yet they "see him not," and for the simple reason that the material senses cannot know God or come into His presence. As well might we attempt to bring darkness into light as to bring the false evidence of material sense into the presence of Truth, for as light destroys darkness, even so the sense of God, good, when understood and reflected, destroys the false sense of evil. Many wonderful lessons are found in the Bible when it is studied in the light of the teachings of Christian Science.

Paul says that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh [and hoping for rest or pleasure in it] cannot please God." If one did not under-

stand the unreality of sickness and sin, he might indeed do as Job did, curse the day that he was born, not knowing that sickness, sin, and death are born of the false and not the true sense of being. If, however, we examine in the light of Christian Science experiences such as those that Job passed through, these lessons take on an entirely different meaning, for we soon learn that mortals can never see Spirit, God, though at all times God's children are surrounded by His presence, His love, His eternal goodness; but in the truth we begin to apprehend that man is the child of God here, now, and forever, and thus we begin to "put off the old man with his deeds," and to put on the new man which is Christ.

The problem, then, which confronts each mortal is how to "see him,"—to see God,—and it is in contemplation of the truth of being that Christian Scientists find reliable testimony which not only brings them surcease from suffering and sin, but enables them to be the channels through which this truth may be brought to the consciousness of others. The Scriptures say, "There shall no man see me, and live," which is but another way of expressing the fact that a mortal or material sense cannot come into the divine presence, for Life, Truth, and Love destroy the false sense of God and man. Yet Jesus gave his blessing to the pure in heart, and declared that they should see God, and by a careful study of our text-book and other writings of our Leader, we begin to discern, though faintly at first, that the way to heaven, harmony, is a mental way; and this was the teaching of Jesus the Wayshower. To come into the divine presence means that we must come in the way of Spirit, for Jesus declared that God is Spirit, and "they that worship him must worship him in spirit and in truth," and it is plain that we can never arrive at correct results until we abandon erroneous methods. If, then, we seek the Mind of the Spirit in each and every moment of our existence, great will be the results of such seeking, and we shall see Him as "he goeth by," for we are assured by Christ Jesus that those who seek shall find, and to them that knock it shall be opened.

In the daily routine of affairs mortals are very apt to take narrow, material views of God's spiritual and glorious creation, thereby limiting their own freedom and their capacity to reflect health, harmony, abundance; in fine, man's

divine right to express the pure and holy relation of spiritual sonship. The prophet Isaiah declared that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles;" that is, above the storm of material existence. Does it not then behoove us to ascend the mount of eternal Love, where no sin, sickness, or sorrow can ever come, in order to find what is really ours, viz., freedom and boundless blessings? Only by spiritual means can we take our journey and ascend the hill of God. In knowing that as children of the one Father we reflect infinite intelligence, we realize the truth, for, as Mrs. Eddy tells us, "Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses" (Science and Health, p. 288).

In Mrs. Eddy's writings we have abundant evidence that she looked from the spiritual view-point and with spiritual discernment saw what the material senses never see or believe, for "the natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." On page 272 of Science and Health we are instructed that "the divine Principle of the universe must interpret the universe." What, then, is this silent, unseen force which is the source of all activity? Is it any other than Mind, Life, infinite Love, supreme over all? Cannot, then, this Mind which governs all and controls all throughout the infinite universe of God —cannot this same eternal, infinite force of Love clothe us with the habiliments of Mind, of Love, and keep us in perfect harmony? Cannot this same Mind which was in Christ Jesus be trusted to heal us, save us, redeem us, when it is proven that this eternal force was powerful enough to create and sustain the universe? In the language of the Master, we might well say, "O ye of little faith," for we are told that if we had faith as a grain of mustard seed, we could say to the mountain, "Remove hence to yonder place," and that it would remove.

What a vision of God's spiritual universe came to our Leader, who penned these lines: "The real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind" (Science and Health, p. 379). Already in every civilized nation there are to be found grateful men and women who have in some degree proven the truth of Mind's supremacy. It matters

little what men say as to what truth is; the only genuine proof is in good works which prove the supremacy of truth over error. It should not be supposed, however, that any Christian Scientist pretends or claims that he has entirely proven all of truth, although it is clearly within our province as "the sons of God" to know what truth is, to realize our ideal, and to prove the truth of being step by step; which is but another way of expressing the Scriptural statement, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

If once we admit that matter is real, or that God created a material universe and material man, we have in belief lost our high position in truth and have separated ourselves from spiritual truth and have entered the plane of the world's thought; hence we will not be able to apprehend the Mind which is in Christ, so long as this error is admitted. Christian Scientists are often asked if they do not believe that God made the material universe. To this question the answer must forever be "No." For to put the question logically it should be asked, "Do you not believe that God created an imperfect material universe and material man, and subjected them to all of its plagues, disasters, and woes?" Had a Christian Scientist been on this plane of existence five hundred years ago, the question would probably have been put in this form, "Do you not believe that God made the earth flat, and that if you should go far enough you would come to a jumping-off place?" The answer to this question is plain today, but the answer is no more true than is the former question when answered in the negative.

Christian Scientists believe that God created man and the universe, but they do not admit that an all-wise and loving God created aught that is imperfect, mortal, or material. They prefer to hold to the Bible declaration that God created all, and that all He made was pronounced by His wisdom good. When mankind are willing to be governed by the Mind that was in Christ Jesus, which is eternal Love, they will love God, and as a necessary corollary must love each other. They will then be willing to let divine Principle interpret the universe, and man can look out upon the seven stars and Orion, beholding Mind's supremacy and seeing God, good, in His every manifestation,—in earth and heaven and man.

REPENTANCE AND WORKS

ERNEST C. MOSES

TO the student of Christian Science the older Bible narratives impart wisdom, understanding, and courage, and they illustrate the fruits of uncompromising faith in God, the infinite, omnipotent good. But, as Mrs. Eddy declares, "the New Testament narratives are clearer and come nearer the heart" (Science and Health, p. 501). The supremacy of Spirit over the flesh and all material law is shown by Christian Science to have been constantly demonstrated in the records of the senior Scripture. The older records seem to lack, however, the stronger evidence of the operation of love, justice, and wisdom united, which characterize the New Testament narratives, and which were illumined by the Messianic influence of Jesus, whose teachings and life constituted the pinnacle of all that the Jewish prophets had foreseen and hoped for, the revelation and reign of divine Love.

Jesus brought to mankind the gospel of triumphant Mind, the good news of omnipotence, and of God's compassionate love united with the imperative demands of His justice. Two of the gospel writers tell us that the first message which the Master delivered when he commenced his public ministry in Galilee was the declaration of these two statements: "Repent: for the kingdom of heaven is at hand." The first word was the call of justice, the imperative first step for every person in the flesh to take in working out his own salvation; the second statement was the full and complete promise of God's compassion, which says in effect that the reign of divine Love is here and now understood. The statement is not only a promise, but is also the best reason for repentance. It is an encouragement to all mortals to know that honest repentance enables the penitent wayfarer joyfully to enter the consciousness of harmony, right here and now. Thus from the time he commenced his public work Jesus declared the prime necessity for repentance to all sinners; and during his entire ministry he constantly reiterated this command as his cardinal requirement of all who would be saved from the dire effects of ignorance, sin, sickness, and fear.

Jesus often specified the way of salvation, first through

repentance (by contrition and a radical turning from sin) and then through good works in obedience to his commands. The rule which the Master laid down is absolute and final, and it cannot be too often cited in our own day: "Seek ye first the kingdom of God, and his righteousness." The way to this heavenly kingdom as specified by Jesus is equally simple and positive: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And so on through his entire ministry, up to the last interview with his disciples, he continued to declare the true doctrine of repentance which must be accepted by every seeker for heaven or peace, in a complete unconditional surrender to God. This self-abnegation must be shown in a genuine humility of spirit, proceeding from a heartfelt desire to know and do the divine will in all ways and at all times.

Just as the great Teacher was about to give his final and complete proof in his ascension above material sense, he opened the understanding of his half-dazed disciples and explained that he was compelled to submit to death on the cross in order to show to them and to all mankind the supremacy of Spirit over the flesh, through his resurrection. Then he told them, in effect, that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," as the means whereby all mortals could follow him and make their own demonstrations over evil—the world and the flesh. He further commanded his disciples, in this closing talk, to teach all nations to obey and practise the commands which he had delivered to them. Therefore, it is indeed clear that the hope and realization of salvation for mortals rest primarily on repentance, the destruction of sin, and on strict obedience to every commandment which the Master delivered to his disciples.

From these conclusions, which are based entirely on the words of Jesus, his command to "heal the sick" as he healed, by an understanding faith in God, has just as much verity and authority today as the correlated command to "cast out devils," the destruction of all evils, or errors, by their remission. Both of these lines of activity, specified by Jesus when sending out his disciples to work with power and authority, come under the sweep of his one all-inclusive summarizing admonition contained in the last verse of

Matthew's gospel. No ignorance, evasion, self-conceit, or tradition of the human mind can change this fact. It stands there with a greater fixity than the rock of Gibraltar. It will endure until time is extinguished, and only needs to be understood and obeyed. Indeed it is palpable to sincere thinkers that a right understanding of the doctrine of repentance, as laid down by Jesus, involves an unqualified willingness to do the works which he specified; that the destruction of both sin and sickness through the spiritual understanding of divine Mind is strictly in accordance with the way of Christ.

A brief review of the effects of this doctrine of true repentance upon the lives of two of his disciples will illustrate the ever-living fact that genuine reformation is secured only by obedience to the commands of Jesus expressed in healing works. These results constitute the best evidence man can give his fellow men in the flesh that he has repented and loves God supremely. The gospel records tell us of two of the Master's disciples who sinned against him most grievously, betraying and denying him in his darkest hour and wofully illustrating the infidelity of the human mind under the pressure of avarice, pride, and temptation. From these two experiences we can draw lessons on repentance which are potent to awaken and encourage all Christians to higher achievements and progress. Matthew tells us that after Judas had executed his nefarious purpose to betray his Master for thirty pieces of silver, and had witnessed the condemnation of that good man, he was filled with remorse and "repented himself." The betrayer of the grandest man the world had ever known then took the silver pieces back to the priests and elders, and confessed that he had betrayed an innocent man. But the crafty religionists, bent on putting Jesus out of their way, told the man of treason that his sin was no affair of theirs. "See thou to that," said they, as he cast down the wages of his awful deed in the temple which he had profaned by his treachery.

Judas had in some slight measure repented; but it was not the full and complete surrender of self to God which would lead him to the foot of the cross, there to wait and to receive the compassionate forgiveness which even the outraged Master was ever willing to accord to the truly penitent seeker for mercy and consolation. No, the repentance

of Judas was only the self-condemnation of a fear-stricken mortal who was not yet sufficiently punished for his deed to arise and go to his Father, like the prodigal, seeking forgiveness in humbleness of spirit. The betrayer was not ready to turn in a manly way and commence to regenerate his own character by serving God and man in Christlike works.

Such a change was a possibility even then to Judas Iscariot, as it is today to any mortal who may have sold his Master a hundred times to gratify the love of money, self-indulgence, position, or power. So Judas left his fellow conspirators in the temple and committed suicide by hanging himself, even before Jesus was crucified on the cross at Calvary. The action of Judas thus illustrated the self-destruction of all error—the final result of all types of thought which oppose, persecute, or betray the truth. Had there been sufficient contrition in the thoughts of Judas to cause him in the language of Paul to "repent and turn to God, and do works meet for repentance," we should have had a different record to present. The repentance and action of Judas illustrate that there is a distinct difference between regret expressed in words and a sincere repentance manifested in poignant sorrow followed by good works, which alone prove the sincerity of a man's profession.

Let us now turn to the record of the disciple who followed his Master with a halting gait, "afar off," to the palace of the high priest, where he sat in the basement among the servants while the priests and elders questioned, buffeted, and insulted the Galilean Prophet in the council room above. Here Peter awaited the verdict of the conspirators, and when questioned as to his relations with the great Teacher, he cursed and denied that he was even acquainted with Jesus. Alas for the poor human nature of "the son of Jona," who just after the celebration of the passover had professed such an ardent attachment and fealty for Jesus that he avowed his willingness to lay down his life for the sake of the Master! After this ready denial the cock crowed the second time, and the record of Mark tells us that "when he thought thereon, he wept." Peter honestly repented his desertion of his best friend, for, after the resurrection of Jesus we find that the disciple received a special message to meet the Master in Galilee. John tells us that immediately after the impetuous disciple received

the news of the return of Jesus, he and John set out on a brisk run toward the sepulcher where the body of Jesus had lain.

The contrition of Peter was sincere, profound, and "never to be repented of;" he wanted again to be with and to serve his Lord and Master. A little later we find him with those who cast the net on the right side, and soon thereafter he three times declared his love for Jesus and received the special admonition to feed the lambs and sheep of the Master's flock. His sin of denying the Christ, or Truth, was self-destroyed through sincere repentance. The Acts of the Apostles tells us how this regeneration of Peter was soon after manifested in a most effectual way on the day of Pentecost, when he preached that wonderful healing sermon in which the doctrine of repentance was so clearly stated that many "gladly received his word" and three thousand persons turned to an espousal of true Christianity, —"praising God, and having favor with all the people." From that time on the man who denied his Master in the chief priest's house continued to illustrate his regeneration in fidelity to the commands of Jesus, by destroying sin, healing the sick, and even raising the dead. The great apostle left to all mortals grand legacies in his example of practical regeneration and in his wonderful epistles, replete with that sound advice to Christian workers concerning repentance, faith, and works which could only be written from the profound depths of demonstration or experience.

What a wonderful transformation in character the life of Peter exhibited after the ascension of Jesus and the disciple had ceased to rely on the Master's personal presence and leadership! Peter was thereafter forced to rely on the "Spirit of truth" which came with the Pentecostal baptism, as the Master had promised. Thus the former impulsive, unsteady character of the old Simon Bar-jona, which would laud Jesus in one breath, deny him in the next, and then plunge into the sea of Galilee in impatient haste to greet the risen Jesus, became a steadfast, patient, and wisely zealous apostle of Christ, governed by God in the way his Master had taught him.

The writings of Mrs. Eddy declare the necessity for the same sincere repentance and for the same kind of works which were accomplished by Peter in his great life-task of aiding to establish Christianity during the first century

of its history, and to record its achievements in the Scriptural records for the purposes of the restoration of the religion of Jesus in our own day. Her message of Christian Science from the beginning to the end calls for the same repentance that Jesus required and for just the same works in proof of reformation which he commanded. In "Miscellaneous Writings" the article "Pond and Purpose" (p. 203), and her "Extract from my First Address in The Mother Church, May 26, 1895" (p. 106), are fair ensamples of the imperative demands which Christian Science makes on all mortals before any student can say that he is really and conscientiously interested. Those who seek the glorious benefits of Christian Science can obtain them only through humble sincerity and willing obedience to its divine Principle.

Our Leader's message to humanity repeats the admonition of John the Revelator to the church at Ephesus: "Remember therefore from whence thou art fallen, and repent, and do the first works." In Christian Science this call is compassionate, but imperative; progressive and orderly. It only requires a childlike heart, willing to understand God, to obey His laws, and a life-motive willing to watch, pray, and work with Him. In Christian Science God does the works—man can only be His willing instrument for good.

This Science offers no royal road to heaven simply through a repentance of lip service. It demands that the words of Jesus, confirmed by John in his admonition to the Ephesian church, wherein repentance and works are inseparably associated, shall be accepted and demonstrated in the transformation of individual character. Indeed, no other proofs can be offered of fidelity to the religion of the master Christian, who said: "He that believeth on me, the works that I do shall he do also." This sacred statement must be accepted by all Christians as not only bearing the seal of divinity, but also as the command of their Lord and Master, the ever-living Christ revealed to the world through Jesus of Nazareth, whose doctrine of repentance is merciful, just, and final.

By the unspeakable joy and perfect calm, serenity, and tranquillity the love of God gives the mind, it becomes the most forceful of all the means of health and long life.

John Wesley in "Primitive Physic."

OBEDIENCE

H. DAVIES

MRS. EDDY tells us that "obedience is the offspring of Love" (Miscellaneous Writings, p. 117), and it is, perhaps more than any other mental quality, a distinguishing characteristic of those whom God chooses to carry out the divine purpose; it is also inseparable from the law of progress which has ever served to elevate the human race. No great achievement in any field of endeavor has been accomplished without the faithful services of some individual imbued beyond the ordinary with the spirit of obedience. Obedience often portends the call to some duty which necessitates the entire sacrifice of self, and most probably also of every preconceived idea or personal inclination upon the matter. It has been justly remarked that he who reluctantly obeys, or lingers to inquire into the why and wherefore of the orders received, in no wise manifests the true spirit of obedience, of which our Leader says that it is to be "never absent from your post, never off guard, never ill-humored, never unready to work for God" (Miscellaneous Writings, p. 116).

The pages of Holy Writ, together with those of secular history, bear frequent testimony to deeds of self-immolation performed both by noble men and women in obedience to God's call or the command of those vested with righteous authority, but nowhere is there recorded an act of obedience comparable to that described by St. John in the twentieth chapter of his gospel. The opening verse informs us that on the first day of the week, and while it was yet dark, Mary Magdalene came to the garden where the sepulcher of Joseph of Arimathea was, the new sepulcher wherein the body of Jesus had been laid, he who had been so cruelly put to death upon the cross by the Jews and chief priests, on the preparation of the passover, the greatest of all their feasts throughout the year. The thoughts and expectation which prompted Mary's early visit are not given, but as the heavy curtain of night rose gradually in the east, and the first glad gleams of the dawn struggled forth, she was able to make a discovery of the very highest importance—the stone which guarded the mouth of the tomb had been rolled aside and the body of her loved Lord had been taken away.

Then Mary, assuming that Peter and the other disciples ought at once to be acquainted with what had happened, though who indeed could stay the hand of treachery stretched forth against Truth's representative, hastened back to the village and summoned them. Her tidings brought the two disciples quickly to the garden, and there they found that what Mary had stated was true, the discarded grave-clothes being now the only evidence that the sepulcher had sheltered the body of their beloved Master. "Then," the narrative continues, "the disciples went away again unto their own home;" but Mary's profound love and devotion for the Master kept her there, despite all the haunting fears that must have undoubtedly oppressed her. Alone she stood by the sepulcher weeping, and stooping to look in saw two angels, who questioned her as to why she wept, for the light of the resurrection morn was beginning to shine into her consciousness. She replied, "Because they have taken away my Lord, and I know not where they have laid him."

Scarcely had Mary thus spoken, when turning she beheld Jesus standing by, but knew not that it was he. Straightway the Lord repeated the demand of the angels, and Mary, supposing him to be the gardener, urgently entreated, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Ah, wondrous strength of Love reflected in humanity! Thenceforth neither Mary of Magdala nor any other mortal would ever be able to take away the immortal idea of Christ, the imperishable image of the eternal Father. Full of tenderness and human compassion, as it was his wont ever to be, the Saviour then called her by name, "Mary." What that sublime greeting must have meant to Mary, who can tell! Something, however, of the rapture, the joy that must have flooded her sorrowful heart at seeing the Master restored to life, and hearing his voice, after all the overwhelming grief she had undergone, may be conjectured.

But strange indeed must have sounded the words that were next addressed to her by the victor, the vanquisher of death: "Touch me not; for I am not yet ascended to my Father." What must his words have meant to this faithful friend, she who had ministered to his slender earthly requirements ever since the day he had cast those seven tormenting evils out of her; she who had bathed his feet

with her tears and wiped them afterward with the hairs of her head, the grief-stricken companion who had watched with his mother under the shadow of the cross while he hung there, the last token of whose devotion had been to keep lonely vigil beside the solitary place of his sepulture.

Ah, surely it was not alone a physical embrace that he forbade, but rather the depths of those very affections of hers, her loving thoughts, that might serve to hinder his demonstration, his ascension out of the dream of material life into the glorious reality of his spiritual kingdom. This demand for obedience included another: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." This was the command that now fell upon Mary's ears; and to obey, to tear herself away from the Master's side in the full tide of her newly begotten happiness, must have been almost more than Mary could bring herself to do. But "obedience is the offspring of Love," and Love gives no heed to any selfish yearnings and desires, however tempting and impelling they may seem to be; so we find that Mary "came and told the disciples that she had seen the Lord." She had begun to understand that the Christ-idea could neither be put to death by mortal man nor see corruption, for Christ Jesus had demonstrated to her consciousness that Life is God, and neither in nor of matter. Thus Mary was found worthy to be entrusted with Christ Jesus' message, the glorious evidence of eternal Life which he had demonstrated not only for his disciples but for his followers in all time to come.

It was in loving obedience to the voice of Truth, and by faithfully obeying the commands of the great Teacher, Christ Jesus, that one in our own day beheld the divine idea, the risen Christ, entombed to mortal belief for long ages in the sealed sepulcher of materiality. "Science and Health with Key to the Scriptures," of which she is the author, is once more heralding the glad message of the resurrection to mankind, which full orbed will glow into the perfect day of humanity's ascension above all material belief, unto the understanding that man is never the slave of sense, but that he dwells in a spiritual habitation in accordance with the eternal decree of his divine Principle, the all-loving Father-Mother God.

TESTIMONIES FROM THE FIELD

EARLY in life I entered the Christian ministry, but twenty years later I turned from it with a sad heart, dissatisfied with myself for not understanding the Bible, God, or even the creed of my church. I loved the church, and today I love her noble, self-sacrificing ministry. To break this strong tie was like going out from home never to return. For several years I drifted from one belief to another, with no abiding peace. A deep sense of solitude and unrest grew upon me; I was constantly longing for something to happen, till life became almost unbearable. I longed for that future which I had been taught to believe settled all human doubts and gave rest; my only hope was in committing my future to a God whom I could not understand; and if I had to wait till after death for reward, I would here follow what I believed to be right with an honest heart. In this I had hope.

Many times have I stood on the very verge of death and smiled, wondering what lay just beyond. I had no fear of death or the pangs of dissolution; it was that awful wall of uncertainty through which I could not look, beyond which I could only guess, that made me cling to the present. I wanted to be good, I think everybody wants to be good. Had it been necessary I would have gone to the stake for a right understanding of God and the Bible; everything I possessed would gladly have been sacrificed for a knowledge of the truth; but all seemed to be beyond the grave. Holding to the belief of good and evil as equal forces at work in the world, I saw running through all events a thread whose end inevitably terminated in evil. My strongest effort to establish right thinking, right living, and right loving, was prompted by a selfish desire to be well thought of and loved in return. Occasional lightning flashes would reveal the course in which I was drifting, and I would see written in no uncertain characters "Remorse;" but to return was impossible, while no honest seeker after truth would dare venture to continue in this course. Thus I was out on the seething sea of human beliefs, without God, without hope; mentally sick, and I did not know it.

In this sad plight I stood at the door of Christian Science and knocked. Briefly, this is why I knocked at that door where the needy may find strength and comfort. I had

closed a series of lectures and gone to a neighboring city to rest before going on in my work, and here I came in practical contact for the first time with Christian Science in the home life. So deeply was I impressed with the manifestations of what I saw, and which they said was the direct result of a right application of Christian Science, that I determined to investigate the cause of such marvelous effects. In this determination I think the strongest motive was to be able to meet such demonstrations out in the field of my work. I remember, too, that I had a feeling that I would find in this investigation only another method of reaching their "subjects" through "positive suggestion."

I began the investigation as I was instructed to do, by studying the text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy. My reading was interrupted by blinding tears of joy, but day and night I read on with a hunger no human tongue can describe, and so full and complete were the evidences poured into my awakening consciousness that I knew Christian Science was the absolute truth. It was self-evident that fact enveloped the entire book, the truth presented therein required no effort of reason other than a quiet submission to its healing power, and how my heart throbbed with a joy hitherto unknown. I saw a lifetime of erroneous human beliefs begin to crumble, but here language fails! Weeks have passed into months and months into years, and the study continues uninterrupted. No literature enters our home which is averse to the truth of Christian Science, and we find the truth sufficient.

The Bible, once my torment, is now my comfort and source of peace, for the "Key to the Scriptures" has opened its vast storehouse and revealed to me the one and only true God; has given me a definite rule by which I am in a measure able to demonstrate the truth taught by Christ Jesus. Christian Science enables me, for the first time in my life, to say without fear and disbelief that I know I am better, morally, physically, mentally; and above all else, the spiritual uplifting can never be described. So complete are the evidences which Christian Science has given and is daily giving me of its genuineness, that words utterly fail to express adequately my gratitude to God for this gift of all gifts through our beloved Leader, and to her for her faithfulness to that God-given trust. The benediction of one

helped to a better understanding of God, good, by her loyalty to Truth, goes out in a life consecrated to God and its cause.—*T. F. Hoyt, Seattle, Wash.*

I WISH to express my sincere gratitude for the many blessings that have come to us through Christian Science. About two and a half years ago we began to attend the Christian Science church, more from curiosity than anything else. About that time we had a boy, twelve years old, stricken with blindness, and the doctors who examined his eyes said he should have an operation, but they were not sure that it would benefit him. We had him examined by the best oculists in the city, and they all said the same thing.

I went to church one Wednesday night, feeling very much depressed, and while there heard some very beautiful testimonies; so I decided to try Christian Science for the boy. I asked a practitioner about it, stating the case as nearly as possible, and she said she would come the next day to see the boy. She did so, and gave him treatment. Three weeks from that time he could see perfectly, and his vision has been normal ever since. At the time we first called for help through Christian Science, we also had a child who was suffering from a paralytic stroke, the second within six months. She had been helpless for three weeks, and at that time our physician was coming every day, but with no improvement in her condition at all. The Christian Science practitioner gave her one treatment, and the next morning she was able to walk and has not had any symptoms of the disease since. This was in January, 1909.

These beautiful demonstrations of the healing power of Christian Science are only a few of the many blessings which we have received through the understanding of the truth. I am very thankful to God, also to Mrs. Eddy for this understanding.—*Mrs. Phil. Speckman, Racine, Wis.*

IN November, 1909, I found myself unemployed, homeless, and deserted by all my former friends, and so ill in mind and body with a complication of ailments (including frequent severe hemorrhages) that I could not have taken employment had it been offered me. My doctor, who was a very dear friend of several years' standing, finally told me that neither he nor any other man could do anything for me. His distress was so manifest that, ill as I was,

I changed the conversation. Five years ago my home was broken up through discord, and there were times when I drank "not wisely, but too well."

Going one day into a public library for shelter and warmth, I found that nothing which I read was of the slightest interest to me in my weak condition, until I came across a copy of *The Christian Science Journal.* Although never at any time fond of religious literature, the motto on the cover attracted my attention, and I had not read more than a page of a short article on "Casting Out Fear" until I was deeply engrossed and a sense of silent joy suffused my whole being. It was indeed an angel-message of divine Love, and as I read on, it cast out one form of fear after another. The sense of lack of food, shelter, employment, friends, health, etc.—all in turn seemed to "fold their tents like the Arabs, and as silently steal away." At last I had gained an intelligent concept of divine Love, the God who "healeth all thy diseases," and who is indeed the source of all supply. A prayer of profound gratitude awoke within me; an array of dark years went trooping past, and I knew that my lonely wandering in the wilderness of doubt and despair was at an end. Here was the truth I had been seeking from childhood, the truth that maketh free, and the "perfect love" which "casteth out all fear."

Twenty years ago I had left the church in which I had been an active worker because I could not conscientiously reconcile its teaching with the sorrow and suffering around me, and for the greater part of that time I plunged headlong into the new labor movement, going the whole length of its propaganda as speaker, editor, etc. For five years I served as a councilor on the largest poor law authority in Great Britain, only to become so obsessed with the idea of poverty that eventually I became as poor as the people I sent to the poorhouse, and as ill as those I had in duty to send to the poorhouse hospital. My illness extended over several years, and it was only through that intelligent knowledge of God which Christian Science brought me in my extremity, that I found the way "out of darkness into his [God's] marvelous light." The loving help and counsel of Christian Scientists encouraged and sustained me until I found perfect health of mind and body,—the real work in which a man's soul delighteth, and that won-

derful sense of emancipation from the thraldom of wrong thoughts which is indeed the resurrection and the life, and which is the rightful heritage of all God's children.

Christian Science is teaching me that we have nothing to lose but our ignorance; nothing to gain but a right knowledge of God, who is all power, all presence, all Science—All! My gratitude to Mrs. Eddy for teaching us the inexpressibly sweet thought of the motherhood of God cannot be more lovingly expressed than in her own beautiful words in the hymn, "Christ My Refuge" (Poems, p. 12), which, mingling with my first waking thoughts, set the standard for each day's work,—

My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

George Murray Kaye, Glasgow, Scotland.

[Translated from the German]

More than six years ago I became acquainted with Christian Science, and cannot longer defer expressing my gratitude for the benefits I have enjoyed during those years. Yielding to an irresistible impulse, then inexplicable to me, I went to England, as I imagined, to learn the language. I had lost all confidence in the teachings of the church to which I belonged, as I had learned from experience that my prayers were not answered.

In the same house with me in England was a young lady whose steadfast, kind, and quiet ways I envied, and I often wondered what it was that made her so peaceful. I saw her often reading in a little book, and one day, when she left it on the table, I took it up (it was "Unity of Good," by Mary Baker Eddy), merely intending to look through it; but instead of carelessly turning over the leaves, I read eagerly sentence after sentence. The consequence was that I began to be greatly interested in Christian Science, and soon went to the next town to visit the reading-room. There I was very kindly received, and referred to a Scientist in the place where I lived. With his help, and the study of our text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy, although I had difficulties with the language, it became clear to me that God did not create man to suffer, and the "peace of God, which passeth

all understanding," came over me; but I soon recognized that if I would keep this peace, I must order my thoughts accordingly. It is now my honest endeavor that my daily life may bear witness to the sincerity of my wish to attain to a better understanding of Christian Science.

If I should tell of all the blessings which I have experienced through Christian Science, space would fail me, but I would like to mention one. One evening I was suddenly seized with an attack of fever, which increased rapidly in violence. I telephoned to a Christian Science practitioner for help, which was willingly given me; but those around me were in great anxiety, for the condition was very serious from a human standpoint. At my pressing request the members of the family left me, and after about a quarter of an hour I became quiet and fell asleep. I awoke the next morning without the least sign of fever, and all those in the house were astonished. I thanked God for His power, and for the sense of trust in Him which came to me through the help of my dear friend.

I am grateful to God with all my heart that He has again revealed the way of Life to us through our beloved Leader, Mrs. Eddy.—*Clara Naschold, Stuttgart, Germany.*

WORDS seem totally inadequate to express what the healing power of Christian Science is to me. It means spiritual and physical regeneration, for Truth has made me whole. My heart is a well-spring of joy for renewed health and daily strength to perform the mother's tasks which were formerly relegated largely to others. For fourteen years I never knew a day's freedom from pain or a good night's sleep, and I was consequently very irritable. I had suffered many things at the hands of many physicians in different states; had been operated upon, but this only added sleeplessness to my other troubles, which were finally pronounced incurable.

About five years ago I became much worse. I was then undergoing drastic treatment without any relief, and a serious operation was urged upon me; but we dreaded the result. About this time the Master's words came to me very forcibly, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I had always clung to this as a belief, but my prayers failed to prove it true. I now see that this little

verse was to lead me into the truth, for I said to my husband that I wished to try Christian Science, and this I did with great expectation and good hope. The practitioner met me with a most loving thought, and I learned my first great lesson in Science,—that God is All-in-all, and "there is none else beside him." The ills of the years fled before the scientific understanding of this statement, and I was instantaneously healed.

It is impossible for me to express the fulness of joy, the perfect peace, and the daily uplifting which Christian Science has brought into my life. Truth is our only physician, and our text-book has made the Bible a vital living power in our home, teaching us that God's word is in reality the "living water" and that it does cleanse from all sin and heals all our diseases.—*Mrs. Howard M. Peirce, Oak Park, Ill.*

IN Science and Health we read that "Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind" (p. 179). The above statement was proven true in my case, over five years ago. I was engaged in business at Hallandale, Fla., when my feet began to trouble me. My work required much movement, going up and down stairs, and owing to the condition of my feet I was obliged to wear very large shoes. The pains were frequent and at times almost unbearable. I applied by letter to a Christian Science practitioner, asking for absent treatment, and within two weeks after receiving treatment my feet were healed and I could wear my ordinary shoes. I am very thankful to our Leader, Mrs. Eddy, for giving us Science and Health and all her other writings, also for the Christian Science periodicals, and for her great gift to the world, *The Christian Science Monitor.—Miss Charlotta Hefty, Ojus, Fla.*

ABOUT three years ago I was attacked with what was diagnosed as spinal meningitis, and after suffering from this for five months it was found that my spine had become shortened two inches, which drew my head backward so that I was unable to raise it. My father had five of the most prominent physicians to treat me, but no one was able to bring my head to its natural position. I then had the X-ray treatment for two months, which helped but did not cure me. After this we tried change of climate, but all to no effect.

While away from home I was suddenly taken with paralysis, which the doctors said came on from the head being in this position, and that another attack would follow. It did, and about six months later the third stroke came on. The doctors all said that this last would prove fatal. About this time we were ready to try Christian Science, and we called for a practitioner. When she came to me I was unable to move myself, but after two treatments I was able to walk across the floor with my mother's help. In five days I was up and about; I was my own self again. My head is now in a normal position and I feel as well as I ever did. My former physicians say it is wonderful that I am living after this ordeal.

Besides this wonderful healing through Christian Science I have been healed of many minor ailments. For these blessings I am sincerely grateful to God, also to Mrs. Eddy.—*Ella Reinhardt, St. Louis, Mo.*

In the autumn of 1908 I came to Christian Science simply for physical help, as I had heard nothing of the great spiritual happiness which would result from the study of its teachings. In June of that year a prominent physician and surgeon of this city had told me, after he had examined me thoroughly, that I had two internal growths which would become larger every year, would result in a gradual degeneration of all the organs involved, and that the only cure would be a capital operation. Because of my implicit confidence in his judgment I saw only the operating-table as a final outcome of my affliction, but the thought of it was so terrible to me that I felt I must seek some other means of help. For several months after the surgeon's verdict had been pronounced on me, I tried to overcome the trouble myself through the power of my own will; but I realize now, as no doubt many others have done, how inadequate is mere human will to bring us to the realization of health and happiness.

Finally, becoming discouraged at my failure to make myself well, I thought that perhaps Christian Science might be of some avail, so in October I told my troubles to a practitioner. From the beginning I resolved to study, to try to imbibe all I possibly could of the fundamentals set forth in "Science and Health with Key to the Scriptures" by Mrs. Eddy. My healing was gradual, but for this I have

been very grateful, as it made me delve deeper to find the treasures that now are priceless possessions. I came to Science with an unbiased religious mind. I asked for help, and I found God in my hour of need, and my reward was great—far beyond my expectations. Though I am a trained nurse, and at that time had been nursing seven years, the medical and surgical training I had had did not seem to bar my progress. I know now it was because my thought was receptive and I had no desire to analyze or criticize. How true it is, and how well all students of Christian Science know, that "except ye . . . become as little children, ye shall not enter into the kingdom of heaven."

Today I am in perfect health, and my greatest pleasure is the study of the Bible with Science and Health. I fully believe that all good is possible with God, and that there is no condition which cannot be met and overcome through the application of this beautiful truth. I thank God daily for the blessings that have come to me, and I shall always revere and honor the noble woman who has done so much for suffering humanity.

Lena Burrows, San Francisco, Cal.

IT is with sincere gratitude that I give my testimony to the wondrous power of Christian Science, hoping by a life of love and consecrated purpose to show a deeper gratitude than words can ever express. To tell even half of what Truth has done for me would be impossible, so many have been the blessings received during the six years that I have known of Christian Science. One by one old ills have dropped away, their falsity laid bare in the light of Truth. Love's healing and protection, as demonstrated in every need, help to drive out fear and fill one's consciousness with confidence and peace. Physical distresses left me (I had many before), hope and harmony reigned mentally, for from the first it was clear to me that here was the truth of Christ's teaching, the secret of the Master's power which he sought to impart to the whole world.

Only gradually did I come to understand it, as only by growth can we learn to lean entirely on God for everything, so accustomed is mortal mind to turn anywhere but to God for guidance and protection. This is the greatest thing that I thank Christian Science for teaching us, that Truth

is sufficient for us in every problem, for the overcoming of the greatest difficulties, for healing, for supply, for guidance, for all. We need turn nowhere else, but rely on Him understandingly, as the Master did and as Christian Science shows us how to do. What joy to expect good only, see it everywhere, and acknowledge nothing else as real or God-sent! The Bible has to me been made consistent, logical, practical throughout,—the Book of all others most attractive, most satisfying to read, illumined in the light of spiritual interpretation. Looking back, I realize I never lived before; looking forward, there is no apprehension, only an abiding peace in God's everlasting goodness, greatness, and love.—*Miss C. Puckle, Worthing, Sussex, England.*

A LITTLE over five years ago Christian Science was first introduced in our home. Through the understanding of this wonderful truth we have overcome many errors which seemed very real. In February of the same year our son had a most serious attack of acute lung trouble, and as my husband and friends were all opposed to Christian Science, they called a physician, who did everything that he could for the boy; but on the seventh day he told my husband that our son could not live till night. I said he would not die, that I would have Christian Science treatment. I called a practitioner at nine o'clock, and at two o'clock our son rose from his bed and proclaimed his healing. He said, "I am well."

I hope to know more of this wonderful truth with which God through our dear Leader has so wonderfully blessed us.—*Mrs. E. B. Starner, Muncie, Ind.*

I AM glad to tell others how wonderfully I was helped by Christian Science in a recent very bad attack of bronchitis. After a long night of suffering my husband was able to get a practitioner on the telephone, and in about an hour after she began treatment I was greatly relieved. By the evening I was practically healed, able to get up and talk, and the next night I slept through without even a cough. I am truly grateful to God for Christian Science.

A little while ago I was also cured of a badly injured ankle; it was well in a week, and I used my foot all the time. This was also through help given in Christian Science.

Mrs. Mabel Munday, Littlewick Green, Berks, England.

THESE words of Jesus have always seemed very sad to me: "Were there not ten cleansed? but where are the nine?" Perhaps each of the nine lepers felt as grateful as the one who returned to give thanks, but thought it needless to express their gratitude just then; they were waiting, possibly, for a more convenient season.

After having had God for our only physician for over eight years, and having found Him a very present help in every time of need, I feel deeply grateful for all the benefits received through Christian Science, which came to me in the very darkest hour of my life, when I was crushed by a deep sense of sorrow. I had prayed for one little ray of comfort from the God who had sent the sorrow to me, as I then believed, but who still held aloof, even getting farther and farther away from me; until, after two months of almost constant prayer, I felt there was neither hope nor God for me in this world. Even then I realized that if I only understood what God and Life really mean, it would help me wonderfully. With this came the thought that perhaps Christian Science would bring the understanding and comfort I needed, so I bought a copy of Science and Health, by Mrs. Eddy, and read it as though my very life depended upon it. Keeping the ribbon marker in place, I would open the book whenever I felt the tears very near to overflowing, and read—not knowing what I was reading more than half the time, and not seeming to understand. Still I clung to it, until I had read it word by word (except for the chapter on Fruitage) three times.

At the end of this time I could not have told what Christian Science is, but how my idea of God and Life had changed, and what a comfort it was to know that God is Life; therefore an ever-present help! So for six months I read the book, and then it occurred to me that a pain back of my ear, which I had had constantly for eight months, was wholly unnecessary. One Sunday morning I decided to write to an aunt in Nebraska (the only practitioner I knew of at the time) for help. My four-year-old boy had been wearing a truss for two years, and thinking that he might as well be treated at the same time, I removed the truss—throwing it away—and wrote the letter, asking for help for both of us.

We drove out that Sunday afternoon, and took the letter along to mail. (We were in California at the time, and it would take three days for the letter to reach its

destination.) As my boy got out of the carriage to drop the letter in the box, I noticed that the pain had left my head—left it for the first time in eight months! It had not returned the next morning, so I knew I was healed; but I did not look to see how my little son was. It seemed it would be doubting God to look for the trouble, so I allowed him to romp and play around the ranch all day long, though before this he had not been able to stand on his feet with his truss off without bad results. On Tuesday morning, while dressing him, I found he was all right. The letter had not yet reached my aunt, but we were healed. After these, my first experiences with Christian Science, it was easy to acknowledge the power of Truth.

I had to "unsee" the things which had seemed so real to me before, and to know that God is good and good is All—to cling to these words in the ninety-first Psalm: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Thus did I learn the truth of Isaiah's words, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

Mrs. Cora S. Melick, Chicago, Ill.

AFTER the healing of a member of my family in Christian Science, I began the study about nine years ago. Before the year was over I had a very severe attack of rheumatism. I had been ill with the disease when a child, and had another attack when grown, these spells lasting several months, even under the best medical skill. This last illness was attended with exactly the same violent symptoms, and I suffered terribly for three days and nights. The third day a Christian Science practitioner came to me, and I remember looking at the clock and wondering how I could keep quiet during the treatment; but I had not long to wait, for in twenty-five minutes I was healed! A trained nurse, a friend of the family, came to see me just after the practitioner left. She begged me not to trifle any longer, stating that she knew the nature of the disease, and that I might be ill a long time. I then pounded with my fist on my swollen and inflamed knees and ankles, showing her that all pain had been destroyed. She turned from my bed without a word. For three nights I had been awake with the intense pain, but this night I could not

sleep for joy—joy that I had been healed by God! I was out in three days. Another instance of the power of Truth was the healing of a very large carbuncle which had formed on the back of my neck, and was healed without my experiencing any pain. I might enumerate a number of personal experiences in the way of healing, and also the healing of others that has come under my observation, and these have been a great inspiration.

I feel deeply grateful for these proofs of the power of Truth, but I am far more grateful for a knowledge of divine Principle, of Love, which gives us the assurance that all evil can be overcome, and which helps us to overcome by leading us to a holier life.

Helen A. Russell, Baltimore, Md.

IN the winter of 1910 our little girl, five years old, had a fever which left her in a bad state, her ear being affected so that she became deaf. We had a doctor and also an ear and throat specialist, and both said that an immediate operation was the only hope, as it was not possible for her to get well without it. We, however, turned to Christian Science for help, and it worked wonderfully from the start. After the first treatment there was no more pain, the child slept, ate, and played as usual, and inside of two weeks she was completely healed. The doctor had said she would be permanently deaf, but the healing is perfect, and I wish to add that she has never been so well before in her life as she is now. I am grateful for the many proofs we have received of the ever-present help of divine Love, and also to our Leader for her selflessness in giving us this truth.—*Mrs. Nickason, Guelph, Ont.*

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

WHEN Jesus sent forth the twelve disciples on their mission to mankind, bidding them preach the gospel and heal the sick wherever they should go, he concluded this part of his instructions with the significant statement: "Freely ye have received, freely give." Theirs was indeed a blessed privilege. Chosen by the Master who had called them from their varied fields of labor to become "fishers of men," favored with the companionship and personal instruction of the great Teacher, they had indeed received freely, and now it was their high privilege to share with others the "bread of life" which had been broken for them by the gracious hand of their loved Master and friend. The wonderful blessing that had come to them was not to be selfishly treasured, but they were to share it freely with all who would receive it.

In his earlier instruction the Master had likewise striven to impress upon them the joy and blessedness of giving,—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." And over and over again, both by precept and example, he taught them, as Paul later chronicles, that "it is more blessed to give than to receive." He who was to bestow upon men the supreme gift of that "greater love," knew there was no purer joy, no more abiding happiness than that which comes from the giving of one's best, one's all,—even as did she who with tears of love and gratitude lavished the costly ointment on the Master who refused to condemn and even defended her from the unspoken taunt of his self-righteous host; or as did the widowed one who out of her penury gave more than they who had abundance.

With the passing of each year there comes home to us

anew how great is our indebtedness as Christian Scientists to the beloved Leader who has made possible to this and succeeding generations the joy of sharing with their fellow men the manifold blessings that have come to them through the understanding of God as divine Truth, Life, and Love, God omnipotent, omniscient, and ever present, God revealed and illumined in the light of the teachings of Christian Science as the giver of good and not evil, as the Father who "so loved the world" that He gave them the boon of eternal life through him whom Peter first discerned as "the Christ, the Son of the living God."

We who have been privileged to know Christian Science through its ministration of healing, its power to save from the depths of sorrow and suffering when all earthly means had failed to bring relief, appreciate as others perhaps cannot, how precious a gift has come to mankind through the restoration of primitive Christianity, the power to heal the sick which Jesus declared should be the proof for all time to come of those who believed in him. As we think of the multitudes of weary, suffering, and burdened ones who down through the ages have hungered for the living bread denied them through man-made limitations, our hearts can but go out in pity and longing to those who are so greatly in need of this healing, saving truth. We cry, as did the Hebrew prophet of old, "Thou art great, O Lord God: for there is none like thee, neither is there any God beside thee," and rejoice to see the signs of awakening from the lethargy of human beliefs.

Yes, slowly but surely the world is awakening to the truth revealed in Christian Science and demonstrated by its followers. For more than forty years the leaven has been working, and the mass is being leavened; the good seed sown in fertile soil is bringing forth fruit an hundredfold. Twenty-five years ago Mrs. Eddy wrote: "If Christian Science lacked the proof of its goodness and utility, it would destroy itself; for it rests alone on demonstration. Its genius is right thinking and right acting, physical and moral harmony; and the secret of its success lies in supplying the universal need of better health and better men" (Miscellaneous Writings, p. 365).

What was true then is true in even greater measure today. Never before have men been so stirred, civic and religious organizations so shaken to their very foundations, by this pressing need of the hour. And Christian Scientists.

through persistent, consistent demonstration of the truth revealed through the teachings of Christian Science, that God does hear and answer prayer, and that He heals the sick and the sinning now as He did when the Master "went about doing good," are meeting this need with the zeal born of knowledge, and the fruits of right living,—the restoration of the sick and the reform of the sinning which are the signs still following "them that believe."

The new year comes to us with a clarion call to win yet greater triumphs for the cause of Truth. We of today are treading the paths made plain for our feet by one who counted not the cost, who asked only freedom to work out the great mission with which she had been entrusted. We have the fruit of her labors in the church which she founded upon the rock, even Christ, Truth; it is ours to share with all who will accept the healing and saving gospel which has wrought so mightily for the salvation of the children of men, and we have naught to fear so long as we are faithful to our trust. The storm may threaten, but we hold fast to the words of our Leader: "The elements of earth beat in vain against the immortal parapets of this Science. Erect and eternal, it will go on with the ages, go down the dim posterns of time unharmed, and on every battlefield rise higher in the estimation of thinkers and in the hearts of Christians" (Miscellaneous Writings, p. 383). Freely indeed have we received! Let us freely give.

ARCHIBALD MCLELLAN.

AT the dawn of another year we are reminded of Mrs. Eddy's words, "Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years" (Science and Health, p. 598). We may also recall the declaration of the apocalyptic angel "that there should be time no longer," and that "the mystery of God should be finished;" in other words, that the sense of mystery which has so long hidden God from humanity should vanish before the advancing and ever-increasing light of spiritual revelation. As we thus stand on the threshold of a new year, we may well pause and ask ourselves what the past year has brought us in the way of spiritual victories, and whether we have made every moment count in ardent endeavor to grow "rich toward God."

Before we answer these questions we should brush aside every plausible argument of personal sense which might hint at difficulties and hindrances, and face the eternal fact that nothing in the universe can rob us of what we really are, or lessen our chances for victory in the arena where we stand ready to prove the powerlessness of evil. Some one has aptly voiced the mortal and material outlook in these lines,—

> To spoil each beckoning victory
> A thousand pigmy hands are thrust;
> And from each height attained we see
> Our ether dim with lower dust.

This, however, only shows the wrong view-point, and from its pessimism we turn gladly to the glorious "epic of faith" contained in the eleventh chapter of Hebrews. Here we read of the many who throughout the ages cast to the winds all merely personal considerations and fought the good fight to maintain the Christ-ideal, that the reign of righteousness might be established on earth as in heaven. In recounting their triumphs along the path of the centuries, the writer of the epistle to the Hebrews tells us that the faithful "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: . . . and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment."

Is it not meet, then, that we should consider well the great "cloud of witnesses" who in ancient times, as also in our own day, have kept the faith, that we, too, may "run with patience the race that is set before us." If we are individually true to our trust, we shall realize new strength and joy at every step of the way, whatever the watchmen of earth may answer to the question, What of the night? If the darkness of sin and suffering, "of wrong and outrage," still enshrouds mankind, it only shows that all who have professed the name of Christ have not really followed where he led; for had they done so "they would have revolutionized the world" (Science and Health, p. 34). So writes our revered Leader, who has done more toward this end than has any one save the beloved Lord and Master, Christ Jesus.

It is not, however, for us to count the failures of others

or to mourn over our own, but to look out upon the world's great battlefield and then ask ourselves what we are doing to right the wrongs which have become entrenched through ignorance of God and man,—of the spiritual facts of being. We who are Christian Scientists cannot plead ignorance of divine law and its redeeming power. We can plead nothing, if we have failed to make good our professions of loyalty, but we can resolve to begin anew with clearer vision and holier purpose, consecrate ourselves anew, with all the divinely bestowed capacities and energies of our being, to the purification of thought, word, and deed (and this rightly comes first); then we are fitted to serve the glorious cause of Truth, and never to shrink from any demands which it may make upon us. In this service we are a spectacle to men and angels, and it rests with us to prove by our honesty, purity, and sincerity that we love the spiritual more than the material, and God and our neighbor more than self. Ere many years have come and gone the things of self and of sense will have lost much if not all of the fictitious value which they may now seem to possess, while the things of Spirit, the priceless treasures of Soul, will be seen more clearly and be given a juster estimate, and we shall ask ourselves whether "the whole world" were not well lost so these were gained.

Longfellow tells us that "we may make our lives sublime," and this means each hour, each day, each year. It matters little—nothing, really—what our earthly chances are, if we take them up with the sublime purpose to be true to Truth at any cost. God will not fail on His part, and because of this we are bidden to "be glad and rejoice: for the Lord will do great things." The promise which follows is wonderful: "I will restore to you the years that the locust hath eaten, . . . And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, . . . And ye shall know that I am in the midst of Israel." A glorious outlook truly for 1912, and these gleams of eternal Truth are, to use the poet's words,—

> the fountain light of all our day,
> Are yet a master light of all our seeing;
> Uphold us—cherish—and have power to make
> Our noisy years seem moments in the being
> Of the eternal silence!

ANNIE M. KNOTT.

THERE are a great many well-minded people who entertain the opinion that the metaphysical is the unintelligible; that it is an intangible, up-in-the-air kind of thinking about things, of which some normal and many abnormal people are greatly enamored, and that it has very little to do with practical affairs. Not infrequently one meets with those who explain their lack of interest in Christian Science by the statement that it is altogether too metaphysical for matter-of-fact, unlettered folk, and that they are compelled to content themselves with something they can more readily understand. Like many another misjudgment, this is entirely due to misapprehension, as all will realize when they devote a little attention to definitions.

The Greek term "metaphysical" was originally used, as the lexicographers tell us, by the editors of Aristotle to designate that part of his writings which followed his Physics. After considering material phenomena, the world of effects, he took a further step in his inquiry and essayed to enter the realm of cause, and in this Aristotle was following the lead of his great teachers, Socrates and Plato, who take preeminent rank among the early non-Christian inquirers into the nature of being. Something of the greatness of these men inheres in the fact that they were thus responsive to that fundamental impulsion of thought which is known as the law of the sufficient reason. There may be crude mentalities which are quite contented with effects, but most men, even though uncultured, are impelled to find if possible an explanation of effects; and the answers to these inquiries into the nature of being have given distinctive form to the philosophies and religions of the world.

Although the great Greek thinkers may have known little or nothing of the Hebrew prophets and literature, and though they antedated the coming of the Nazarene more than three centuries, nevertheless they gave expression to that same instinct which under divine guidance and illumination gave character to the appeal of the prophets and leaders of the so-called chosen race, all of whom were metaphysicians in so far as they meditated upon the problem of causation and declared for omnipotent, omnipresent Spirit, as the explanation and support of all being. Thus Job, whose skepticism was outmeasured only by his faith, Abraham, Moses, Isaac, Daniel, and all the rest of them, laid the profoundest emphasis upon questions and facts with which physics has nothing whatever to do. So, too, was

Christ Jesus peculiarly great as a metaphysician, as a teacher respecting questions and things which lie wholly without the domain of the material.

It thus becomes apparent that every intelligent and efficient Christian must become a metaphysician in the sense that he must thoughtfully address himself to the question of final cause, and attain to a demonstrably right apprehension of the truth about Him in whom, as St. Paul, another noted Greek metaphysician, declared, "we live, and move, and have our being." Entirely in keeping with this need is the further fact that one of the most distinguishing features of Christian Science is its metaphysics. Accepting Christ Jesus' definition of eternal life as a knowledge of God, and insisting that this knowledge is no less demonstrable today than it was in Jesus' time, Mrs. Eddy built her whole system of thought upon a metaphysical basis. She saw that the gigantic mistake of scholastic theology was its acceptance of the materialistic sense of things, its concession that there is real being and power apart from God, infinite Spirit; its absorption in the sensible rather than the supersensible, the physical rather than the metaphysical. She saw that the chief lack of men was not right intention, but right knowledge; and her supreme thought was this,—not only that we may, but that to be saved we must, know God. Hence she forever began with Spirit, divine Principle, the source and explanation of all reality; and because she logically adhered to this metaphysical premise, her statements have proved potent and unanswerable.

The whole gist of Christian Science may thus be said to be an insistence that "the deep things of God" are intelligible; that basic truths, the "mysteries" of which St. Paul had much to say, are not misty, but clear and apprehensible statements of the nature of God and His universe, including man. Mrs. Eddy's attitude and conviction respecting this matter are clearly expressed in Science and Health, when she says, "We should forsake the basis of matter for metaphysical Science and its divine Principle." "By not perceiving vital metaphysical points . . . we are misled in our conclusions and methods." "Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect" (pp. 195, 397, 268). Metaphysics is thus identified with right redemptive thinking about God and man. It is the vital portion of

saving faith, or Christian Science, in the temple of which the "chief stones" are these purely metaphysical truths, viz., "that Life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death" (Science and Health, p. 288).

There never was a time surely when right thinking was more imperatively called for than it is just now, and there are a lot of good-intentioned people, including some Christian Scientists, who would do well to consider these things. Some of us have heard it said, "Oh, he is altogether too metaphysical!" However merited the rebuke, it certainly could not have been more illy worded. One may be forgetful of the Master's counsel that we do not cast our jewels of thought before the unappreciative; he may be inconsiderate and unwise in ignoring immaturity, unpreparedness upon the part of those addressed, or he may be presumptuous and injudicious as the result of stupidity or pride of intellect, but one can no more be too metaphysical in the apprehension and statement of truth than he can be too exact in the use of the multiplication table. Absolute truthfulness must characterize every manifestation of Truth, otherwise there would be, could be, no divine Science. A single inexactness in the order of the divine law and government would inaugurate the reign of unreliability—there would be chaos at the very center of things.

Recognition of the Science of being, that all right thinking respecting ultimates is metaphysical, may well begin the New Year, and every day it comprises. The Christian Science movement has suffered at the hands of its friends in no way more seriously perhaps than in their failure to adhere strictly to the metaphysics of our Lord's teaching, for which Science stands. Our temptations to compromise with the mortal sense order, to be superstitious or self-exploiting, are many and serious, and nothing but continuous, clear thought respecting God and man can shut out the darkening declarations of error and let in the illuminating word of Truth. The metaphysical is not the incomprehensible, the scary, or the obscure; it is the clear, explanatory, spiritual truth which is beyond and above physical sense and common observation, the truth of God which it is our supreme privilege and chief business to know.

JOHN B. WILLIS.

THE
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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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NO RESPECT OF PERSON

SAMUEL GREENWOOD

THE possibilities for good inherent in each individual leave mortals without excuse for the failure to practise the best they know. The plea of personal inaptitude, or that one's circumstances and environment are unfavorable to spiritual growth, may appear plausible to human judgment, but they exempt no one from God's requirements. To grow in the knowledge and demonstration of infinite good is all that progress in Christian Science means, and no one is placed where he cannot be a little better, a little more Godlike, from day to day. One would hesitate to admit an aptitude for the wrong, or that so-called evil power is more easily understood and relied upon than omnipotent good; yet this is what the plea of spiritual incompetency really amounts to. The argument that would disparage one's own abilities or opportunities should be routed as an enemy, if we would not be robbed of the benefits of that honest, faithful work of which all are capable. To judge by present appearance, we may seem indeed far behind in the race, and to lack much of the good which others realize; but the Master's rule was, "Judge not according to the appearance." We are no doubt receiving more than appears on the surface, and in due time the full measure of our worthiness will be revealed.

In the science of numbers, to use a familiar and apt illustration, there is no possible discrimination as to the ease or difficulty with which different students understand and apply its rules. It is not the fault of mathematics that

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some students are more diligent or more earnest than others. Although some may find their tasks comparatively hard, and may yield temporarily to a sense of failure and inability, it is known that the mastery of mathematics is open to all alike. Likewise, it is not special privilege or endowment, but faithfulness, perseverance, and love that do God's work.

The teacher sometimes finds that when a scholar says he cannot work out the problems assigned to him, it is not because he is unable, but because he is unwilling to give the time and application which may be necessary. He would rather play than do his work, unless it can be done with little trouble to himself. As we are but "children of a larger growth," may not the same mental laziness be the chief obstacle to our progress in Christian Science? The desire for entertainment, sensuous pleasure, or the possession of wealth, often leads mortals to forego the opportunity for spiritual advancement; but this order must be reversed, and worldly attractions be sacrificed "for the kingdom of heaven's sake," before the Master's word can be fully realized. His promise is that we shall receive, even in this present time, a hundredfold return of all that we have sacrificed; that is, we shall find a hundredfold more joy in present associations and experiences because of the spiritual understanding which we have gained.

God never asks of a man more than he has to give. Knowing this, there can be no question of inability or of ultimate failure, despite seeming setbacks and defeats, so long as one continues faithful to the divine ideal. The right of all mankind to know the truth makes success possible for every student of Christian Science, but he is not relieved from the practice of those qualities that insure success in other fields of endeavor. "Nothing but wrong intention," Mrs. Eddy writes, "can hinder your advancement" (Science and Health, p. 326); and none knew better the difficulties to be overcome and the toilsome road to be traversed than did the Discoverer and Founder of Christian Science.

Christ Jesus said, "Ye will not come to me;" he did not say, Ye cannot come. Looking at it from the human side, that is from the side of self-sacrifice, the way may appear hard and forbidding, but the heaven of the Apocalypse, the peace and joy of conscious goodness, is gained only through Christian discipleship, the following of the Master

all the way. Viewing it through the perspective of time, who would not rather have been Jesus with his crown of thorns and his cross, than Pilate with his luxury and his temporal sense of power? Or who would not rather have been Paul with his stripes and imprisonments and martyrdom, than Nero with the means to gratify every earthly desire? In deciding what is worth while we must look beyond present experience to the logical end of our course. Jesus "endured the cross," says the Scripture, "for the joy that was set before him;" and as we fortify our hope and strengthen our purpose with the same heavenly outlook, we shall see that what now seems the greatest sacrifice is not worth a single sigh.

The question is not one of ability but of willingness. All are able to do what they are willing to do, perhaps not all today, but in the fulness of time. We read in Scripture of a period when every knee shall bow to the spiritual idea which was manifested in Christ Jesus, when all mankind shall know God; showing that although one may now rebel at the divine demands, in the desire to cling to matter a little longer, he will eventually be led to seek and find the truth of his being in God. From this it follows that the ability to understand and obey Truth is ours today, if we are ready to recognize and use it. It is certain that Judas could have been as faithful as his fellow disciples if he had not listened to the suggestion of greed; and Ananias and Sapphira had the same opportunity to be true and generous as their fellow Christians, and might have been so had they not listened to the prompting of self-interest. And we today may be as successful as the best Christian Scientist when we are as glad to let God rule in all our thoughts. The difference is not so much one of personal capacity as of consecration and devotion. We may be conscious of but one talent, but the faithful use of this one will bring to light the possession of more.

God's demand is that man shall know only good, and the difficulty of mortals in meeting it is measured by the tenacity with which they hold to a sense of evil. The demand in itself is natural and inevitable. The ease with which one can allow himself to be discouraged in this work is probably known to every student, but this discouragement is only a form of self-pity, and instead of moping over a lack of results one should set himself to work a little harder and

to love a little more. After all, what is our work but to reflect good? Although this sounds simple and easy, our difficulties exist because there seems to be that in thought which does not want always to be good. It should indeed humble us to admit how slowly we accomplish this work, and how much easier we sometimes find it to do the wrong than the right, to resent than to forgive. It should bring the blush of shame to acknowledge, even to ourselves, that we ever choose the greater evil or cherish an unworthy thought, when the better course is always available and within reach.

Who of us would care to admit that he lacked the ability to be honest, to tell the truth, to be kind and forgiving, to practise the golden rule, to be the man God would have him? Was there ever a time in the history of mankind when the way to goodness was closed to even one mortal, or when he lacked the power to be faithful to the best within him? Has God, the source of all true being, surrounded Himself with mystery, and made it difficult for mankind to find Him or to take refuge in His omnipresence? Is it not true, rather, that the way to God, or the Science of God, as exemplified in the life of Christ Jesus and as revealed in Christian Science, is so plain that even the dullest pilgrim or student "shall not err therein"?

There is not a moment in which every one cannot be true and pure and loving. The temptation or provocation to be otherwise is always to the ungodlike, to that which is not one's real self; and it has no power behind it. Evil finds no response in us while we remain true to God and His idea. The ability to do this for one moment proves that it is possible of accomplishment all the way through, for the days and years are but a succession of moments. While no one can enter another's consciousness and measure that one's abilities or disabilities in comparison with his own, it should be enough for each of us to know that God and His work are perfect and eternal, and that He interposes not even a shadow to becloud the human recognition of His supremacy.

Our revered Leader gives these cheering words in "Miscellaneous Writings" (p. 105): "Christian Science is an everlasting victor, and vanquishment is unknown to the omnipresent Truth."

CHURCH-MEMBERSHIP

M. LOUISE BAUM

THE trend of modern thinking has been, on the whole, away from the former idea that membership in a church organization means in itself salvation from evil. Many modern church societies frankly affirm that they are only associations of earnest people who think alike, gathered together for mutual help and for the benefit of others, and many persons who have had this concept of a church have had a good deal of interest to know just what membership in a Christian Science church means to those uniting with that body.

Among the various Christian denominations the amount of authority exercised by the church over its members varies in a large degree. In some religious organizations newcomers can but expect that they are going to find very exact and definite rules for their conduct, that they are going to have much of their thinking directed if not dictated by the authorities of the church, and sometimes persons feel that they are glad to yield their thought to such personal control, as a relief after the weary years of trying to think things out for themselves. Those who come to the Christian Science church, however, find, and to their surprise, perchance, that the governing idea, the chief rule for act and thought which is laid down to them, is that God alone can tell them what they ought to do at every turn of their lives, that He alone can reveal Himself to them, and that their constant effort must be to keep thought turned always to Him for guidance. Membership in this church, therefore, has a wonderfully strengthening effect, just because it keeps one always reminded not to depend upon personality as the source of any good. Instead of a personal dictatorship of any kind, the only personal aid may in a certain sense be said to be that which teaches the newcomer to get along without personal aid.

A true teacher of Christian Science seeks by his teaching to enable the student to dispense with further teaching. A teacher is not one who is to take the place in any degree of the pupil's own honest effort to attain to the divine guidance for himself. One of the chief functions of a teacher is to show the student his own faulty tendencies and how to cor-

rect them. Both this loving rebuke of the true teacher and the whole meaning of church-membership are wonderfully epitomized in the "Rule for Motives and Acts" from the Manual of The Mother Church (p. 40), which is read in the Christian Science churches all over the world on the first Sunday of every month. It says: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness." The last section touches on the need of members to "daily watch and pray to be delivered from all evil."

Here we find the meaning of membership in this church in a nutshell. Scientists are banded together in an organization for mutual help. They are to remind each other that God is with men, is truly here and now an all-sufficient guide. They are met together, not to the uses of praise and flattery, "the kisses of an enemy," but for those faithful "wounds of a friend" which the wise man understood. True brotherliness is enjoined, lest we forget that "Love is reflected in love" (Science and Health, p. 17). But the great use of a church organization is to correct the faults of mortals and keep them reminded of God. God Himself must be the guide, and herein has been the marvel of Mrs. Eddy's work as pastor and pastor emeritus of this church, in directing all thought to Him. Only hourly dependence on God, only a vital recognition of divine Love, could have enabled her to bring this church to its present point of stability in divine things. Personal or human power is not enough for such a work. No one individual in all history ever accomplished such a work by the mere employment of the ordinary human will and self-determined purpose. Sober thought should convince any observer that this work must be of God. Scientists themselves know of their own experience that it is God who has built up and is guiding the church now as in all the days past. To the faithful students of the Christian Science teaching there comes daily an ever-unfolding knowledge of heavenly things, and this is the secret of the power or success of the Christian Science church. On any other foundation it could not have stood; it must have fallen long ago.

The work of most organized churches of all denomina-

tions is largely given to the distribution of literature which shall spread the particular views of the given church, not so much to those outside the churches, though this is an important part of the purpose, as to supply its adherents with reading matter which is in harmony with the teachings of the church, and this is peculiarly true of the Christian Science church. It is everywhere recognized that the printed word is the most influential teacher of modern times. Not only the word of the Bible, but those particular interpretations of the Bible which each church organization stands for, must be printed and put into the hands of the people that they may learn for themselves. They have thus daily teaching of a more searching sort, as they study alone with God, than any words of a personal preacher can be.

The publication of the writings of Mrs. Eddy is a great means to spiritual development. "Science and Health with Key to the Scriptures" is well named, and the daily search of the Bible in the light of the Christian Science text-book is the very heart of the work of the organization. Lesson-Sermons are published in the *Quarterly*, so that the individual may have in his private study the help of those more advanced than himself in searching out the whole teachings of the Bible on various lines of thought, as the Lesson-Sermon is based on Bible texts taken from Genesis to Revelation, with explanatory selections from Science and Health. This work, this daily mental association with the inspiring thought of the great teachers of the Bible, and with Mrs. Eddy's thought, which has done so much for thousands the world over, is opening the student's heart to the same heavenly influences which stirred the psalmist to write, "The Lord is my shepherd," and prompted those deeper words, "They shall be all taught of God."

The periodicals of the Christian Science organization furnish mental food to keep thought active in the direction of the highest things. The *Journal* coming once a month, the *Sentinel* each week, and the *Monitor* every week-day, have successively represented the advancing place of spiritual study in the life of the church-members. Even the affairs of every day, such as a newspaper covers, are viewed from the highest standpoint, as the affairs of the seemingly common round of human experience are taking on a higher, purer, more heavenly complexion from the

light reflected from Truth. These publications, with the work of the lecturers and the publication committees, supplement in various ways the work of the Sunday services and the Wednesday evening meetings, and all these measures are avenues through which the knowledge of good is coming to all who open their consciousness to receive.

Such is the great campaign of education which the Christian Science church organization is carrying on for the benefit of its members and friends. Like the so-called university extension, this is church extension on a large scale. But these things could not be without the whole-hearted fellowship and cooperation of the great band of workers. Every least act of helpfulness to this cause, then, on the part of any member, is going out to the utmost bounds of the earth, bringing light and peace to all who will receive its gracious message, hastening on the day of which the poet sings:—

Joy to the world,—the Lord is come;
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

[Written for the *Journal*]

PRESCIENCE

MARY J. ELMENDORF

WILD roses of music well up in my soul
That the toiling thoughts stand still to hear;
Reverberant, rich as the organ's roll,
Their theme is the dawn of a dominant cheer.

Swift rhythms of rapture my musings control,
Untangling all discords, while, jubilant, clear,
Wild roses of music well up in my soul
That the toiling thoughts stand still to hear.

Uplifted is being's unbreakable bowl,
And I quaff, in the place of a sigh or tear,
An ineffable gleam from the final goal,
A meteor-breath of the spirit-sphere:
Wild roses of music well up in my soul
That the toiling thoughts stand still to hear!

THE ONENESS OF CAUSE

BLEECKER LUCE

AS time lends to human judgment its more perfect perspective, and humanity begins to estimate as a whole the remarkable career of the great Leader and Founder of Christian Science, men irrespective of creed or nationality will acquire a better realization of the great helpfulness and educative value of her teaching. It is not alone that, impelled by the dire stress of her own physical extremity, as she has declared, she discovered and abundantly proved the fact of healing through divine Mind, and thus blessed and enriched the afflicted, the weary and heavy-laden of mankind for all time; but that with one grand burst, as it were, of spiritual illumination, she has interpreted and defined the voiceless longing, the hope of the ages, that could not die. In other words, she has not only shown men how the truth heals them of physical and mental infirmity, but she has also made known to them that health and harmony are man's real and natural status as the manifestation of a divine and unfailing order and unity.

As one contemplates the condition of human thought when the evangel of Christian Science first lifted its voice in behalf of a darkened world, appreciation and wonder grow apace at the timeliness of this blessed illumination. Jesus, it is true, had both lived and proved the fulness of the real, but for the most part, as he himself implied, he spoke to ears that heard not and proved to eyes that saw not. On the one all-inclusive subject of causation, the mentality of succeeding generations had remained in a chaotic jumble of material beliefs. At the advent of Christian Science, secular science and religion were alone united in their antagonism to each other, while the universe seemed rife with independent powers and conflicting forces. God was vaguely regarded by many religionists as an enlarged and elevated man, and by physical scientists as at most an unknowable energy, but nowhere seemed discernible the one sufficient and consistent interpretation for the phenomena of existence. Indeed, as we have seen, physical science dealt with negation, and religion offered an impossible blending of the spiritual and material, while a shallow and godless rationalism seemed to be crumbling

the very foundations of all intelligent faith. Then, in the fulness of our need, came the saving revelation which as of old announced one Principle, one power: "Hear, O Israel: The Lord our God is one Lord." God was revealed as the One, the All; as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465).

As we know, the correct interpretation of any problem demands a right beginning, and it is greatly encouraging to reflect that the key to the baffling enigma of the universe is thus, in the fulness of time, discovered and defined as the allness of God and consequent oneness of cause. Seer, prophet, and philosopher have hinted at this solution, have in Biblical lore clearly implied and all but proclaimed it. Jesus, as we have said, both lived and proved it, and the inspired voice of a Paul could exclaim in a moment of especial spiritual illumination, "For in him we live, and move, and have our being." But it remained for Mrs. Eddy to voice the definite significance of this nature of God, and of man's near relation to Him.

A most conspicuous benefit of this grand step forward in the Science of being will prove to be the unification which it will impel if not necessitate, among all earnest devotees of truth, whether called religious or scientific. Indeed, it irresistibly induces the conclusion that all true Science must be religion, and all true religion must be Science. Individual prejudice and egotism as well as established creeds and sectarian differences will perhaps yield slowly; selfishness may still persist in its methods, even seeking to appropriate the very majesty of God to personal ends; but such is the compelling influence of Truth, when thus clearly defined and recognized, that it leavens the minds of men, unconsciously, in spite of false theories and of errors and obstacles, until finally, as by tacit and common consent, it will find universal acceptance.

This all-inclusive nature and perfect unity of God and His idea, floods the entire drama of human experience with a new light. By its aid, from the cradle of the race in the prehistoric past, to the high noon of mankind's present development, we may now clearly trace one divine impulsion. Moral and spiritual needs, the perpetuation of right, the religious trend and political expediency alike, have pointed the one expanding highway and goal of unity, until

in this favored hour the call of the real is as a bugle-blast which all may hear and which all must heed.

Jesus said, "Except a man be born again." True and vitally pregnant words are these, broad and deep enough to include the entire problem of human life. Our whole earthly experience may be summed up as a new birth "from out the hideous night" of illusive belief in the deep animal sleep of our hopeless dependence upon flesh and blood, unto the joyful awakening in the perfect autonomy of Mind. When men first essayed the feat of transmitting intelligible messages through space, they employed a metallic wire as indispensable to this purpose, but as thought expanded into wider knowledge they learned to omit the wire as no longer necessary, and to utilize the vibrations of the boundless ether direct.

In like manner, as the throes of the new birth impel a better understanding, dissipating with the luminous rays of unfolding reality the density of a prenatal darkness, men will cease to adjudge flesh and blood as an essential source of the privilege of expression, and will confidently invoke man's sufficiency in Mind. In so doing men will accept and understand this significant invitation of the Master: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In this divinely real state of perfect adjustment in Mind, strife, friction, conflict of individual interests, and consequent malice, hate, fear, sickness, and death will disappear, and the last analysis of power or force will exclude all resistance and thus fulfil the measure of omnipotence.

This final state of perfect order and unity of action interprets the conditions of divine Love and reveals "perfect love" as God's one and only mode of expression. It is indeed wonderful to the student to trace the endless application of this grand revelation. In the perfect All, no vacuum, however trivial, is conceivable. It follows, therefore, that lack, that scourge of mortal mind, is not a reality. It is, in fact, but the offspring of ignorance. The silent tread of the moccasined feet of the aborigines of this continent roamed the plains of our central West in a precarious and often fruitless quest of the wary game. These dusky hunters, their wives and their little ones, endured a life of semistarvation. The white man came, and applying to the problem of existence his greater intelli-

gence, in a few short years the land teemed with bounty, sustaining by its abundance not only the producer, but feeding countless thousands of the hungry of other lands as well.

Thus we may see that spiritual understanding, the perfect manifestation of intelligence, guiding and impelling the right use of an ever-available capacity, the conscious mental volition of God's man, will through our resultant adjustment to the real meet all human needs. Nor should this seem at all incredible to the earnest student. As we come to observe habitually the ceaseless play of thought, the sharp and often agonizing extremes of its untutored promptings, the expansive affluence of its moments of joy, the clearly controlling nature of its boundless activity, it becomes conceivable that the Bible is correct when it proclaims of man that "as he thinketh in his heart, so is he;" and that to utilize spiritual force through living, for example, the full significance of the golden rule,—this brings heaven to earth and solves every problem.

The nineteenth century is justly renowned as a period of much patient labor and research by able and devoted men of science, who, diligently scrutinizing the misleading material phenomena about them, sought to deduce therefrom a greater knowledge of cause. By their own confession they sought in vain, because, as we in the light of better teaching can now see, they explored in the wrong direction, thus furnishing forever a negative answer to Mrs. Eddy's pertinent query, which embraces that of Job, "From a material standpoint, 'Canst thou by searching find out God?' " (Science and Health, p. 551).

Jesus, pronounced by Mrs. Eddy "the most scientific man that ever trod the globe" (Science and Health, p. 313), said: "The kingdom of God is within you." At the same time he carefully corrected the prevailing error that heaven was in any sense external to man, or material. By those words he implied that the kingdom of the real is in Mind, and can only be discovered and defined by the study of mental forces, by adjusting human consciousness so as to understand essential reality. Should we wonder, then, or find occasion for carping criticism, when the most cultivated, earnest, and studious among us bow in humble and soulful obedience to this helpful and inspiring teaching? Radiant gleams of the very heart of God's incomparable handiwork are here afforded the hungry in spirit of all lands, even

soul-satisfying bounty, filling every need and aspiration of awakening consciousness.

God has thus seen fit to bless and enrich His children through our Leader's purified and illumined mentality, and it is eminently fitting that gratitude's royal fragrance and bloom should pour forth its measure of tribute to her achievements. The writer can truthfully say that no event in all his earthly experience so impressed him as did the announcement that Mrs. Eddy was no longer personally with us. For a fleeting moment he felt that this messenger of Truth no longer stood an earthly sentinel, watching for him and for others, as for many active years she had done, at the gateway of spiritual reality. Then, with a floodtide of love and gratitude came the realization that she was still fulfilling the divine law of progress, which, as she herself has taught us, "is the law of God" (Science and Health, p. 233), and the fervent resolve possessed him to be more zealous than ever, that he might assimilate and live the full import of her teaching, and thus aid in the establishment upon earth of God's kingdom, in which there is no evil, no sin, sickness, or death. He remembered, too, that this was the sole guerdon for long years of service which she had ever sought from her followers, and would any one of them offer less?

Mortals believe that man needs the flesh for the purpose of self-expression, but with a better understanding of the actualities of being as revealed in Christian Science, this belief and desire lose force more or less in us all, even in usual circumstances under the disillusioning stress of our earthly pilgrimage. Such was our Leader's clear grasp of truth that the illusion of the flesh had no power to usurp for her the place of the spiritual fact. In definite and explicit terms she has pictured for us man's real estate in Mind, and it is the high privilege of all her followers to press on to the goal, forsaking the unreal in its every phase, and taking their rightful place unfettered by any earthly dream. So doing they will be able to look forward to years of high and effective endeavor, which will entitle them to say with St. Paul, "I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

[Written for the *Journal*]

PEACE BE TO ISRAEL

BEN. HAWORTH-BOOTH

To those awakening from the dream of earth,
To us who have unbound the dungeon chain
That held us in our heritage of pain,
The days are big with blessings, at whose birth
Our hearts with gratitude unfeigned well forth.

Dark earthly dream! thy sunset hour is come,
The powers of heaven are shaken, and the fruit
Of wisdom falls full-ripe, whose vain pursuit
Thy sons have urged o'er earth and ocean's foam,
And found it not—and now it leads us home.

Fair are the flowers of earth, and filled o'erflowing
With mercy and with song the harvest days:
Mine eyes are dim with wonder and with praise,
When I look back upon my memories glowing,
Gifts of the bounteous hand all grace bestowing.

But now the days are few, and he who turns
To pluck the wayside flower is deaf and blind;
The virgin cries in vain who leaves behind
The midnight oil: but bright the lantern burns
In every watchman's hand who Truth discerns.

The days are gone! the darkling night is near
When none may work: the watchman doth descry
The gathering eagles and the stormy sky:
The hearts of mortals, failing them for fear,
Entreat for peace, and find no peace is here.

O pray for peace, heirs of the Christian creed!
Ye prayerful warriors, pray that war may cease,
Pray without ceasing to the Lord of peace:
The all-harmonious One will intercede;
For wondrous great His mercy, great our need!

Peace be to Israel the lost, the blind;
"My peace I leave with you," the Saviour said,
Ere in the tomb was laid his conquering head;
Peace—all unknown to earth's unholy mind—
To Israel new-found, to all mankind.

THE CHRISTIAN SCIENCE POINT OF VIEW

FRANK H. SPRAGUE

THE genius of that remarkable phase of intellectual awakening known as the modern scientific spirit, lies in the determination it evinces to establish human learning on a basis of fact. The indefatigable energy displayed in canvassing previously unexplored fields, analyzing and tabulating data, and correlating the results of such observation, mark the climax of human enterprise in the quest of knowledge. And yet, with all its logical consistency, comprehensive scope, and organic unity, this movement has tarried far afield in its philosophical outcome. Although presuming to build on a foundation of fact, it has, indeed, in accepting physical sense testimony as to what constitutes fact, rested its case on mere assumption; for it is manifestly impossible to trace any legitimate connection or relationship between the alleged facts of material phenomena to which the senses bear witness and the primal, self-evident facts of being which are known only through the medium of the higher intuitions, inasmuch as the two orders of evidence flatly contradict each other in most important respects.

A fact may be defined as truth expressed; and if, as appears self-evident, truth is one in its integrity, there can, strictly speaking, be no contradictory facts. But the point of view of the physical senses is constantly shifting, and with each shift the aspect of things is altered. The material appearance which at one point is taken to represent a fact, changes and disappears as we move on. Although the inductive method as applied to the development of the physical sciences has led to a phenomenal expansion in the bulk of human learning and rendered incalculable service in utilitarian directions, it has proven its inability to advance thought beyond the plane of relative concepts and contradictory appearances to the realm of absolute truth. It is clear that no exact or scientific knowledge of being can be acquired by following deceptive impressions which afford no clue to a central or stable point of observation; any more than a correct idea of the movements of the planetary system can be obtained from a terrestrial point of view.

If, as the profoundest intuitions of mankind indicate,

Spirit is the origin and ultimate of man's being, the normal trend of human progress must inevitably lead to a reaction against the supremacy of any system whose implications are distinctly materialistic and agnostic. It is a matter of history that the great epoch-making steps in the enlightenment and emancipation of thought have come about not through revision or modification of existing systems, but through reorganization of experience around a distinctively new ideal or point of view. It would be but natural, under these circumstances, to anticipate the arrival of a great spiritual movement commensurate with the demands of the period.

The undercurrent of thought during the last half century has been of such a nature as portends the ushering in of a new dispensation. Human hope and expectancy have found voice in half-articulate expressions regarding the nature and scope of the impending order. But mankind, by reason of its inertia, has always been slow to discern the signs that attend the appearing of a more perfect understanding of Truth. Judging from past experience, we should expect the birth of the new *régime* to be obscure from the standpoint of material indications. The humble beginnings of the mightiest spiritual movements have invariably been overshadowed by the popularity and prestige of established systems. It was just such conditions in the imperial order of Roman civilization that Christianity encountered at its inception; nor have types and tendencies changed essentially in the mean time.

The consciousness of spiritual truth which has ever been the guiding star of humanity, leading on to higher ranges of experience, has always come to men through a type of understanding superior to that of the schools. It was the inspired vision of the Hebrew prophets, rather than the erudition of the doctors and rabbis, that dispelled the lingering shadows of pagan superstition and led up to the Messianic ideal and its fulfilment in Christianity. It is as true today as ever that "where there is no vision, the people perish." If there is such a thing as an exact Science of being, based on absolute Principle, and if it is susceptible of human apprehension, it is clear that its discovery would have to be effected by following lines of investigation radically different from those pursued by the schools, since the latter furnish no evidence of the existence of such a

science. It was outside the prescribed channels of learning that the Prophet of Galilee acquired that understanding of divine law which confounded the educated thought of his time by giving substantial proof of the supremacy of spiritual power over the ills and discords of the flesh. And it is on the same ground that Christian Science appeals to the world today.

During a discussion of this subject the drift of conversation led to the following interrogation: "Columbus discovered the western world, Newton the law of gravitation; but what specific thing did Mrs. Eddy discover?" This is a fair question, and one that has given rise to much vague speculation and confusion of thought on the part of individuals who have approached the question from its theoretical rather than its experimental side. It may be stated, in reply, that Mrs. Eddy discovered a point of view unrecognized since the early days of Christianity—one that had never, indeed, received any systematic exposition until her works presented it to the world in the shape of a demonstrable science. In the light it brings to bear on the facts of existence, this point of view differs as radically from that of other systems as does the modern understanding of astronomy from the Ptolemaic scheme. Briefly summarized, it is this: that God, absolute good, is the only power; and consequently, that there is no evil power or power in evil; that evil, in its every phase, represents the outcome of belief in power apart from God—belief that has no origin or support outside itself; and that the evils of human experience, resting as they do on a basis of fiction and not fact, may be eliminated through a sufficient realization of the fact that God is the only power, that He is All-in-all.

This point of view is diametrically opposite to that of prevalent theological, philosophical, and scientific systems. The inductive method of dealing with the question is somewhat like this: The existence of evil is a patent fact; evil must, therefore, have its place in the plan of an all-wise creator; hence it is to be accepted as a necessary factor of human experience. This may be termed the inclusive theory of evil. The admission in these premises that evil is real, renders it impossible to eliminate evil from the conclusions and consequences that follow from the premises. Christian Science proceeds in exactly the reverse order. In acknowledging the all-power of good, it excludes evil from

its premises, and by logical deduction establishes a working basis for eliminating evil results from experience.

Many an optimist has found inspiration in the thought that, even though human experience might persistently contradict such a theory, good alone was, after all, real. Thus Browning:

> The evil is null, is naught, is silence implying sound;

and yet, however firm one's faith in good, the application of this ideal to the pressing needs of humanity proves largely abortive without a metaphysical understanding of the law of good and the scientific method by which it may be brought to bear to meet specific exigencies. It is impossible to demonstrate the power of good in the most systematic and effectual manner, so that it shall prove a law of annihilation of evil, as long as one believes that evil is also a power operative according to law.

It is humanity's proneness to personalize or personify its ideals and conceptions of being that causes the belief in evil power to assume such formidable aspects. Qualities and characteristics seem more real, definite, and powerful when invested with the attributes of personality. The tendency to personalize evil has manifested three different forms: first, the primitive belief which ascribes intelligence to phenomena or forces of nature; second, the belief in mythological deities, evil spirits, and a personal devil; third, the belief in occult powers resident in the human mind. The enlightenment of understanding has caused the first two of these phases to disappear to a great extent; it is the third phase that concerns us more immediately at this period. The claim that the human mind is an agency for both good and evil is being exploited today in novel ways and on an unprecedented scale. Refined phases of this belief, hitherto largely latent, are coming to the surface along with the increasingly complicated development of civilization.

So long as mental operations are enshrouded in mystery and superstition, the field of psychic phenomena will offer attractions for ignorant adventurers and designing manipulators as well as honest investigators. The fear of evil is greatly enhanced by the belief that the human mind possesses occult powers which are capable of being exerted for ill. But, if hypnotism and telepathic suggestion are

means of enlightenment and benefit to the race, they must be instrumentalities for the accomplishment of sinister designs and baneful ends as well. It is only through understanding and demonstration of the Science of Mind, as stated in "Science and Health with Key to the Scriptures" and Mrs. Eddy's other writings, that it is possible to avoid being deceived by the pretensions of evil in this as well as other forms in which it presumes to operate. To the extent that one consents to the belief that he can be harmed by thought exercised either innocently or maliciously by another, he is handicapped by that belief in his individual demonstration of the truth.

However real and terrible the phenomena of evil may seem to the sense that experiences them, they are proven to be without foundation, the effect of a mistaken standpoint, whenever they are dissipated by casting out the underlying belief which supports them, as a shadow is made to vanish by removing the object that casts it. Since the phenomena of evil are unreal from the standpoint of truth and actuality, it is obvious that their effacement or undoing cannot be accomplished by forcible resistance, combative energy, mental concentration, or any other process that depends for its efficacy on human will-power; for such an attitude implies belief in the reality of the phenomena. Inasmuch as belief in the power of evil is the outcome of a wrong point of view, it is clear that the results accruing from this belief can be eliminated from experience only by correcting the point of view.

Thus we see that our protection against evil is not a question of defending ourselves against a real power by mustering a superior order or degree of force in defense; but that it consists rather in recognizing the truth about good and following out that recognition to its logical conclusion in our own consciousness. Nor is the validity of the proposition affected in the least by the circumstance that human consciousness has not yet reached the point where a perfect and complete demonstration of the spiritual facts of being is forthcoming in every case; any more than the science of numbers is invalidated by the pupil's inability to cope with the difficulties presented by an intricate mathematical problem.

Unlike the cures effected by medical or psychological methods, the healing works of Christian Science are but an

incidental though highly significant result of the change of base from a material to a spiritual point of view. Healing of this order is, from the very nature of the case, natural, spontaneous, automatic, and under the circumstances inevitable. It demonstrates the fact that disease in its every form and phase, as well as poverty, misfortune, discontent, ignorance, vice, degradation, and unrighteous and oppressive conditions of all other descriptions, is the outcome or manifestation of mistaken beliefs entertained about God, man, and the universe; and that the disorderly symptoms, whatever their character, disappear of themselves in proportion as the erroneous beliefs which support them are wiped out of consciousness through right understanding and practical application of the truth about things.

According to other therapeutic systems, in which calculations are based on the evidence of the senses, the patient, so termed, is a sick person who needs to have something done to him in order that he may be made well. But the practice of Christian Science proves that the sole requirement in the case is to establish in consciousness the understanding, conviction, and actualization of what man really is; and that the transforming power of this right idea is felt even to the outermost circle of bodily conditions. Recognizing this necessity, Jesus rebuked the material notions of the Pharisees with the exhortation to "cleanse first that which is within the cup and platter, that the outside of them may be clean also."

This Science removes the problem of healing from the field of physical or psychological processes and contingencies to the realm of pure metaphysics. It heals by releasing consciousness from the grasp of false beliefs, as did the master Metaphysician who, by bringing to bear his understanding of spiritual facts upon the case of the woman whom Satan had bound, loosed her from her infirmity. The manner in which the truth is brought home to the suffering sense is not essential; it may be through the written, spoken, or silent word, or through the individual's unaided recognition of the spiritual idea. Any experience that causes the individual consciousness to come into vital relation with divine Principle becomes a channel for the healing power. The highest evidence of the validity of the Christian Science point of view does not lie, as is sometimes supposed, in the patient's changed physical status. It is the

experience of divine power, awareness of God as a living and loving presence inseparable from man's being, direct contact with the spiritual law of good, that most conclusively attest the truth of this teaching. To one who has this witness, the signs following the appeal to flesh and blood which is necessary in order to convince the doubting Thomas of material sense, are but corroborative testimony of a lower order. To become conscious of one's self in this manner as the vehicle of divine power, confers a sense of the majesty, dignity, and dominion of spiritual man created in the image of God and governed by divine law, which mere learning, moral integrity, and religious devotion can never bestow.

The Master, who proved by what he was able to do, that he had a more scientific knowledge of God, man, and the universe than any one else who has ever lived, epitomized his message to the world in the declaration: "Ye shall know the truth, and the truth shall make you free." Because humanity has drifted so far away from that consciousness of spiritual power which enabled the early Christians to fulfil in a large measure in their daily experience the practical import of this declaration, the phrase has come to be treated as a mere aphorism instead of a demonstrably scientific statement. The thousands upon thousands of accounts of healing of physical and moral infirmities of every conceivable description, published in the Christian Science periodicals during the last quarter of a century, as well as unnumbered testimonies given at the Wednesday evening meetings, furnish cumulative evidence to the effect that the full significance of the Master's words is again being apprehended and applied to humanity's needs, as it was nineteen hundred years ago.

THY choirs the unmeasured universe surround,
Upheld by Thee, by Thee inspired with breath!

. . . . . .

As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth, from Thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.

Derzhavin, a Russian poet.

"WORK OUT YOUR OWN SALVATION"

WILLARD S. MATTOX

IT is not an uncommon experience for Christian Scientists to entertain the belief that they can do better and quicker work for others than they can do for themselves. More than one earnest student has been, for the moment, discouraged by the suggestion that it is easier to heal others than to heal oneself. The great Teacher himself, at the climax of his supreme test, was assailed by the taunt: "He saved others; himself he cannot save;" and Job was reproached in these words, "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled." The purpose of this argument is patent to the careful student of metaphysics. It is intended to accomplish the utter undoing of the Christian Scientist who believes in it. Its purpose is malevolent and it is the dictum of that devil of whom Jesus said, "He is a liar, and the father of it." The assertion, then, is a false one; we need not believe it, and this must be the saving truth that penetrates the black despair of those who have been gripped by the fear that they cannot save themselves.

A moment's consideration will show how wicked is this evil doctrine. We learn in Christian Science that it is every one's business to save his own life by refusing to know evil, by refusing to know that which is opposed to Life, refusing to accept and believe all the thousand and one arguments which are intended to separate us from God, and which induce the belief that there is something besides God,—some other life, some other presence, some other power and law. Now the process of salvation, as is quite evident, is entirely mental; it consists solely of knowing the truth about real being, and denying the false claims of a supposed existence apart from good. What we call healing, then, in Christian Science, is nothing else than an exhibition of right thinking, of supremely righteous knowing, which effaces the spurious evidence of discord; and while this healing is of tremendous importance to the so-called patient, it is of even greater importance to the practitioner, for

every healing means that the practitioner has risen in thought to the point of realization that God is All and there is none beside Him.

The practitioner seems to be working for the patient, and so he is in a certain sense, but the real significance of his work is that he is saving his own life, rescuing his own sense of existence from the blight of mortality by refusing to believe the fictitious evidence that there is life, presence, reality, other than infinite good. Mrs. Eddy says that "disease should not appear real to the physician, since it is demonstrable that the way to cure the patient is to make disease unreal to him," and in the tenets of the church she speaks of "the spiritual understanding that casts out evil as unreal" (Science and Health, pp. 417, 497).

The metaphysics involved in this question is summed up in Paul's solemn appeal, "Work out your own salvation with fear and trembling." How pitiful would be our fate if it were impossible for us to work out our own salvation. How futile would be the apostle's entreaty, what a mockery would lurk in our Master's injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And the belief that it is easier to make unreal the troubles of another than to rise above discord in our own experience, is a complete reversal of the truth about the way of salvation. The moment we agree that the Christ saves only from a false belief, the moment we grasp the fact that salvation is by way of right thinking, that moment we conclude that each individual must work out his own salvation, must do his own knowing. This does not preclude our being helped on the way, it does not interdict the tender kindliness and sweet compassion which beautify human relations, but it does effectually do away with the fiction that we can help others more certainly than we can help ourselves. To believe this is to check progress and paralyze all righteous effort, and that of course is the very purpose of the suggestion.

We are less liable to give audience to this falsity when we see clearly the nature of the work which is constantly being performed by Christian Scientists. The essence of salvation being righteous knowing, the work of the individual then must be to know the truth for himself, and conversely to refuse to believe any argument which implies the opposite of Truth. It must be apparent that it makes

little difference, metaphysically, what form this evil thought assumes. It may come as something external to ourselves, as for example a patient, or a circumstance or condition, asserting the actuality of matter, discord, disease, sin. Or it may come as a belief of our own characteristics, a temperamental or hereditary tendency, a discordant or diseased condition of what is supposed to be "myself."

To the metaphysician the manner or form in which evil appears is of secondary importance. He recognizes that, no matter what it calls itself, whether it assumes the guise of patient or calls itself "my claim," it appears to his individual consciousness to be denied and cast out by Christ, by the true idea of real being. Evil is primarily a false claim, an impudent assertion of something which is not true, and its only effort is to make the individual believe that it is true. The process of salvation is simply a refusing to believe, and this work is individual. It matters little, then, to the Christian Scientist how a belief of evil externalizes itself. It should be no more difficult to refuse to believe that "I am sick" than to refuse to believe that "you are sick." When we really understand just what the error is, we can overcome it by knowing and declaring the truth.

Experience teaches that it is quite as dangerous to give assent to the beliefs of mortality when they present themselves in the garb of another's woe, as it is to admit their reality when they come in the form of our own experiences. It matters not to the expert metaphysician what may be the name or what may be the dress or form of the argument. To him evil is always itself,—"neither person, place, nor thing" (Science and Health, p. 71). When this is clear to the student, false beliefs are handled confidently, fear diminishes, and we no longer attempt to distinguish between what may be termed subjective and objective evil. This analysis rescues us from the bad habit of appropriating an error, of calling it "my claim," "my headache," "my bad temper." When we understand that the one business of evil is to lie and assiduously to urge us to believe that lie; when we understand that the Christian Scientist's one business is to know enough about God and man to enable him to refute that lie, then all claims of evil will appear to be what they are in the ultimate analysis—nothing—and we shall find the task of refusing to believe no more arduous in one instance than in any other.

THE LAW OF NECESSITY

EUGÉNIE PAUL JEFFERSON

THERE is but one law, governing all, and that is the law of God; hence it cannot be necessary for men to be sick and sinful. God knows no such law, and the real man cannot know what God does not know, for he is God's image and likeness. The spiritual facts of creation express divine law and are scientific, and they do not include either sickness, sin, or death. Man reflecting divine law becomes a law unto himself, and has the ability at all times to commute the mortal sentence to suffer or to sin.

Christ Jesus uncovered and destroyed the belief in evil, and if humanity had understood and accepted his teaching, had known that when the Redeemer of mankind bade the evil spirit depart and enter no more into consciousness, this work was done for all time, we would today realize that his completed work does not have to be done over again, but that we have our own work to do, that our greater work is to believe in and demonstrate a full redemption from sin, disease, and death by following our Lord's example.

We read that Jesus often taught his disciples by means of parables, and in one of these he showed them that "men ought always to pray, and not to faint." Thus prayer is become a law of necessity to every student of Christian Science, as soon as he learns that prayer, as taught in the first chapter of Science and Health, is desire, whether voiced or unexpressed. Belief in *materia medica,* physiology, laws of heredity and contagion, would make the seeming law of necessity their very own. The false claims of material belief are legion, but the truth is that *materia medica* and mortal mind continually break their own so-called laws, thus proving them to be an absence of law, for law is that which is fixed and absolute, and God's law cannot be broken. As men may sometimes be false guides, so human experiences may furnish a false rule. The belief in the supposed law of heredity would make a law of necessity by which a man is compelled to be a drunkard, or perhaps a consumptive, because his father was so afflicted; but the law of liberty, "the law of the Spirit of life in Christ Jesus," delivers men from any such necessity; that is, in Christian Science we are taught that "man is the

offspring of Spirit . . . Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being" (Science and Health, p. 63). A false sense of law may seem to make it necessary for a man to suffer from doing good, from lending to a brother in apparent need, or from watching beside a sick-bed; but let us thank God that His law knows no such necessity! Obedience to the law of Love protects us from all penalties for fulfilling this law.

Christian Science demonstrates a law under which it becomes necessary for the body to improve in proportion to the spiritualization of thought. "The grand necessity of existence," says the Founder of Christian Science, "is to gain the true idea of what constitutes the kingdom of heaven in man" (Science and Health, p. 560). Because *materia medica* holds to a law of incurable disease, is it necessary for us to entertain this belief? Who first gave power to such a law? Jesus taught his disciples to pray, "Thine is the kingdom, and the power." Does the divine Principle of all good share that power with mortal belief? Does God yield to a lower power, that which is not for the good of mankind? Neither belief in a man-made law of necessity nor unbelief in God's law of necessity can prevent the healing power of scientific Christianity in the cure of disease, whether organic or functional, for it has the divine sanction and authority of the Saviour's command. This command, "Heal the sick," was for all time—Jesus set the seal of eternity upon his words: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Healing is the sign which follows them that believe, when belief is given up for spiritual understanding.

The sign and the symbol belong to God. Erring belief would claim the human body for its own sign, through which to manifest the supposed power of sin, disease, and death. Christian Science claims that the sign and the symbol, in the truest sense, belong to God, and the healing of the body to be a present proof by which the truth of harmonious being is revealed to man. The Scripture says, "Whatsoever doth make manifest is light;" and when this is believed and understood, it takes everything away from error, even its so-called "sign" of discord and disease, and gives all to good. Was not Jesus the Christ the great "sign"

from God to man? And did not this Godlike man teach and demonstrate that the unreal is to be destroyed by the eternal truth of harmonious being?

Did God create a knowledge of evil as real, in contradiction to the understanding of the reality and allness of good? How could that be possible when, as we read in the Scriptures, "God saw every thing that he had made, and, behold, it was very good"? Jesus realized that our only necessity is to know God, and this realization healed the sick. He taught that to know God is life eternal, and leads to health, harmony, and immortality. The seeming cause of all disease is mental. Christian Science, however, teaches that God is the great and only cause, the creator of good only, and seeming physical and mental causes must yield to this scientific and only true cause. Ignorance of the one Mind, and belief in the necessity for sickness, has subjected men to a false law; but to know the truth annuls this law, and this knowing is the Christ come to bring a spiritual sense of harmony and health.

It is only a human belief that assumes a necessity for sin and ill health, and as soon as we stop believing in the reality of these errors, they will cease to make themselves felt, and so far as we are individually concerned they will cease to be. We can and must annul the so-called law of human necessity by knowing God's law, which demands a higher spiritual interpretation of law and what that law includes. This understanding is gained by a faithful study of Christian Science as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures." Since she gave this book to the world, there is no longer an excuse for ignorance respecting the science of health. The Master once said in reference to his healing work, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin . . . If I had not done among them the works which none other man did, they had not had sin." So men in ignorance of the divine law of protection become a law of punishment to themselves, and this punishment is due to their belief in the reality and activity of evil. The same law which claims to cause action, also claims to be the cause of inaction. A law which contradicts itself is no law; hence it is that a right understanding of God's law removes the necessity for suffering. There is no necessity for ignorance of the law governing man which

gives divine authority for the destruction of all unlike good; the way has been shown by Jesus and is being demonstrated through Christian Science in this age.

Jesus set aside the law of heredity when he healed the man who had been born blind. He gave this proof to his disciples in answer to their question, "Who did sin, this man, or his parents, that he was born blind?" Evidently the disciples believed in sin as cause. Perhaps they had been talking with the Master about the law of heredity, and when they came upon the blind man it brought out the question as to who had sinned in this man's case. The reply Jesus made was decided, and it destroyed forever the belief which constitutes the law of heredity; for he said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Until spiritual existence and its laws are understood the "works of God" are denied by mortals, who are thus self-excluded from the harmony which Truth bestows.

"As long as I am in the world," said Jesus, "I am the light of the world." In these wonderful words, the Master not only enlightened his students, but he delivered the blind man from the belief in hereditary law, and sin as cause for blindness or as cause for anything. He realized his Father, Mind, as the only creator, but not the creator of sin, or evil of any nature. He did not teach the disciples that the man's blindness was necessary that the glory of God might be made manifest through the restoration of his sight, but he did teach them that as the image and likeness of God man never had been blind. The demonstration of this truth gave sight to the blind and a higher understanding to the disciples. It also showed them that they must begin to do the works which he was doing, and do them while he was still with them. It gave them the understanding that Christ, Truth, is indeed the light of the world, without which they could not discern the divine Principle of being.

Laus Deo! The night is passed. The daylight of Christian Science has dawned, with its law of Love. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them. . . . All things that are reproved are made manifest by the light: for whatsoever doth make manifest is light."

THE VITALITY OF TRUTH

GRACE SQUIRES

"TO those leaning on the sustaining infinite, today is big with blessings." This opening line of the Preface to Science and Health (p. vii) has always been loved by Christian Scientists, but like all that our Leader has written it compasses more than one at first perceives. If one asks himself how much he leans, he is apt to find that his sense of dependence on God is really slight, and that he bases his ability to lift this or that dead weight very largely on his own efforts. Frequently he finds long and arduous mental work miserably void of result, and he concludes that Christian Science is not nearly so simple as he had supposed. Unless one keeps close to Principle he gets tangled in his theories, and forgets that mortal mind argument is not spiritual vision. He tries to hoist himself, as it were, with his own petard, and fails utterly. He may go all over the mortal ground, look this and that supposititious error in the eye, and decide, perchance, that a given person or thing is responsible, when he needs to remember that the operation of divine law uncovers and destroys error, and that if the Scientist's work is faithfully done Truth will "uncover and destroy error in God's own way" (Science and Health, p. 542). There is never any uncertainty as to what Truth will do if we make Truth our sole reliance.

It is not Christian Science to ascribe reality or power to evil, and nowhere in the works of our Leader can the student find its warrant. Hear her words: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full" (Pamphlet, "What Our Leader Says"). This is the Alpha and Omega of Christian Science demonstration. It is to stand guard at the door of consciousness, admitting Truth, but not error.

Perhaps we do not quite understand Truth, its statement may seem altogether too simple to supply our need. If so, this may explain why we fail to lean on God, why our self-reliance has never for a moment become God-reliance. A Christian Scientist once asked why, with a comparatively slight understanding of Christian Science, she had met a severe claim of error with more ease than at other times

she had solved more ordinary problems. The explanation is clear. Her desperate need forced her to clear her vision as to any ability on her own part to meet the situation. She threw herself unreservedly on God, and her demonstration was in proportion to this undivided trust. "According to your faith be it unto you," said the Master. Mortal mind had no time to spin cobwebs for divine Mind to brush away. Thought clung steadfastly to Truth and Love and rested therein. She leaned on their infinite sustainment, and was blessed.

"Father, I thank thee that thou hast heard me. And I knew that thou hearest me always," expresses Christ Jesus' faith in his Father's allness and availability. But mortal sense wonders wherein a simple statement of Truth is operative for good. It cannot see what happens, hence it is not at all sure that anything does happen. It hopes, but it neither trusts nor leans, and it is just here that we need to part company with mortal pros and cons and leave the field to God. "Be still, and know that I am God" ushers in a wonderfully receptive state of consciousness and exemplifies what our beloved Leader has said, that "Science speaks when the senses are silent" (Miscellaneous Writings, p. 100). But, says one, if I declare the truth of being, how, pray, can this mere statement effect relief? How can it possibly alter my state of feeling? And one could answer: If I realize and declare that twice two equals four, will five as their multiple become operative?

We sometimes forget that we neither make nor sustain the truth. The most we can do is to come into agreement with it. Christ Jesus said, "Ye shall know the truth, and the truth shall make you free." It is ours to affirm the truth and leave God to operate it. It is He who will make us free. A more abundant measure of love and trust is surely gained by this surrender of mental push and struggle. The simple realization that God is back of His truth leaves one free to become "as a little child," and by "leaning" on Him realize at all times a comforting dependence. The wise man's counsel is: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths." More and more should Christian Scientists heed this sage counsel, which is in close agreement with that of their Leader, and thus they will go "from strength unto strength."

READERS

JOSEPH W. REYNOLDS

THE question of the attitude of readers in Christian Science churches toward the presentation of the Lesson-Sermon is one of vital importance to the growth of our cause. The nature and inherent tendency of the human mind is to assert itself, and this self-assertion when clothed with the letter of Christian Science is a thing to be carefully avoided, especially by those whose privilege it is to read in Christian Science churches.

The tendency to self-assertion is not always detected by the new reader, and when not detected and overcome he is likely to study and read the Lesson with strained effort. Sometimes he may wonder why his reading does not produce in himself and his auditors the comforting and satisfying peace which he feels should be its outcome, but a little reflection will show the reason for the absence of these desired results. If the reader is influenced by self-will, or an uncontrolled zeal of impulse, he may impart this state of thought, with the result that those who hear him may be more or less similarly affected. The reader might thus become a channel through which self-will usurps the place of the pure Christianity necessary to accomplish the reformation for which the services have been provided. It requires earnest study, growth, humility, and careful self-analysis to detect and defeat the wilful tendencies of the carnal mind. This so-called mind's self-will cannot be conducive to peace, healing, or even an apprehension of the subject under consideration.

One of the most subtle forms of self-will is made manifest when a reader is led to believe that his success as a reader and the success of the meeting depends upon his interpretation of the Lesson-Sermon. This may lead, through a desire to make his interpretation clear, to an altogether unwarranted emphasis of certain words and phrases. It is true that the success of the meeting depends largely upon the reader's mental and spiritual condition and the manner in which the Lesson is read, but for the reader so to emphasize his reading as to amount to an insistence that the congregation accept his particular interpretation of the Lesson, is a serious mistake. It transfers the listener's

thought from the impersonal contemplation of the subject-matter to the reader and to the particular thought he is seeking to convey. This may deprive the listener of the mental experience of gaining for himself through his own analysis the truths which his own state of development will permit him to grasp. In almost any good-sized congregation there will be some whose temperament, until sufficiently purged by Truth, may incline toward the spectacular, but no sense appeal, however finely cloaked with the letter, will prove conducive to the hearer's spiritual development, nor will it comfort the weary wanderer who has come to the meeting in search of the healing waters of Truth.

That there should be no obtrusive emphasis or personality injected into the presentation of the Lesson-Sermon, was brought home to one recently when, in conversation with four persons after a Sunday service, he discovered that each had gleaned from the Lesson a different impression, but that these impressions were equally uplifting and helpful. The reading was calm, unobtrusive, impressive, and spiritual,—such as would lead one to lose all thought of the reader in the contemplation of the subject presented. These four different yet instructive and quickening impressions gleaned from the same Lesson, emphasize the fact that each person should be left to extract for himself the truths which the subject brings to his need. Thus the greatest good the Lesson-Sermon can accomplish will be realized, and it will prove much more effective than it would be if it were confined to one person's particular view.

If the reader is composed, collected, spiritual in thought, and has an intelligent grasp of the subject, his appearance will suggest strength and peace, and will invite confidence and respect. And if there is added to this a calm, intelligible reading, free from all strain or dogmatism, there will be awakened in the mind of the listener a contemplative, analytical activity of thought, wherein the assimilation of the truth will take place, and this surely is the object for which the service is arranged. When it is suggested that a reader should not unduly emphasize, it is not meant that he shall sacrifice his sense of the Lesson, or that he shall not strive to attain a deep spiritual understanding of the subject, but that he shall not so strongly emphasize as continually to force the listener's attention to his own view-

point, instead of leaving the truth to develop in the listener's thought what he is best fitted to understand. Since no one at our present state of unfoldment can comprehend all there is in a Lesson, it is better that the reading be such as to induce each one to reach out for the crumb of truth in the Lesson which he is able to digest.

For no idle purpose did Mrs. Eddy prescribe in a by-law regarding readers, that "they must keep themselves unspotted from the world,—uncontaminated with evil,—that the mental atmosphere they exhale shall promote health and holiness, even that spiritual *animus* so universally needed" (Manual, Art. III, Sect. 1). It is clear that if the requirements of the by-law quoted found expression in the office to which it refers, there would be no opportunity for self-will to play any form of deception on either the reader or the listener. Mrs. Eddy speaks of the Lesson in the by-law of which a portion is quoted above, as that "on which the prosperity of Christian Science largely depends," and she has in another place said that healing should take place at our meetings. This should be expected, as the church service should do for the congregation, in a measure, what the practitioner does for the patient.

The patient enters the practitioner's office a prey, perchance, to some form of mesmeric belief which has expressed itself in a physical disharmony. The practitioner tries to lift the patient's thought from the contemplation of his difficulty to the consideration of a perfect man. As the explanation proceeds the patient becomes interested and absorbed along a new line of thinking. The truth thus enters his consciousness, dispels whatever of false belief it encounters, and having dislodged the particular belief which had caused the suffering, the patient is released. In like manner at the church services the stranger comes in burdened with some form of mental or physical disease, and the Lesson explains the truth about God and man's relation to Him. If the listener's thought is open to the truth elucidated, it enters his consciousness to meet and destroy the evil. Thus, if all the congregation is thinking the truth which the Lesson imparts, this truth is entering the consciousness and destroying any sense of disease and sin held by those present. In this way the Lesson does a marvelous work in the regeneration and healing of mankind.

In view of the great opportunities opened to our cause at this hour, especially the opportunity which our Lesson-Sermons offer for evangelizing the human consciousness, there rests upon every student of Christian Science as well as upon the readers a unique responsibility,—that of utilizing to the utmost these opportunities, which means that each one should in gentle humility give careful consideration to his attitude toward and activity in a service instituted for no other purpose than to afford mankind access to the "living waters" which today as ever heal and bless mankind.

[Written for the *Journal*]

COMFORTING THE PEOPLE

REV. WILLIAM P. MC KENZIE

A PROPHET voice cried in the long past ages:
"O comfort ye my people, saith your God;"
And they who let the dead past seal his pages,
Of comfort nigh at hand themselves defraud.

God's people wander still in barren places,
And hunger for the good that's undenied;
They heavenward turn their sad and weary faces,
And pray for what already is supplied.

Athirst they wander, tasting bitter waters,
Or stagger on by some mirage allured;
As were their fathers, so the sons and daughters
Are blind to comfort promised and assured.

But one who heard the little children crying,
And viewed the people's faces drawn with woe,
Even as the prophet on the unseen relying,
Found God the source whence joy and comfort flow.

Like to a host the brackish pools forsaking
When good news comes of fountains flowing pure,
The people turn from sadness and heart-aching;
And comforted, find plenishment and cure.

KNOWING TRUTH

EMILY HEAD

IN the first chapter of Genesis we read that God's gift to man, who was made in His image and likeness, was dominion, and in Ecclesiastes it is stated that "whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it." Logically, then, it follows that man cannot be separated from his heritage; and yet a mortal, reasoning from his material sense of life, finds at once a contradiction to this fact.

From the time when material sense led Adam to be afraid, a false belief of fear has stalked side by side with all material conditions, and in this hard bondage mankind has served with rigor, a service more severe than the bondage of the children of Israel in Egypt, which we read "made their lives bitter." This sense of subjection to fear, and to the conditions which induce fear, has so embittered and falsified the mortal sense of existence that those ensnared in this net have struggled long and unceasingly to escape, yet without success. Where is their mistake, and in what direction must they look that their efforts be availing? Mrs. Eddy says that "mortals must look beyond fading, finite forms, if they would gain the true sense of things" (Science and Health, p. 264). This passage is full of helpful meaning, for it discloses a mistake and indicates the remedy.

To find the true sense of things is the goal of each and every effort made by mankind, and it is a *sine quâ non* that one must bring intelligence to his aid. Here again Mrs. Eddy's fundamental command is, "Look away from the body into Truth and Love" (Science and Health, p. 261), clearly indicating that Truth is not to be found in a mortal, material sense of being. Truth must be intelligent to be true, but all belief in that which is apart from Truth begins and ends in the false consciousness which states that man is material; that he is surrounded by a material universe, and that intelligence is subject to material conditions. This is the lie which has kept mankind imprisoned in a world of their own false thinking, and this false thinking itself is the father of the lie which binds men.

Hence the imperative command to look away from the false to the true, from the unreal to the real.

In order that we may know ourselves, it is primarily necessary that we begin to understand God, the source of all being. The great barrier which today in belief tends to retard the unfolding of spiritual truth in the human consciousness, is the assumption that we cannot understand God. This position is utterly inimical to our present and eternal welfare, and yet the many fear to launch forth in the endeavor to discover "the deep things of God" because they are taught to think of them as beyond their comprehension.

"Canst thou by searching find out God?" This question is vastly significant, and the Book of books thus instructs us on the subject: "Let him that glorieth glory in this, that he understandeth and knoweth me." "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." With the illusion of incapacity removed, together with the mental lethargy which is largely the result of this false belief, humanity will strike out with the courage born of an unconquerable faith in ultimate success, to find man's rightful state, which includes dominion, with all the good that shall come unto him.

In a supreme effort to define the nature of God, St. Augustine states that He is as a circle, whose center is everywhere and whose circumference is nowhere. This is a wonderful reaching forth to a concept of infinity, which is the essential quality of the divine being. It has been said that no human terminology is equal to a definition of infinity, but necessarily in its eternality it must be without elements of decay; materiality, therefore, with all that it includes, can have no part in infinity. The Scriptures teach that God is Spirit; that He is Life, Truth, and Love; and Mrs. Eddy describes the divine Ego, the "I AM," as Mind. Certainly in Mind alone, through right thinking, is it possible, as Mrs. Eddy tells us, to "compass the heights and depths of being and reveal the infinite" (Science and Health, p. 292).

In his address at Athens on the God who was unknown to the Greeks, Paul said that He was "not far from every one of us: for in him we live, and move, and have our being;" and for our eternal encouragement we read in Zephaniah, "The Lord thy God in the midst of thee is

mighty." How can humanity hold to materiality as a part of real being, while acknowledging that God is Mind and Mind is infinite? The only evil there is is ignorance—mankind's ignorance of Truth. The Adam-concept, "the old man with his deeds," must be put off, that we may recognize man himself and his eternal environment, may know and acknowledge that the true sense of being involves expression, the manifestation of God, Spirit, the center of the circle whose circumference is infinitude! This is "the shadow of the Almighty," "the secret place" of dominion.

Says Emerson: "The key to every man is his thought." Here is the foundation for true thinking, a foundation from which fear is wholly eliminated. Thus truth is its own evidence, for its crowning requirement is: "Ye shall know the truth, and the truth shall make you free." In studying the words of the Master, one is struck by the sublime assurance of his knowledge of Truth. As the manifestation or reflection of the tender, loving Father, he brought the ever-present Christ, the divine Son, to the recognition of mankind. He claimed nothing for himself, however, as the offspring of God, that he did not also claim for all, as when he prayed: "As thou, Father, art in me, and I in thee, that they also may be one in us." If we would follow in his footsteps, while learning the deep lesson of man's unity with the Father, there must be an individual effort to "grasp with firmer hand the eternal grace,"—the divine truth our Master taught.

Waiting at the feet of Christ, our beloved Leader caught the heavenly tones of Truth, and when as yet the world was in darkness, she beheld the dawning in the mighty actuality of her message. It was truly "the dayspring from on high," "the Sun of righteousness," rising "with healing in his wings." The words of Christ Jesus will not pass away, nor will the words of our text-book, for they are at one, and immortal,—a present-day practical presentation of the demonstrable truth that the kingdom of heaven is at hand.

IT seems to me better to live on in the hope that some one may yet—in some far-off age it may only be, but what a thing if it should be!—discover the law of death, learn how to meet it, and, with its forerunners, disease and decay, banish it from the world.—*George Macdonald.*

CONSCIOUSNESS

WILLIAM WALTER WHEATLY

THE idea expressed by the word "consciousness" seems to be only partially understood by mankind in general. If a consensus of opinion were taken among those not instructed in Christian Science, it would probably appear that many regard consciousness as something that relates to sense perception, and it may be profitable to consider this opinion with the view of pointing out wherein it falls short. And first let us note the fact that the content of the human mind is largely illusion. That which is illusive or untrue can never be understood, because it is unknowable and cannot be traced to the one and only cause. Whatever is unknowable can never be demonstrated, and cannot appear to or be perceived by the real consciousness. Truth alone is knowable, understandable, and demonstrable, and this is so because truth may always be traced directly to its infinite source, while error has no substantial foundation. It thus comes about that all that is or can be held in consciousness is that which is eternally true, and the real consciousness is that which knows the truth and can demonstrate it conclusively. In many places in her writings, the Discoverer and Founder of Christian Science reiterates the scientific meaning, the deeper significance, of the term consciousness. In "Unity of Good" (p. 9) she writes: "Material and sensual consciousness are mortal. Hence they must, some time and in some way, be reckoned unreal." On page 484 of Science and Health she says, "The physical universe expresses the conscious and unconscious thoughts of mortals;" and on page 276 she again illumines the subject: "Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God."

The answer to the question What is consciousness? is not derived from the meaning of the word itself as given in the dictionaries. The true answer, obviously, must reveal not only what consciousness does, not only what it temporarily seems (however plausible the seeming may for a time appear to be) but primarily what consciousness eternally and immutably is. It is well that there should be a clear understanding of the deeper, the real significance of the term. The word comes from the more concrete adjective conscious. The dictionaries tell us that the word

conscious is derived from the Latin *"con"* (by or with) and *"scire"* (to know) and means "knowing one's own existence and mental operations; aware that one lives, feels, and thinks; cognizant." Therefore, consciousness is defined as "The state of being conscious; sensation; knowledge. The power of self-knowledge, internal perception; the inner sense." Etymologically, the English word, considered in the light of its Latin derivatives, implies something broader and deeper than the lexicographer has expressed. It signifies literally that which knows, or that something by or with which we know.

What is it to know a thing and what is it that knows? To know a thing is to have a practical understanding of it, to trace it to its source or principle, to be certain that it is true, to perceive why it is true, and to be able to demonstrate its truth. All will concede that anything which is true may be demonstrated or proven conclusively, and likewise anything which may be proven conclusively may also be known and understood. Thus, we may know that two added to two makes four, and we may demonstrate it. But we could never know and demonstrate that two added to two makes five, because it is not true. To every one who thinks deeply, it is clear that the something which knows and understands can never be cognizant of nor demonstrate anything which is untrue. If consciousness seems to say that the earth and sky meet at the horizon, that the earth is flat and does not move, that there is real pleasure in sin, we are able to perceive that the something which gives us this information is a liar. If sense perception tells such falsehoods, it follows that sensuous consciousness is not the something that knows. Its conclusions are false, and we can never know or understand or prove them to be true.

As taught in the schools, natural science declares that the objective phenomena (cognized by the senses as the universe) are wholly unlike the subjective sensations which inform us of their existence. Prof. Charles Sedgwick Minot, of the Harvard Medical School, writing on this subject, in the Encyclopœdia Americana, says: "Light is a series of undulations, but we do not perceive the undulations as such, but as red, yellow, and green. Objectively, red, yellow, and green do not exist. Similarly with the vibrations of the air, certain of which cause the sensation of sound, which is purely subjective. But the sound gives

us information concerning our surroundings, although in nature external to us there is no sound at all. Similarly all our other senses report to us circumstances and conditions, but always the report is unlike the external reality. Our sensations are symbols merely, not images."

The apprehension of Christian Science makes clear the fact that the so-called fleshly consciousness is not the symbol or the image of Truth. We are able to perceive that the carnal mind is surrounded by its own concepts. The sensuous world which it fancies it sees, hears, touches, enjoys, and suffers, is a world of its own creation. The uncleanness, covetousness, licentiousness, dishonesty, pride, passion, envy, hatred, sorrow, discouragement, fear, pain, and disaster,—the evil of all kinds which the human mind holds in consciousness,—exists only within itself as a mental concept. God never conceived it. It is of human origin, is not an entity, and eventually it will disappear. Whatever the sensuous mind perceives, whether it be of pleasure or pain, is only a subjective belief.

What mortal mind beholds as material substance is its own false consciousness objectified. Mrs. Eddy tells us that "the sin is the sinner, and *vice versa,* for such is the unity of evil" (Retrospection and Introspection, p. 64). Mortal mind and the seemingly multiform sensuous concepts which it animates and beholds, act and react upon each other, and are a unit in the cycles of material sensation. Looking out upon the world which it has created in belief, mortal mind beholds nothing beyond a vast complexity of physical sensation, and gives to it the name of matter. It is for this reason that some physical scientists insist that there is nothing but matter, or its elementary equivalent, force. But we have frequently heard the declaration of the higher physicists that matter or force does not exist except as a subjective sensation, a mental concept, which in turn is objectified in terms of form, color, sound, heat, cold, pleasure, pain, etc. They have also observed that the illusory beliefs which mortal mind creates and objectifies are not constant. A thing that gives pleasure today may give pain tomorrow. The evidence which testifies concerning an illusion is as intangible as the illusion itself. It is born today and dies tomorrow, only to be resurrected and passed through another form of illusive life and death. Mortals do not seem to see things today the same as yester-

day. That which by its very nature is subject to continual change and to final dissolution, cannot be reckoned as the real, because the real is the eternal.

Students of Christian Science are beginning to understand how to look through and beyond the so-called visible universe and become conscious of those things which are invisible to erring and limited mortal sense. The unerring Principle and rule of Christian Science unfolds truth to human understanding. As the truth is perceived, every object in the universe reveals its thought, its idea, its spiritual significance. The very stones tell of the creative presence, and faithfully interpret the language of Spirit. The all-pervasive life around us belongs to the kingdom of Spirit. The soul of truth is in all things and is their substance. "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge," sang the psalmist. The real consciousness (that which knows), knows naught else than spiritual substance; it cognizes no other force than the one omnipotent Mind. God, who created all, knows all. Man knowing things as they really are, knows them as God knows them, his consciousness is a reflection of the divine consciousness. Christian Science declares that the one and only consciousness of absolute truth is God, and God is Spirit. Man is the image and likeness of God, but man's likeness to Spirit is a likeness in consciousness, and not in anything else; therefore the true consciousness proceeds from God, apart from whom there is no other consciousness.

Christian Scientists are thankful that they are learning to draw a sharp line of separation between the false consciousness and the true. They are commencing to apprehend that the real consciousness, or the consciousness of the real, can never be conscious of the unreal or untrue. Human opinions about truth may be vacillating and variable, but the truth itself is forever the same and the consciousness which knows the truth changeth not. God's revelation of truth cannot be set aside by the mutations of human sense. The understanding in a small degree of God and the universe of His creation enables its possessor to analyze thought and determine whether it is human or divine. So long as it revolves in an orbit of its own creation, the human mind cannot correctly analyze itself. For self-analysis it

must rise above its own limitations and draw inspiration and guidance from the foundation of all truth. That inspired interpreter of "the deep things of God," the writer of the epistle to the Hebrews, speaking of the power of the real consciousness to discern the truth, tells us that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

To the captives of the dreams of sense comes the grateful assurance of the voice of wisdom that the sensuous so-called consciousness is a falsity, and is not from God. What says Jeremiah? "Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord." It is clear that there can be but one correct interpretation, one understanding of truth, and that is the divine consciousness of it. This divine consciousness, the Ego, includes no knowledge of error or evil. By its very nature it could not know a falsity. It knows truth in the absolute. All that it includes is good, and good includes all. Including all, good excludes all else from consciousness. Whatever is not found in God, good, does not exist; therefore God is the only real consciousness and the only consciousness is God, and the image and likeness, the reflection of this consciousness, is man.

The one and only true consciousness governs and controls all the creatures of omnipotent Mind, and through it they assume their rightful relationship in the universe of spiritual reality. The beloved disciple unfolds a scientific fact when he declares: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The divine causative Mind, holding all of God's spiritual creatures in the loving consciousness of perfect being, forever gives them the divine heritage of Truth, the unity of all in good as exemplified in the master Christian; and whosoever abideth in the understanding of spiritual sonship with the only source of perfect being, is able to shut out all that is perishable and false and to demonstrate the great truth that from the fountain of infinite good proceedeth all individuality, all life, all consciousness.

TESTIMONIES FROM THE FIELD

WHEN, over two years ago, sick, discouraged, and ready to die, Christian Science found me, and I was healed of all my diseases, my gratitude could have been more easily expressed, but as blessings have multiplied it has so grown and overflown speech and pen, that the joy of my freedom grows more and more difficult to utter. To the suffering world, however, and to the many weary hearts, I owe it to make a brief acknowledgment of my wonderful healing.

For thirty-six years I had lived between a mustard plaster and a hot water bag; a fortune was expended on physicians, nurses, drug-stores, sanitariums, *et cetera*. Temporary relief often came through these means, but fear, that relentless monster, pursued me like a Nemesis. Change of climate for many years, "now north, now east, now west," was another well-tried means to the end which eluded me like a will-o'-the-wisp. Then came a specific disease, and general breakdown, which kept me a bedridden sufferer for two months. After examinations and treatment by eight of New York's best physicians and specialists, and utter failure on my part to respond, I was sent, in a wheel-chair, in a hopeless and pitiful condition to one of the most famous sanitariums in the state, where I received the tenderest and most constant and conscientious care which physicians and trained nurses could bestow. After several weeks, I left this institution seemingly much improved and convalescent.

I must not neglect to state here, that while in this sanitarium I had corresponded with a Christian Science practitioner in New York city, and he was giving me treatment all that time, not knowing that I was receiving material treatment; and a friend also sent me a copy of Science and Health, which I read eagerly, sometimes away into the night. The great expense which attended my treatment, nursing, *et cetera*, in the sanitarium, namely, one hundred and twenty-five dollars per week (I mention this because Christian Science is so often attacked from a monetary view-point), forced me to leave, and believing that improvement would continue to complete recovery I left the institution only to relapse and collapse. All the previous troubles returned, and like the man of whom Jesus spoke, "seven

other spirits" with them. I then went to a tried, skilful, and conscientious physician and surgeon in Chicago. He met me at the station with a trained nurse, and I was taken to a hospital. The nurse was devotion itself to me, and the two labored with patience, and potencies high and low; with baths, massage, and in short every known treatment and remedy supposed to be helpful; but with all their efforts I was, after three months, worse, if that were possible, so I started back to New York to die among my own people.

To break the long journey in my feeble condition, I stopped in a small town in Ohio, with a sister, and there, the day following my arrival, was persuaded as a last resort to try Christian Science. Too ill for words, too depressed to care to recover, thus the practitioner found me. Too weak to sit up, having taken almost no solid food for six months, with a serious local trouble, believed to be malignant, with alarming heart complications, aggravated by sleeplessness, I was, to anything but the power of God, in a desperate condition. The practitioner began by reading to me that immortal first sentence in Science and Health. When I stopped her, saying I knew everything in the book and did not care to hear it, she asked me what I objected to, and I explained to her that Christian Science was opposed to all my preconceived notions, and so different from anything I had ever read that I could not stand it. With a smile of love and sympathy, she asked if she had not better read to me something a little different from what I had been reading, as it did not seem to have done me very much good. If ever an answer was inspired that was. My bag of conceit and belief of intelligence in matter was punctured, and quickly vanished into its native nothingness. Inside of one week I was eating heartily all kinds of food, and that same week I discovered myself reading without glasses, which I had not done in eight years. The previous week I had broken my glasses and could not read even the head-lines of a newspaper, but I have never needed them since. The bowels became normal and have never given me any further trouble; and all the alarming symptoms which could not be relieved by medical experts gradually disappeared like mist before the morning light. In two months I was in perfect health, and wonderful as was this healing of the body, ten times more wonderful is the

spiritual uplift, the peace that passeth understanding, in the light which the study of Science and Health throws upon the Scriptures. Besides all this, is a never-tiring search after Truth, which leads me to the satisfying food from the Christian Science periodicals, published daily, weekly, and monthly.

My gratitude to Mrs. Eddy is boundless—speechless; I can but count my blessings. In all my study and reading of medicine, hydropathy, suggestive therapeutics, theosophy, Hinduism, etc., nothing had ever satisfied. Ever and again came that restless longing for something tangible, practical—real! It came to me in "Science and Health with Key to the Scriptures," and there at last I found my home, my native land. I thank God, and am deeply grateful to our Leader for the understanding and reflection of Love which has brought the light to us; for fellowship in Christ; for the privilege of demonstrating our own knowledge of divine Principle, and for having been led into the "glorious liberty of the children of God."

Alice Muzzy MacCaslin, Painesville, Ohio.

[Translated from the Swedish.]

My deep gratitude for what Christian Science has brought to me can only be expressed in the words of the psalmist: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever." This is what Christian Science has proved to me. Through its treatment I have been healed of a growth near my heart, from which I had many times been so much troubled that I believed it would cause my death; but I have been shown that it had no power to do so. Christian Science has also proved to me the truth of the words in Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." The glorious light which the revelation of divine Truth brings to this dark world is that which will shine unto the perfect day, where there is no night.

For these great blessings that have come to me through Christian Science, I am unspeakably grateful. This Science teaches that it is God who is working "both to will and to do," and to Him belongs the glory.

Mrs. Klara Billberg, Göteborg, Sweden.

I AM truly grateful for Christian Science and for what it has done for me. I sought it for healing, which seemed to come to me slowly and through great effort to obtain the truth which makes free, but I can say that every effort met its reward in a higher understanding and a clearer perception of the healing and redemptive Christ, as given in the Scriptures and made available through "Science and Health with Key to the Scriptures" by Mrs. Eddy. For twenty-two years I was in bondage to the drug habit, contracted through the use of opiates to allay nervous disorders. I had tried many material remedies, but never received a permanent cure until Christian Science was presented to me four years ago, after which I received treatment at intervals, until in February, 1909, I gained the final victory without a doubt in the realization of man's God-given dominion.

Words cannot express the gratitude I feel for the freedom of this physical healing and for the glorious illumination of spiritual understanding. I could not live without this blessed truth, for it is my very life. I go to sleep thinking of God, and awaken voicing the truth. I have not only been enabled in the past year to help myself, but have been able to meet many ills of others in my own family through the realization of the omnipresence and omnipotence of God, as taught by our dear Leader.

Mrs. Isabelle Le Fever, Canton, Ohio.

WITH a heart full of gratitude and praise to God for Christian Science, I wish to affirm the above statement of my sister. I was with her from the beginning of her treatment in Christian Science, watching the struggles, strivings, and demonstrations of the truth wrought through the right understanding of God as taught in "Science and Health with Key to the Scriptures." For this and much more I am exceedingly grateful to the author of our text-book, Mrs. Eddy, and to the faithful, patient, and loving practitioners of Christian Science who are earnestly helping to establish the kingdom of heaven upon earth.

Mrs. Marinda E. Williams, Canton, Ohio.

WITH love and gratitude I testify that Christian Science has been a never-failing inspiration since its entrance into my life. It has taught me to look beyond material things into reality. Once the Bible was to me a mere story-book,

but through the study of our text-book, Science and Health, it has become an ever-helpful and indispensable friend. I have been lifted out of many perplexing problems by this truth, when it has been applied understandingly.

Before coming into Christian Science I had a vague sense of the meaning of blessings,—a sense so laden with material interpretations and blinding ingratitude that my situation was anything but a happy one. Through the study of the Bible and our text-book I have been enabled to overcome many mental as well as physical disorders. Depression and fear were besetting sins and were due to ignorance of God, who is indeed Love. I have been perfectly healed of neuralgia, supposedly hereditary, and from which I suffered many years. I had been told that it would finally attack the heart and prove fatal, and I was in constant dread of this verdict; but it was set aside, like many other mortal opinions, and an opportunity given me to prove what a great blessing is in store for those who rely on God.

The awakening through earnest study has uncovered doubts and fears and given me a remedy for them. I am now learning the meaning of those powerful words of our Leader, "Trust in Truth, and have no other trusts". (*Sentinel*, July 4, 1903), and I see that it is a daily obligation to be in accord with them, or else we are not obedient to the teachings given us through that brave woman. I cannot close without voicing my heartfelt thanks to the Publishing Society and the many dear contributors to the *Journal* and *Sentinel*.—*Elizabeth Patterson, Portland, Ore.*

FOR twenty years I was troubled with an eruption on the face. During those years I tried every known specialist through the western states in seeking a cure. Over three years ago I was taken violently ill with erysipelas, while in Little Rock, Ark., and the thought came to me to go to Hot Springs for the sake of the renowned waters and the physicians. The best physicians there were called, and they advised me that I had in addition to erysipelas two other skin diseases. During the three weeks that I was confined to my bed there, ninety-six dollars' worth of medicine was purchased and used with no result. Finally a consultation of physicians was held, and they decided that they could do nothing for me, and that I would die in thirty-six hours or less.

It was then that Christian Science came to my aid, and in ten days I was at my office in Kansas City, attending to my business as usual, with a clean, clear face, something I had not known for twenty years. I have also been healed of the tobacco and liquor habits, of headaches and stomach trouble, and many minor difficulties. I wish to state that my wife was my practitioner in all these healings.

W. B. Bastian, Kansas City, Mo.

ELEVEN years ago I was healed of heart trouble, from which I had suffered ever since I was a little girl up to the time I was thirty-two years old. At that time the doctors had said I could live but a short time, and my husband and family were in despair when I was persuaded to try Christian Science. I was directed to a practitioner and was healed with one treatment. I have been a well woman ever since, and am very glad to give this testimony.

Mrs. Minnie M. Mitchell, Fort Dodge, Iowa.

FOR many years I suffered from extreme nervousness, caused by a local trouble for which I underwent an operation, but with no relief. Later, I was told by another physician that the operation must be performed again, as the first one had not healed properly. I grew worse, until I was in such a state of fear that I would go nowhere alone, and was at this time a victim of sleeplessness. I had also been subject to neuralgia from childhood.

About three years ago I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, having a strong feeling that Christian Science would help me. It brought a great awakening, and when a year later I had a nervous collapse a practitioner was called in. The healing was slow, but I am glad it was, for I gained so much morally and physically and so many errors of thought have been corrected. Sleeplessness was completely overcome after the first few treatments, and neuralgia troubled me less and less, until some time ago I had what seemed the worst attack I had ever experienced. About midnight of the second day I was in agony, but somehow I felt that I should try to meet it myself. All I could think of was a brief statement in a testimony which I had heard the Wednesday before, to the effect that suffering is not God's will, and over and over I declared this truth. In less than

ten minutes I fell asleep, and did not waken until the next morning, when I was well!

I have had many demonstrations since, both for myself and child; the latter passing through a severe illness with no material help. Also later, when she cut her foot quite badly while bathing. It was a very deep gash, and the foot was much swollen. The sense of fear seemed so strong that she would not allow it to be touched, and I left it alone until the fear was overcome; but by holding clearly and continuously to the thought that divine Mind could impart nothing but purity, the foot healed beautifully, in spite of the expressed doubts and fears of those who knew of the accident. Ivy poisoning was also overcome in a night. For these benefits in Christian Science, and many more, I am deeply grateful to God, also to our beloved Leader, Mrs. Eddy.—*Mrs. Charlotte Wellington, Malden, Mass.*

[Translated from the German]

My family and myself have every reason to be grateful for all that Christian Science has done for us. One Sunday evening in May, 1911, our oldest boy was suddenly taken with severe headache. We tried to help him with our small understanding, but the pain did not yield, and on the following day it grew more severe. Finally fever set in, and the boy became unconscious. We then telephoned to a Christian Science practitioner for help, and in order to have a correct diagnosis we also called in a physician. He stated that it was tubercular inflammation of the brain, and also said that the boy would not live more than a week; that it would be useless to prescribe a remedy, as medical skill could afford no help in such a case. He also predicted a bad night.

After the physician left we informed the practitioner of the results of his examination, and she immdiately took up treatment, with the result that instead of having a bad night the boy had a very good sleep. He slept all the following day and the following night, but by Saturday morning he had regained consciousness and his mind became clearer, while the fever had almost disappeared. When the physician called that morning and saw the boy's improved condition, he could hardly believe it to be true. In two weeks' time the boy was entirely restored through Christian Science.

My wife has also been healed of a severe catarrhal difficulty within a very short time, through Christian Science, and I myself have been freed through its ministry of a chronic stomach disorder, of rheumatism, and of frequent headaches accompanied by severe pain. Christian Science has been a great blessing to us in many respects, and we hardly know how to express our gratitude for all the good received.

A. Schellenberg, Schleinikon, Ct. Zurich, Switzerland.

I SHOULD like to express my gratitude for a demonstration of the healing power of Truth which took place recently. One Monday my husband was suddenly taken alarmingly ill. He was delirious, and seemed to be in such a critical condition that I called in a doctor, fearing possible complications with the state laws here, also because I was alone in the house and I had always had great fear of mental aberration, seemingly dreading it more than anything else. The doctor insisted that my husband should be taken to the hospital, and said that he could not possibly return in less than six weeks. The ambulance came, but my husband positively refused to go. He would not allow any one to approach him, so the person in charge of the ambulance said that it was better to leave him. The next day a second doctor came, and wished to call in a specialist. At the time he would not state definitely the name of the disease, but later we learned that both doctors had pronounced it cerebral meningitis.

After this second doctor left, I realized clearly that my husband must not go to the hospital and that I must send for a Christian Science practitioner. With this decision, immediately all fear and worry left me. The practitioner came Tuesday evening at nine o'clock, and also called three other times. After the third treatment, which was given Wednesday evening, my husband, who had been almost unmanageable all the afternoon, went to sleep and slept for over eleven hours. When he awoke he was perfectly healed, and set to work almost immediately on a sketch, as he is an artist. The healing took place in less than forty-eight hours. From Monday until Thursday I did not take my clothes off and I was only able to snatch two or three hours' sleep during the four days and nights. Although I was caring for my husband and was alone with him most

of the time, also doing my own work, I felt no ill effects whatsoever. It would be difficult for me to express my gratitude for all of this.

It is over three years ago that I first became interested in Christian Science. At that time I was in a most despondent state. I had lost faith in God, and my daily prayer was that I might not live long. A friend took me to a Wednesday evening meeting, and I felt that I had at last found the truth which I had been seeking. I immediately bought a copy of Science and Health, and carried it home in great excitement. I could hardly wait till the next morning, when I started in reading it. I must have read nearly eight hours every day, and when I came to the chapter on Christian Science Practice I seemed to grasp it all, and I went down on my knees and asked God for a proof of this healing. From that moment I was freed from nearly all my physical ailments, many of which had troubled me for years, such as gout in the feet, an eruption, and stomach disorder from which I suffered to such an extent that I could eat hardly anything. I cannot give expression to the joy and thankfulness that took possession of me, and although I have had moments of discouragement, on the whole I feel that since then there has been a steady progress in the understanding of truth. I thank God that we are living in this age when the healing power of Truth can be understood and demonstrated in the overcoming of both sickness and sin, and I cannot adequately express my gratitude to the dear Leader who has made this knowledge available for all of us.—*Amy de Buyko, Paris, France.*

In 1900 I broke down with what the doctors called locomotor ataxia, complicated with severe nervous conditions, and soon I was unable to go anywhere alone. I took a great deal of medicine and every night had to take several kinds during the night. I also tried other methods, but although at times I seemed to show improvement, my condition became worse. In 1906 I was persuaded by my wife and sister to try Christian Science, and although I had no confidence in it whatever, I consented to see and talk to a practitioner.

Since that time I have had an almost steady improvement, and while the demonstration is not yet complete, I feel that as I gain a more thorough understanding I shall be com-

pletely healed. In this time I have discarded glasses which I had worn for twenty years, as I can see perfectly without them. I no longer use a cane, and a case of poisoning in my foot was overcome, as well as numerous minor ills. For all these benefits I am deeply grateful to God, also to our Leader for showing us this grand truth.

George H. Thomson, West Chester, Pa.

I WISH to give my testimony of healing, first in gratitude to God, then to our dear Leader, Mrs. Eddy, and also that it may be a cup of cold water in Christ's name to some one who thirsts for the truth. From my infancy the doctor said I was unhealthy, so I was given medicine till I reached the age of fourteen. Then I had a fever which left me in a critical condition. I was taking medical treatment almost constantly, and besides this I had treatment from two noted specialists, one treating me three months and the other for over a year. I was relieved of my suffering for a time; then I grew worse again, and was advised to undergo an operation. This I declined to do, but as time went on and other ailments set in, the doctors told me I could live but a short time without an operation.

I was making preparations to go to a hospital, when a lady asked me to try Christian Science. I replied that I had tried everything I had heard or read of, and I would try this, as I dreaded the operation. She loaned me her copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in less than one month I was healed of the internal disease, also of a chronic bowel disorder, besides neuralgia and kidney trouble and a weak heart. In about two months more I was enabled to lay off glasses, and my eyes are stronger than they ever were. Later on I was healed of a throat disease from which I had suffered since childhood. I had been deaf in one ear for years, but my ear has been unstopped by the truth and my hearing is perfect.

All this was accomplished by reading Science and Health. I have had treatment from practitioners at different times for severe headaches, which are passing into their native nothingness. My husband and I took up the study of Christian Science the last of November, 1905, and we have had many proofs of the allness and goodness of God.

Mrs. Lizzie R. Unkefer, Lincoln, Neb.

WHEN I first heard about Christian Science, a few years ago, I was an avowed agnostic. The teachings of the church in which I had been brought up had not satisfied, and on asking two old clerical friends some important questions as to God and the Christ, their answers served to get me into the vicar's pews of their respective country churches, where each preached a sermon at me. That method did not answer my questions, but the reading of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, did, and it has literally proved to be a "key," as it has unlocked for me the mines of wealth in the Bible. When I first began to read Science and Health, I was much astonished to find that I could understand but very little, and could only read some two or three pages every evening. However, after nearly four weeks of daily reading of the book, the true concept of Christ came to my consciousness, and I was unknowingly healed of a very bad and painful varicose vein which had been pronounced by three doctors to be incurable and in a dangerous state.

For the first time in my career I then had a glimpse of what true happiness means. After such a proof, it was quite impossible to doubt that Christian Science is the truth for which I had been searching for nearly forty years, and that finding it was the first stepping-stone to a complete change of character and to the giving up of everything for Christian Science work. I am deeply thankful to God for giving us Christian Science, and I should like to express my profound sense of gratitude to our Leader, Mrs. Eddy, for Science and Health and all her other writings, and for our publications, the study of which is giving me a daily increasing share of "the light of the knowledge of the glory of God," and His peace.

Herbert Arthur Hutchinson, Nottingham, England.

I AM indeed grateful for Christian Science. Through the study and application of this new-old truth my eyesight has been completely restored. I have been enabled to lay aside glasses which I had worn constantly for almost eight years; also the severe headaches which were supposed to have resulted from the condition of my eyes have been overcome. Christian Science has also healed me of a bowel disorder which had given me considerable trouble and anxiety, as I did not know what the outcome might be.

This healing took place over five years ago, and since then attacks of throat trouble, colds, rheumatism, toothache, etc., have been met and mastered. Christian Science found me in deep sorrow over the continued illness and passing away of my child, as I had been reared in a church where I was taught to believe that this was all God's will. I could not, however, assign so bitter an experience to God's will, therefore I was left without one ray of comfort until Christian Science brought into my life that peace which passes human understanding. I have proved in my own experience the precious promise contained in these lines of our Leader's "Communion Hymn" (Hymnal, No. 178):—

> Mourner, it calls you,—"Come to my bosom,
> Love wipes your tears all away,
> And will lift the shade of gloom,
> And for you make radiant room
> Midst the glories of one endless day."

The "shade of gloom" was lifted, and I now know that God wills only good to His children.

The understanding of Christian Science gives us knowledge of God and of man's relation to Him; it has dispelled from my consciousness to a great extent the sense of darkness, doubt, and fear, and has given me the light and liberty which belong to the children of God. For these and many other blessings I am deeply grateful to God for His healing word, and to our dear Leader, Mrs. Eddy.

Mrs. Mary T. Bourn, Los Angeles, Cal.

FOR four or five years prior to the time I accepted Christian Science, the text-book had been in our home, my husband being a student of it, and during these years our two children became pupils in the Christian Science Sunday school. Notwithstanding all this, I did not accept the truth, chiefly because of unwillingness to leave the church to which I belonged. The time came, however, when I wished I might feel the joy expressed by many Scientists in their published testimonials and at Wednesday evening meetings, —the spiritual uplifting which comes with the healing, and the desire came to me that I too might have that blessing.

We had been in Minneapolis nearly two years when it became necessary for me to have some dentistry done. Hitherto great suffering had attended dental work, and the thought came to me that if all these testimonies I had read

and heard were true, Christian Science could help me: so I asked a practitioner to help me, and she gave me two treatments. Words cannot tell the joy, the peace and freedom which came as a result. As the dentist commenced his work there was only a slight sensation, and after the first few applications of the instruments there was none whatever. I found myself saying over and over, "It is true." The work lasted nearly two hours. Several cavities were cleansed and filled—two with gold. Some were large, for fear had kept me from having proper attention given, but the work was completed without physical discomfort.

For this relief I am truly grateful, but the spiritual joy which came with the healing cannot be expressed in words. Those two hours in the dentist's chair were the happiest of my life, for then came the realization of the ever-presence of God, also of the new birth, and from that time the truth has been unfolded to me more and more as obedience to the command, "Seek and ye shall find," has been observed.

Mrs. Genevieve A. Hardy, St. Louis Park, Minn.

WHEN Christian Science was presented to my notice, it seemed to promise the fulfilment of the words of Jesus, "Nothing shall by any means hurt you." At that time, now nearly eight years ago, I was not in immediate need of physical healing, though not altogether robust, as from early childhood I was never very strong and caused my parents much care and anxiety. After I grew up, a form of neuralgia became my more or less frequent companion, and although everything was tried for me that love and medical skill could suggest,—my father being a doctor,—still the trouble was never entirely overcome. After studying the Christian Science text-book, "Science and Health with Key to the Scriptures," for some time, I began to see that this state of affairs was wholly unnecessary and could be completely rectified. Without any special treatment, but simply through the study and application of the teaching contained in the Bible and in Science and Health, my health steadily improved, and for more than seven years I have not spent a day in bed on account of illness of any kind, nor have I used drugs, dieting, or other form of medical treatment. Any ailment which has presented itself

has been speedily overcome by the understanding of the ever-presence of God, who is infinite good.

Although I am deeply grateful for the physical benefits that have come to me through Christian Science, I am still more thankful for the spiritual blessings. Our text-book is to me a veritable "Key to the Scriptures," for it unlocks the treasures of Truth contained in the Bible, revealing the one infinite God, who is divine Principle, Love, and it has thereby given me a religion which is both rational and practical. The understanding of God as Mind and of man as His idea, inseparable from God, gives one a sense of protection, of peace, and of power that nothing else can give and that nothing can take away; and thus it is that Jesus' words are being fulfilled in my experience: "Nothing shall by any means hurt you."

All my life I had been a student of the Bible, but until I read Science and Health I did not find "the footsteps of Truth, the way to health and holiness" (p. 241). This discovery has brought me so much joy and happiness that words fail to express my gratitude to the Discoverer and Founder of Christian Science, our beloved Leader, Mrs. Eddy, for the purity of thought that enabled her to apprehend Truth, and for the unselfish love by which she gave it to the world in such a form that all who will may learn and practise Christian healing

Ellen Graham, Paisley, Scotland.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

THAT the gospel Jesus taught and demonstrated was one of works as well as words, is the only reasonable conclusion to be deduced from the record of his public ministry as set down by the four evangelists. It is true that he preached the gospel of the kingdom wherever he went after he had gathered about him those whom he had chosen to be "fishers of men," for as he told the people he had not come to destroy the law promulgated from Sinai and handed down through many generations by the prophets invested by the supreme Lawgiver with power to declare His word, but he had come to exemplify in himself its glorious fulfilment. Yet from the beginning his preaching in the synagogues and in the open was accompanied by the healing works,—he was "moved with compassion" for the burdened ones who so plainly evidenced their need of something more in the way of relief than the letter of the law had thus far availed them.

The priests and rulers at first gave little heed to the lowly Nazarene; it was not until his fame as the long-promised Messiah, he who was to redeem his people Israel from bondage, had spread far and wide, that they began to see in him a possible danger to their prestige and rule, and doubtless the vision of a temporal kingdom loomed large in the hopes of the people smarting under oppression and burdened with poverty and woe. Christ Jesus had come to redeem his people, not only from sin but from a despotism they had accepted as a matter of course,—sickness and suffering were the common lot, and he who with a word or touch could bid these evils depart was a prophet indeed.

The narrative is tersely given, but we can picture, as the Master journeyed from one village to another, whither his

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fame had preceded him, how quickly the word was passed from house to house that the "great Physician," he who healed all manner of diseases,—the blind and the deaf, they who were possessed of evil spirits and the lame and the halt,—had come, and how dull eyes brightened and despair was changed to hope. As he preached the word, "opened unto them the scriptures," the people gathered about him, bringing their sick and afflicted that he might heal them; and again and again we read that "he healed them all,"—it mattered not what evil had bound them, the bonds were loosed and they were freed, made whole!

It is significant, moreover, that in the message sent to John by his disciples, they were bidden to tell him what things they had seen and heard—how, as they waited they had seen the Master heal those who were brought to him,—the blind, the lame, the lepers,—then, last of all, they were to tell him that "the poor have the gospel preached to them." It was as if the Master had said, These healing works you have seen me do will testify to John, as no words could, that the Messiah he foretold has indeed come. John had preached the gospel of repentance and had baptized those who accepted it, but it had remained for Jesus to demonstrate that the kingdom of heaven was indeed at hand,—it was not the will of his Father that "one of these little ones should perish."

For nearly a half century now the whole gospel has again been preached,—the truth discovered by Mrs. Eddy, that the works of healing which Jesus had declared they that believed on him should be able to do, were possible in this age through an understanding of divine Principle, the knowledge of God and His Son which is indeed eternal life to them that gain it. And again history repeats itself, for today as of yore the gospel which promises surcease from suffering as well as redemption from sin, is given a welcome hearing. Those who have been healed have told their experience again and again, and sometimes eagerly, sometimes with openly expressed skepticism, the sick and the suffering have accepted the ministrations of Christian Science, the new-old doctrine of faith and works, and proved for themselves that, as the apostle James prophesied, the prayer of faith does heal the sick.

There is, there can be, no higher, worthier mission than that inaugurated by our Master, whose work for humanity

is summed up by Peter in his declaration to Cornelius, that he "went about doing good, and healing all that were oppressed." It is the work Jesus said they that believed on him should do, and was his parting command. That this power to heal the sick was ever allowed to lapse has meant untold suffering to mankind, and the world owes a debt to Mrs. Eddy, the Discoverer and Founder of Christian Science, that can never be repaid save in the continued ministration of this healing truth to those in need. It is incumbent, therefore, on every professed follower of the Master in the way he ordained, to do his part in the spreading abroad of the good news that the Christ-healing is still available, that the "living bread" is again being broken for the multitude from an unfailing supply.

It must not be forgotten, however, that the healed body is but the visible manifestation of a renewed mind, a mentality cleared of all evil through the understanding and acknowledgment of the omnipotence of God, good, while evil has neither place nor power except as it is admitted through failure to guard the door of thought; and that, if we would exercise this God-given power to bring to the weary and heavy laden the peace and rest which Christ Jesus promised, we, too, must be "meek and lowly in heart."

ARCHIBALD MCLELLAN.

IN no respect are thoughtful Christian Scientists more entirely at one than in witnessing that their outlook upon life and its problems has been cleared; that they are no longer burdened with doubt and confusion, as they once were and as are the many today respecting vital spiritual truths; in a word, that their understanding of God and His righteous government has been wondrously enlightened. And yet, all those acquainted with the comments of the uninformed respecting Christian Science, have noted how frequently the intimation is conveyed that it makes unusual demands upon human credulity.

This false sense is the more generally entertained and expressed by those who are absorbed in the study of the physical sciences, educated people who in a sense are the most free from theological bias. Indeed the more pronounced so-called skeptics have usually been found among

such students, a fact which is explained in part when we remember that the ignorant are largely dominated by fear and superstition, and hence given to some form of propitiatory religious rites. It is explained in part by the fact that, ignoring the limits of the domain of inductive inquiry, well-meaning physical scientists have often made an honest effort to fortify their educated religious faith by the examination of material data, but they have found that their facts prove too much, and coming upon confusion they have been compelled to say "I don't know," and so have drifted into agnosticism.

This is the difficulty with the argument from design which Paley made famous and which has been a kind of stock reference for theologians during the last hundred years. Whatever values it may have for those who, despite the veil of material seeming, discover in nature the evidences of the reign of spiritual law, those who make the mistake of regarding material law as the manifestation of the divine activity, and who undertake to harmonize the teachings of Christ Jesus therewith, are sure to end their labors in discomfiture. The injustice of the tragedy of much human experience can never be made to express the rule of a loving and just intelligence, nor can the goodness and perfection of the divine nature be concluded therefrom. It is just here that the teaching of Mrs. Eddy, in its loyalty to the Christ-concept of God as too pure to behold iniquity, as one to whom every phase and aspect of evil is an abomination, cuts directly athwart that compromising thought which looks upon evil as good in the making, and thus seeks to articulate even the most unendurable things of the material order with the divine government.

Yet another explanation of the unbelief of physical scientists is found in the fact that they have acquired the scientific habit of thought. They are accustomed to subject every proposition and theory to the test of demonstration, and finding as they have, prior to the dawn of Christian Science, that Christian belief has largely been grounded in theological dogmatisms rather than in those practical and convincing proofs of the verities of faith which Jesus and his followers supplied, they have been forced to the conclusion that these Christian convictions are unscientific, hence untenable; whereupon they inevitably become incredulous.

It has recently been said that life is a greater mystery today to scientific men than ever before, since all the new knowledge which investigation has brought them has intensified the fact of the insufficiency and untenableness of the molecular and evolutionary explanation of life. Conceding the existence of a reality beyond the microscope's ken, and overawed by those wonders of order and relation which speak for an infinite intelligence, the physical scientist who is able to reach the conclusion that "an impersonal and unknowable force is at the basis of being and that evolution meets every further requirement," must manifestly have a credulity which is simply colossal. The apotheosis of molecular might which makes it possible for men to ignore the fundamental insistence of intelligence that every effect has an adequate cause, is in itself an incomparable exhibition of the capacity of predisposed belief, since they seem to forget entirely that nothing can be evolved which has not been involved, and that in itself law cannot do anything, for the reason that it is not an agent but only an agent's way of doing things.

After all, however, the credulity of the man who has no God but unconscious force, is less astounding and certainly far less incongruous and unfortunate than the credulity of those who accept the teaching that the law of God, infinite Spirit, was manifest in the healing works of Christ Jesus and his disciples, but who nevertheless practically deny the present power and availability of spiritual truth by looking to matter and not to Mind for the cure of mortal ills; and he who wrote that "nothing is so incalculable as the credulity of the incredulous" might well have had the Christian opponents of Christian Science in view.

It has been well said that "the more dangerous skepticism is that of the man who discredits the higher intuitions and interests of human nature at the instance of the lower." For a professed follower of Christ Jesus to deny the contention of Christian Science respecting the present efficiency of divine law to heal the sick, is to call in question the existence of that law, and hence of the lawgiver. Law is never a mechanical production, it is always the expression of active intelligence and can have no existence apart from intelligence. To dishonor "the law of the Spirit of life in Christ Jesus" by the assertion or implication that it is no longer at the service of aspiring humanity, is therefore to believe

that self-contradiction and impotency pertain to the truth which Christ Jesus came to demonstrate and establish.

Respecting Christian Science, the fact is that in nothing is its teaching more distinguished than in the logic and legitimacy of its appeal to thought, to unbiased common sense. He who accepts its premise that God, the source of all being, is infinite Spirit, will find it impossible to escape its conclusions. Speaking of the growth of her own spiritual apprehension, Mrs. Eddy says that as the truth of Science was unfolded to her thought, "reason and revelation were reconciled" (Science and Health, p. 110), and she adds most significantly that after this reconciliation she was able to demonstrate the truth. Christian Science teaches that back of all things and explaining all real things is an omniscient Mind whose nature and law was revealed through Christ Jesus. It teaches that every thought, impulse, and doing of this Being is in keeping with the perfection of infinite Spirit and the law of infinite Love, and if those who criticize Christian Science were but to acquaint themselves with the fact upon which Mrs. Eddy constantly insists, that its every statement is in harmony with these fundamental propositions, they would discover that its acceptance calls not for an abnormal credulity, but simply for the maintenance of right reasoning.

JOHN B. WILLIS.

IN the book of Acts we find that when Peter and John were brought before the rulers, charged with the offense of having healed a man lame from the time of his birth, they were asked, as a preliminary to their judicial examination, "by what power, or by what name" they had wrought this miracle. They answered that it was through the name of Jesus Christ of Nazareth that this man had been healed, and they declared that the healing truth thus exemplified was the truth referred to by the psalmist as "the stone which the builders refused," but which "is become the head stone of the corner." In pressing home the argument for their defense Peter continued, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

For long years this Scripture has been regarded by many

as a dogma by which one's Christianity was to be tested. It was largely believed that an avowal of faith in the name of Christ Jesus brought salvation to the one who made it, but in most cases there was a sense of uncertainty as to what is really meant by "salvation" through the name of Christ, as expressed in this passage. To many professed Christians salvation has meant, specifically, escape from eternal punishment, and while in recent years a much broader meaning has been attached to the word, it is safe to say that a large majority hold to this old belief. In Christian Science, however, salvation takes on a very inclusive and withal an intensely practical signification. It is defined as follows (Science and Health, p. 593): "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed." To "work out your own salvation" according to Christian Science, must therefore be along the lines thus indicated.

Here we are brought back to Peter's declaration that salvation cannot be realized apart from the name of Christ Jesus, and his insistence that the lame man's salvation from a lifelong disability had come to him through this name. Now it cannot be denied that superstition has sought to counterfeit the essential truth which Peter's statement embodied, and this to the great detriment of Christian faith. Thousands throughout the centuries have blindly begged for healing in the name of Christ Jesus, and when they failed to receive it through blind faith, they turned entirely to material means and declared that salvation does not include healing such as was practised by Christ Jesus and his apostles. They quite overlooked the fact that the name of Christ Jesus represents forever his Godlike nature and his marvelous understanding of God's law, which he had in some measure imparted to his disciples. It was by this means that the lame man was healed, but no "vain repetitions" of any name, however sacred, could effect such a result, as witness the ignominious failure of Sceva's seven sons, who tried to cast out devils without having themselves "received the Holy Ghost," the divine Comforter that leads into all truth.

In all times it has been customary to attach the name of a discoverer to that which was given to the world by him, as, for instance, the name of Morse with telegraphy and that of Edison with electrical science, but no mere accept-

ance of the fact that these men had accomplished wonders on the plane of human invention could perpetuate, much less extend the results of their labors. To do this it would be necessary to understand the basic law under which they operated and to follow the lines laid down by them. The faithful student of Christian Science always learns, whether soon or late, that there is no salvation for mankind from the cruel tyranny of mortal mind, however this tyranny may be expressed, apart from the teachings of Christ Jesus as these are understood in Christian Science. A partial view of the truth can at most bring only partial results, and the error which is admitted into one's premises must inevitably mar his conclusions.

Many sincere reformers have taken the position that because the Bible has at times seemed to be a weapon in the hands of tyrants, they would have none of it, but would instead follow their own sense of justice as the only good known to them. The Christ-ideal is however the heritage of every man, woman, and child, and to be even temporarily robbed of it is the greatest possible loss, for salvation from wrong can never be found in any lesser ideal. Tennyson speaks of the "little systems" which "have their day" and then "cease to be." Some of these leave the world a little better, some far worse, but the eternal truth of being lived and taught by Christ Jesus can never do less than better the condition of nations or individuals, for it points unwaveringly to "perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259). Every great forward step in the world's history, whether in science, politics, or medicine, is of necessity linked to the truth which Christ Jesus lived and taught, and any departure from this truth, or any denial thereof, tends to retrogression, and not progress.

Christian Scientists welcome everything which has the ring of truth, of sincerity, of justice, and for this they have the warrant of their revered Leader's example, but they must at the same time keep close, and ever closer, to the strait and narrow path outlined by Christ Jesus. In so doing they find salvation,—the healing of every ill which would oppress mankind,—for the Master promised to prepare a place for his followers, a place in Mind, and he said, "Whither I go ye know, and the way ye know."

ANNIE M. KNOTT.

THE
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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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THE ANSWER TO OUR PROBLEM

WILLIS F. GROSS

THE exigencies of human experience are so numerous and so varied in character that there is scarcely a time when mortal man does not feel that he is confronted by some serious problem which requires a speedy solution. At times the demands are so many and so urgent that one is tempted either to yield to discouragement or to take refuge in careless indifference. But sooner or later he learns that he cannot escape the responsibilities which have been thrust upon him. It does not help matters to lament the hardness of one's lot, neither is anything gained by thinking that another's task could be more easily accomplished or would contribute more largely to individual or general welfare.

Whatever it is that demands attention, it is but one of the incidents of human experience which must be dealt with intelligently, and the sooner a person awakens to this fact and is willing to do whatever is necessary to meet the situation, the better it will be for himself and all concerned. Faithful, conscientious activity along the lines which are believed to be right and just to all, even though the course which is pursued is not the best possible under the circumstances, is far better than the inactivity which simply leaves matters to work out as best they may. It is through faithful endeavor, honestly directed, that one gains the practical knowledge as to what it is that really brings a solution of our difficulties.

The experiences of one person seem, oftentimes, to conflict with those of another, and in endeavoring to solve his

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own problem he may be doing that which the other considers is detrimental to his interests; hence the discontent, and perhaps strife, which arises to hinder the work of both. This is because the persons concerned do not rightly estimate the importance of each other's work and are not able to deal with their own individual affairs in that broad-minded way which works out good to others as well as to themselves. If an individual problem is really solved, it works out good and nothing but good. Truly has it been said that "right wrongs nobody." Individual experiences, when rightly directed, contribute to the universal good, and unless this is the case it cannot correctly be said that the issue has been settled.

In reality there are no conflicting interests. The one infinite good is universal as well as individual, and the attainment of that good by one person cannot in any way work to the injury of another. It is too often the case that mortals do not really seek to solve their problems. They have a belief, or a conviction, as to what would be best, or at least the most desirable, under the circumstances, and their efforts are exerted to bring about the desired result. And so when there are different personal interests at stake and mortals are striving for that which they believe is for their good, there is apt to be discord and confusion. The trouble is that as a rule mortals start wrong. Their own personal opinion as to what is for their good is the starting-point, and their efforts are directed toward the attainment of this desired end. The effort is to gain what they believe is the answer to their problem, and if the result is what they believed it should be, they consider they have succeeded; if not, they conclude they have failed and they seek to know the cause.

It is not possible for mortal man really to solve the problems of life in his own strength. If he is honest and sincere he may earnestly strive to bring out his highest sense of good, but he is bound more or less by his own personal opinions and desires. There must be in the first place a realization of the Scriptural teaching that "it is God which worketh in you both to will and to do of his good pleasure." One must awaken to the fact that human belief and desire cannot be made the starting-point. Prayer is too often merely the effort to attain the fulfilment of one's desires; hence the word of the apostle, "Ye ask, and receive

not, because ye ask amiss, that ye may consume it upon your lusts." The prayer or effort which is not rightly directed does not really accomplish the solution of the problem. The new experience may be more to be desired than the old, but this does not necessarily mean that it partakes more of the eternal reality of being, neither does it give proof of spiritual growth and progress.

Out of the depth and richness of his own experience Paul wrote, "We know not what we should pray for as we ought." Mortals are seldom wise enough to know what is for their own best good, hence they too often "ask, and receive not," because they ask amiss. But even though mankind do not comprehend what is for their good, they are not without hope, for Paul goes on to say that "the Spirit itself maketh intercession for us with groanings which cannot be uttered." The Master taught his followers to pray: "Thy will be done in earth, as it is in heaven." When the divine will is accomplished in man, the experience works out good for him and it does not work ill to his neighbor or rob him of his blessings. True success can never be at the expense of another.

Paul realized that a man seldom recognizes his need or knows what would accomplish the greatest possible good for him. He also realized that the one infinite power, the cause and source of all reality, is constantly exerting itself in man's behalf, working out that which is good. The great human need is to awaken to these facts and gain that broad unselfish view of human experiences which makes possible the solution of the problems of life. In proportion as this is done mortals are truly successful and each experience brings a clearer realization of the kingdom of heaven within.

A most helpful lesson can be learned from the work of the mathematician. He has numberless problems to solve. Many of them are easy of solution, others are complex, and not a few of them test his understanding of the science of numbers. He begins his work full of confidence and courage, for he understands that it is possible to solve the problem at hand. He is not disturbed by the thought that he may have undertaken a thing which is impossible. He is aware that it is required of him that he start right, that each step be taken in its turn and in harmony with the basic law of numbers. If this is done, he will gain his end and

the answer will be right. To begin with, he does not as yet know the required answer, and he realizes it would be useless for him to speculate or to have a personal opinion as to what it should be. He knows the problem can be solved, and when it is solved it will work out good for all who may be concerned therein. It may be that the problem is one which concerns himself and involves the expenditure of a considerable sum of money, also time and effort; but he desires only that which is right, and he has no fear as to what the answer will be, for he knows it will mete out justice to all. He is willing for the problem to be solved in the only way it can be solved, and he is also willing to abide by the result. Mere personal opinion or desire gives place to the demonstration of positive law and rule.

All mathematicians are agreed as to what is required of them. Their work is most exacting and there is no concession to personal opinion. The science of numbers is the most exacting of the natural sciences and the demands of this science are realized by all who have undertaken the study of this subject; hence there is greater harmony and more uniformity in the work of mathematicians than is to be found among any other class of persons.

In Christian Science it is clearly understood that God is the divine Principle of all that really exists. It is also becoming understood that all the problems of daily experience can be solved on this basis and cannot really be solved in any other way. Personal opinion and human desire are not equal to this task. Mortal desires and opinions are too apt to enter into the solution of life's problems, but they can only retard one's efforts and so must be eliminated before the work is really accomplished.

The oneness and allness of God must be the starting-point in answering every question and in solving every problem. One cannot depart from this fundamental truth and do his work aright, neither can he go astray if he works understandingly and in harmony with Principle. The student of Christian Science does not know the answer to his problem any more than does the mathematician, before it has been worked out in a scientific way. He must ever pray, not merely with the lips, but from the heart, "Not my will, but thine, be done." To have a personal opinion as to what is the correct solution of a particular problem, holding that opinion constantly in thought and working to

that end, is not Christian Science practice. At all times the human must surrender completely to the divine. One must start with Principle, and his every thought and effort must be in accord with the basic teaching that there is one God and that this God is the only cause, power, and presence.

The student of Christian Science is ignorant of the changes which must take place in human consciousness as the material gives place to the spiritual, but he knows that good prevails and the result will be harmony. When any problem is worked out from the basis of divine Principle, nothing but good can result, and no question is ever really settled until it is settled in this way. Mortals must learn to let God work in them "both to will and to do of his good pleasure." It is only as this is done that any lasting good has been accomplished.

It is not possible for mortals to work out any problem, or really settle any question, through the exercise of the human will. Even though they do accomplish what they had previously determined upon, the work cannot stand, for it is not based upon Principle. It is well enough for a person to have a definite purpose and to labor to that end, but he must remember that personal opinions are not always in accord with divine Principle, and if he desires to solve life's problems in the right way he will be just as ready to learn that his personal views are wrong as he is to have it proven that they are right, for he understands that a man really succeeds only as he works in harmony with divine Principle.

Paul declared that "all things work together for good to them that love God;" and the student of Christian Science realizes the truth of this statement more clearly than he ever did before. Even the failure to bring about harmony when he has gone to work in the wrong way, has been turned to a good purpose, for it has opened his eyes to see that he was wrong when he believed he was right. He is not discouraged, rather is he made to rejoice that he has learned the error of his way and that he can now apply himself with more understanding and greater assurance. He learns from experience that he must cling more steadfastly to Principle and be more successful in eliminating mortal beliefs and personal opinions from his work. He has less and less confidence in his own personal views, but he has more confidence in Truth. He may not know what

is for his good, but he knows that God knows, and he does not fear to trust all to His keeping. He is none the less active than formerly, but his efforts are exerted in another direction. Whereas he labored unceasingly for the accomplishment of that which he believed would bring him the desired end, now he is just as faithful in his endeavor to know that divine Principle governs all in perfect harmony, working out eternal good, and that nothing can really interfere with or make of none effect the work of Truth. He is not so much concerned about the answer to his problem as he is about the solution of it. The solution will reveal the answer, and the answer will be right, bringing good to him and to others. He learns from experience that much more is accomplished, even for the present, and he is at the same time working out his eternal salvation. Mrs. Eddy says: "Whosoever understands a single rule in Science, and demonstrates its Principle according to rule, is master of the situation" (Miscellaneous Writings, p. 265).

Problems of churches and societies can be worked out in no other way than individual problems are solved. Even the opinion of the majority is not always correct, and it is never wise to accept human opinion as the end to be attained. The present human sense of good is very limited and it should never be the goal of endeavor. As in the case of individual problems, divine Principle must always be the starting-point, and no thought should be entertained that is not in harmony therewith. It is not possible always to have unity of thought in personal opinions, but it is possible to have unity of thought in so far as the understanding and demonstration of divine Principle is concerned. When this unity of thought and consequent unity of action is brought out, the one thing necessary to the solution of the problem has been accomplished. All that remains is to build on the foundation which has been laid. It may be found, when the work is accomplished, that the solution of the problem is very different from what any one thought it should be. However, a higher sense of good than any one had conceived has been brought out, and again it has been demonstrated that if one would solve life's problems aright he must start with divine Principle and become willingly obedient to the unerring and unchanging law of good.

"WHO DID HINDER YOU?"

LUCY HAYS EASTMAN

IMPLANTED deep within the heart of every one, whether it lies dormant or burns with earnest zeal, is the intuitive desire for progress. So great does this desire sometimes become that out of its very intensity is born the fear of retrogression. Manifestly, if this fear is entertained, rightful aspirations become stifled and the desired advancement encounters hindrances, for fear steals from one the needed confidence with which to climb the rounds in the ladder of progress. Mrs. Eddy tells us that "progress is the law of God, whose law demands of us only what we can certainly fulfil" (Science and Health, p. 233). This statement is being daily proved true by the thousands who have accepted Christian Science.

Retrogression springs from a belief in the reality of both good and evil, and the only escape from its disheartening effect is through a knowledge of Christian Science, which declares perfection to be the Alpha and Omega of creation. Consequently, to metaphysical thought progression signifies the successive unfoldment in consciousness of the one perfect creation. From the material view-point, however, with which humanity beholds perfection, moral progress appears as that law of God upon which universal salvation depends, because it is the law which governs, through improved beliefs, the evolution of human consciousness. It is the law which makes possible the fulfilment of that divine command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," for it eliminates from human consciousness the distorted images of carnality and fills it with true metaphysical concepts.

Since God did not create two sets of laws, the one antagonistic to and reacting upon the other, there is, strictly speaking, no opposition to counteract His divine ordinance of progress. Hence, even relatively, there is no law of retrogression; it is but an illogical belief that the human sense sways continually between good and evil, never completely receding from the former nor yet completely advancing out of the latter. This belief in retrogression is to the human mind what negative quantities are to the student of arithmetic, and it cannot hinder our spiritual progress toward

good if thought is kept fixed on the realities of being. A progressive course is no more found within mortality than it could be within an aggregation of falsities, however great the crystallized belief in them.

From the standpoint of the absolute there is infinite progression because of the infinite unfoldment of God's ideas. The wish, then, to advance in good is already granted, and all that is necessary to attain to its manifestation in our own individual experience is to make sure of the righteousness of our motive and aim. If desires are pure and tend upward, if motives are actuated by unselfed interest and the love of God, then nothing can hinder us, and progress follows as an inevitable sequence, for under such conditions the direct aid of divine power is assured. On the other hand, if our desires gravitate earthward toward self, personal place, and personal power; if our motives involve pride, greed, ambition, rivalry, or revenge, then to human belief retrogression appears as an effect within individual experience. Mrs. Eddy explained this when she wrote, "Vibrating like a pendulum between sin and the hope of forgiveness,—selfishness and sensuality causing constant retrogression,—our moral progress will be slow" (Science and Health, p. 22).

Unsatisfied longings and immortal cravings beset every individual until he gains some insight into spiritual reality. These longings spring from the conscious or unconscious desire to be known as God's image and likeness, and this because it is man's natural state. In their misconceptions of being, mortals rush distractedly to and fro behind their self-made beliefs of materiality like caged lions, goaded on by mad impulse until they fall upon one another in the vain attempt to satisfy their heart-yearnings. Yet these effects are as sure to fail as are attempts to work out a mathematical problem on the basis that two times two are five. Mortals look in the wrong direction; they would gather figs from bramble bushes; expect harmony while impelled by motives which inevitably bring disease. Thus they engender the retrogressive beliefs which advance, recede, and then come to a halt. Christian Science offers every individual escape from such experiences by leading human thought out of belief in materiality into an understanding of spiritual causation and spiritual law, which has such a vital relation to human progress.

Under the strong rays of Truth's light the heretofore slumbering thought is awakened to realize that man's harmony and perfection are not to be found in mortality. Then desire is transformed and reaches out for those things which "eye hath not seen, nor ear heard." Immediately or gradually, as the case may be, this quickened desire displaces all others, until progress in the understanding of God becomes the key-note to every aspiration, with the motive not only thus to increase individual good, but to bring about universal love and harmony. No longer is human aid sought or relied upon as heretofore, but constantly and consciously laying his hand in God's, the sincere follower of Truth begins to work out his own salvation, building upon a sure foundation and with sure results. In his work of laying off "the old man" and putting on "the new man," he finds that no intelligent effort for universal betterment ever proves fruitless, no hope based upon the ultimate triumph of good is ever blighted; nor does he lack daily progress, so long as he works understandingly and prays scientifically while waiting, not upon human will or energy, but upon the Father to open the way.

Thus, too, fear, doubt, discouragement, and impatience at slow growth eventually give place to hope, perseverance, long-suffering, and assurance, until the individual is well equipped with right desires, motives, and methods for success in his warfare with error. The seeming hindrances of which he once bitterly complained are now regarded as opportunities, for he has learned that if one lives rightly, he will be divinely protected at each step of the way, and shown how to overcome each difficulty which presents itself. All, then, that a Christian Scientist wrestles with as an obstruction in his upward pathway is that universal and individual belief in a power other than God, good, which is so deeply imbedded in human consciousness. This is his one hindrance, and this only in belief.

We are told that after Jesus "saw the heavens opened, and the Spirit like a dove descending upon him . . . immediately the spirit driveth him into the wilderness." In the same way, though not to the same extent, does a like experience come to the individual who is being ushered for the first time into the demonstrable understanding of divine Love; for he, too, is driven into the wilderness of temptation, where he finds that every step leading to the revealed

mountain-top of spiritual facts must be taken through individual proof of its verity. Until he takes these steps, this new-found truth exists for him only as an improved belief or theoretical ideal that is of no more practical use to him than two times two are four is of use to the individual who may believe it a fact but does not know how to prove its truth. Within this mental wilderness temptations assume the nature of subtle arguments which assault the consciousness of the beginner in Christian Science with many an excuse or reason as to why this glimpse of heavenly truth is impossible of actual attainment and demonstration here and now or why it must be put off until a more convenient season.

These arguments would confuse and hinder the student who heeds them, and it is just at this point that the earnest seeker is called upon to follow most implicity the great Wayshower who met every evil suggestion with the authoritative command, "Get thee behind me, Satan." In this way the individual's faith, moral courage, and worthiness is tested; it is divine opportunity in disguise, and if he yields not, but sets himself and stands steadfastly, remembering to watch, work, and pray without ceasing, he will take great strides toward his desired goal; he will come out of the wilderness and angels will minister unto him. The acceptance or rejection of these serpentlike arguments determines whether or not human experience shall be progressive or retrogressive. Consequently it is never a person, place, or thing, never an experience or circumstance; never some one else getting into one's place, or another's domineering temperament that can steal from an individual his divine opportunities or hinder his heavenward growth.

If the ardent neophyte and loitering sciolist thoroughly understood this, they would no longer excuse their slow growth because of another's attitude, opinion, or influence, nor would they, like the Israelites of old, complain and murmur over the hardships along the way. Thus much harsh criticism, bitter antagonism, and misunderstanding would be forestalled, and instead charity, patience, and tender compassion would be multiplied toward those who have eyes and ears, but see not nor hear. Let those who complainingly ask why their footsteps lag so wearily, turn the search-light of self-examination inward; let them see if they are loosening the stony soil of selfishness to make

ready for the tender young seed of Truth, that it may not be scorched by the glare of the world's allurements; let them see to the weeding out of thought of those thorns and briers of egotism, self-righteousness, and the much ado about material cares, that their superfluity may not choke the new growth of the tender blade; let them guard carefully and well each new plant of true thought, that the fowls of self-ease, self-indulgence, ambition, and resentment may not devour their fruitage. If this is done, "the desert shall rejoice, and blossom as the rose," and there will be neither barrier nor hindrance to normal and spiritual gravitation upward.

We are all the cultivators of our own gardens of thought, and it remains with us "to will and to do;" it is for us to decide whether it shall be a garden of flowers or a garden of weeds. It remains with us whether we joyfully accept the invitation to the marriage feast of Truth and Love, or whether by yielding ourselves servants to wrong thoughts, we allow them to slay Truth's messengers, crowd out the true thoughts. If one rejects the invitation, the excuses will be many and varied. Egotism and self-indulgence, disguised in the first person and clothed in apathy and sluggishness, decline because, as the argument runs, "I like Christian Science, for it heals me of my pains, but I cannot demonstrate its teachings for myself. I am so necessary to others, and so much is required of me that of course I cannot give much time to mental work; so I get a practitioner to do my work for me when I am in need." Then that individual wonders why his progress is so slow. Next self-righteousness and self-justification appear, saying, "I do not see why I do not get more out of Christian Science. I have done all that they told me to do, and yet I am not healed." Self-love and self-pity may step forward and remind their victim of relatives or dear friends who are so antagonistic to their own conception of Christian Science that church services, lectures, the time for quiet study and meditation, must wait until a more convenient season.

All such excuses are but flimsy products of the carnal mind, and if we but listen faithfully for it we shall catch a right answer for every erroneous suggestion. Above the whisperings of self-indulgence and egotism we may hear the "still small voice" of Truth saying, Awake! Bestir yourself! "Work out your own salvation with fear and

trembling"! Although of your own human self you can do nothing, all things are possible with God, and hence unto man as His reflection. All that man requires is provided by infinite Love and wisdom; every need supplied—even the need of time.

O we of little faith, why do we not demonstrate the truth for ourselves? Are we not taught that "God is no respecter of persons"? To Truth the excuses of self-justification and self-righteousness are false and groundless; they are "of the earth, earthy." The understanding of Truth—not the material dollar—is what life is dependent upon. It is not God's way to bind men to material labors and cares, so that they can take no time to gain the understanding whereby to live. While mortals believe that life is dependent solely upon their daily supply of material necessities, even he who has felt himself deficient in ability to earn a living, if suddenly situated where it becomes needful, puts forth every effort and stops not, no matter how arduous his task, until he gains at least something in the way of results. As one discovers that life is not dependent upon materiality, but upon an understanding of good, he should make at least as great efforts for spiritual knowledge as he did for the material dollar. Will not God give one the time to learn how to live?

Self-love and self-pity may be answered by the Scripture, "Cease ye from man, whose breath is in his nostrils." We should forget self in love for God and man. "Where is the fury of the oppressor?" "I, even I, am he that comforteth you." Did God give us this pearl of great price only to take it away again, or to allow a mortal to deprive us of its blessings? That which truly belongs to us, no others have the right to take away. Does not Truth say, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The kingdom of God is neither here nor there, but is within. There is but one atmosphere which is everywhere—the atmosphere of Love divine. Antagonism is but an opportunity to love more and to prove the blessings wrought from the understanding that God is ever present, and also the fact that through the understanding of divine Science man has dominion over every untoward condition and circumstance.

Progress in spiritual understanding does not mean an

inactive leaving it all to God, but it does mean that the human must vigilantly multiply the talents as they are received one by one, nourishing carefully every added thought of Truth and wiping out every wrong thought to make room for the increased talent. Such is the *modus operandi* of true progress in Christian Science. Mere human intellect, no matter how brilliant, indomitable human will or energy, no matter how persistent, miss the way and may lead into the pathway of retrogression. Engulfed in the egotism of the carnal mind, mortals believe they must of their own selves push their way into the kingdom of heaven, or take their chances blindly while trusting to material ways and means. So wrought up do they become with the strain of mere human effort and self-inflicted anxiety for what they shall eat and for what they shall wear, that the "still small voice" is unheeded and the divine aid that makes always for improvement is unknown and unused. Sooner or later, however, human capacities and abilities are transformed by Truth, and with the illumination wrought by Science mortals turn to God and find their extremity to be His opportunity.

Mankind need to learn how to let go and to let the law of infinite expansion or unfoldment govern them and shape their experiences, carrying them triumphantly over the whirlpools of this world's mad rush and leading them onward ever farther and yet farther. As the lily bud, in accord with natural law, silently unfolds the innate beauty of its fragrant flower, always pointing to and glorifying the power beyond itself, so divine individuality, freed from the stress of human endeavor, will, in obedience to spiritual law, unfold its indigenous, reflected beauty, without commotion or struggle, always glorifying the goodness of the one creator. Such progress encounters no hindrances.

Let us then go forth to do well and faithfully all that we know how to do; let our whole desire and motive for progress be to gain an understanding of spiritual truth; so will we find how demonstrably true are these words of our beloved Leader (Science and Health, p. 326): "You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, your Father will open the way. 'Who did hinder you, that ye should not obey the truth?' "

HUMAN METHODS

CLARENCE W. CHADWICK

THE human mind is distinctly experimental in its methods. This is proof positive that it is not guided or controlled by an unerring Principle. Being only a counterfeit of the one Mind, the methods of this so-called mind must be counterfeit methods, regardless of the human faith reposed in them. If this human mind could have its own way it would decree that all mankind comply with its demands, regardless of the fact that Christ Jesus, the great Wayshower of humanity, taught and demonstrated a method of salvation that is in no way allied to human ways and means; and regardless of the fact that intelligent people in every walk of life in all parts of the world have gone so far as to prove the practical efficiency of the Christ-method and would not and could not under any circumstances think of resorting to methods outgrown.

Christ Jesus was the highest exponent of God that the world has ever witnessed. He wrought through Mind. He said plainly that the human mind could do nothing of itself, that the only real actor was his Father, the one Mind. He laid no claim to being a wonder performer. Knowing that divine Mind is the only power in the universe, his part was simply to understand man's relationship to this power and to demonstrate its modus of operation. This understanding was tersely expressed in these words: "I and my Father are one;" and "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." This understanding of man's at-one-ment with divine Mind made Jesus the conscious manifestation or reflection of God's power, and enabled him to obey in every detail the divine command, "Let there be light." His loving obedience to this demand of the Father healed the sick, redeemed the sinner, comforted the sorrowing, and raised the dead. The modus of such work was at no time miraculous to Jesus. He knew that light dispels darkness, and that the operation of divine law was the lighted torch of spiritual understanding which is unceasingly radiating light, unseen and unknown to those "dead in trespasses and sins." It was as divinely natural and lawful for Jesus to reflect and demonstrate the power

of divine Mind to correct and heal every human discord, as it seems to be natural and lawful for benighted mortals to look to matter for help.

Jesus was the most natural, loving, and law-abiding individual who ever walked the earth. He thought and acted in perfect harmony with Mind. As the lawful exponent of God he understood the nature of the divine consciousness; what constituted spiritual activity. He knew that the operation of divine Principle is absolutely essential to correct and adjust everything that is not in harmony with God's laws. He never attempted to mix the human with the divine in thought or act. He knew that all human mistakes, whether classified as sin, sickness, or death, were "from beneath," and that their only corrective must be "from above." He knew that there could be no so-called physical manifestation without a prior thought expression, *alias* a mental cause; consequently that any trouble which is primarily mental can only be destroyed through mental means. In other words, Jesus had a perfect understanding of cause and effect, in which non-intelligent matter and its assumed laws play no part. To his exalted sense there was no mixture of mind and matter. He stood irrevocably upon the basis of one infinite all-inclusive Mind. He knew that all right thinking proceeds from this Mind, and that the passing of right thought from Mind to its reflection, idea, or man, constitutes the only available activity or method through which to extirpate the discordant elements of the human mind.

But what of human methods? They are one and all based upon the assumed reality of matter, which, as has already been shown, plays no part in the divine modus. With error in premise, they are bound to end with erroneous results. The good they claim to accomplish falls far short of the reformation and regeneration required by the divine demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The individual who resorts to drugs to destroy the ravages of disease resulting from wrong thinking is not obeying any divine law or command; he is simply obeying the dictates of a so-called human intelligence or mind that is enmity against God and not subject to His law. If he gives matter the credit for his so-called cure, he is just that much farther away from the kingdom of heaven. Is it not painfully true that only when

mortals fail to experience relief from erroneous methods, do they as a rule turn to the Christ and acknowledge him as the way?

Matter, under whatever form employed, cannot bring humanity into touch with Spirit. To resort to its methods clogs the wheels of progress and leaves mortals stranded upon the quicksands of blind human belief. But why should this result if relief is obtained by recourse to material means? Because such relief is transitory and untinctured by the quickening Spirit; because it is a cure on a false basis and not the Christ-healing, which always involves a moral and spiritual awakening to which the so-called physical relief is only incidental. True healing stands alone as the natural resultant of the application of right or spiritual thought.

This healing means moral and spiritual regeneration. It is primarily the overcoming of sin. Because no erroneous human methods are known to destroy sin, such methods cannot really heal mind or body. Sin and disease being so closely related in human belief, in order to destroy the one it is necessary to destroy the other, and not until both are conquered has the Christ-healing fully taken place. A material remedy is merely palliative. It may break off a few branches of the evil tree, but it never tears it up by the roots, while the Christ-healing always lays the axe at the root of the tree. Jesus' method was the only one that did this. Jesus was not, nor is Christian Science, engaged in making healthy, happy sinners. The activity of the Christ-thinking enables the sinner to dispense with his sins, to "put off the old man" and to "put on the new" or sinless man. Drugging and doctoring do not reach the moral plane, much less the spiritual. They may seem to effect a physical cure, but unless the healing of sin has taken place, the mortal is left without Christ, his only Saviour.

All erroneous methods, whether called material or mental, fail to comprehend the meaning of health and happiness. They place both upon a material foundation, and then, through failure to deal with the real cause of all trouble, they leave human consciousness uninstructed in the things of God and consequently unprotected from the secret mental influences of evil. The Christ-healing is both correction and instruction. It means redemption, salvation,—the kingdom of heaven on earth. One who believes in hypnotism or

mesmerism as a therapeutic agent, or that either is endowed with power to oppose good, is in greater need of the Christ-healing than is one supposed to be suffering from a so-called incurable disease. Christian Science has come to save hypnotists from themselves, and when they are healed they will no longer believe in or practise hypnotic suggestion. On the contrary, they will let that Mind be in them that was with Christ Jesus, and the activity of this one Mind will forever afterward be their Saviour from sin and disease, also from any belief or confidence in all erroneous human methods.

[Written for the *Journal*]

TODAY

MINNA MATHISON

O MAY I bring a willing heart
To every simple task;
O may I pluck the thought of self
From every boon I ask.
May I preserve a simple faith
Amid life's surge and stress,
Nor entertain a single sense
That shall not bless.

O may my heart a vessel be
Worthy of Truth's content;
May I in every blessing see
A boon divinely lent
That I may share it; spread afar
The seed of Truth revealed;
May loving thoughts my heart o'erflow,—
A spring unsealed.

O may I bring a fruitful life,
A thankful heart and meek,
For living waters, freely given
To them that ask and seek.
May I retain the joy of God,
My strength 'gainst every snare.
O may I live the truth I know,—
This is my prayer.

PROTECTION IN GOD'S WORK

ERNEST C. MOSES

THE wonderful spiritual discernment of Mrs. Eddy and her practical judgment concerning the application of spiritual verities to human needs, are well illustrated in her definition of "church" on page 583 of Science and Health. First she presents the pure and profoundly metaphysical definition, in these simple yet most significant words: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." Then in one comprehensive statement we have the meaning of the word "church" in its human signification—a definition which is complete, practical, and wholly Christlike in its purpose and application.

With a never-failing insistence she lovingly counseled her followers to strive for a right understanding of the nature of the true church, and to make all their efforts for church establishment and progress in the cause of Christian Science subservient to this understanding of that real church of Christ which was established in human consciousness by Jesus nearly nineteen hundred years ago, and, like a bright thread woven into the warp and weft of a beautiful fabric, and constantly appearing to remind us of the strength and symmetry of its design, we find in our Leader's writings many reminders of the protection which God bestows on those who are called to do His work in Christian Science.

The word "church" appears for the first time in the Bible in the sixteenth chapter of Matthew, when, after being questioned by the Master, Peter replied that he understood the Christ to be "the Son of the living God;" or, as explained in Christian Science, the spiritual idea of the divine Principle, Love. Jesus then declared that he would build (or establish) his church "on the God-power" (Science and Health, p. 138). In this connection Mrs. Eddy makes it plain that the true church of Christ can be the outcome in human affairs of Christlike works of healing and reformation alone, works accomplished through a spiritual understanding of divine Principle, and not in any way proceeding from the mere personality of Peter or from his temporal successors.

This foundational idea of the true church was the pro-

longed metaphysical tone of Mrs. Eddy's sermon delivered at the dedication of the original Mother Church edifice in January, 1895. After turning the attention of her students away from the material structure which to her vision was but the type and symbol of the great achievement of Christian Science up to that time, she wisely declared, in amplification of her scientific definition quoted at the commencement of this article, that "our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life" (Pulpit and Press, p. 2). Accompanying this majestic declaration of the nature of the true church of Christ, or Truth, she counseled her followers to be well on guard to defend their heritage—their conscious spiritual understanding of the healing Principle, Life, Truth, and Love, which constitute the organization of the true spiritual temple.

It is this enlightened understanding of the true church demonstrated in practical healing works (moral and physical) among humanity that is today the animus through which every footstep of progress has been and is being made by The Mother Church and by its many branch churches in all parts of the world. This true church exists and always will exist on the rock of divine Principle. It is being approximated in a purified human consciousness through which the true Christ of God, or Truth, is destroying all manner of error—sin, sickness, and the fear of death. The material structures and organization of the Christian Science church are but the temporal evidences of demonstrations of its Principle in human consciousness—of God dwelling with men as a living Saviour from all the effects of wrong thinking and wrong action; thus turning the tide of human affairs away from materiality and toward the uplifting trend of spiritual understanding and living, with their results of good health, holiness, peace, and joy.

The material house of worship wherein Christian Scientists gather to praise and honor God on Sunday and Wednesday of each week is therefore a meeting-place in which consecrated Christian men and women can work in loving unity to reform the sinner, encourage the weak, bind up the broken-hearted, and free the captives of material sense by healing them in the name of Christ Jesus, the Founder of the true Christian church. When Solomon announced to Hiram, King of Tyre, his intention of build-

ing a temple to God, he declared that "the heaven and heaven of heavens cannot contain him;" therefore he could "build him an house, save only to burn sacrifice before him."

Christian Scientists build their houses of worship out of gratitude for the immeasurable good which they have received, but only as places wherein more effectually to burn or destroy wrong concepts of life which should ever be sacrificed. By this process the Mind that was in Christ Jesus is manifested in healing and encouraging the continually augmenting army of sufferers who come to our services seeking for health and peace, for Truth. If the true church building is in consciousness, and if its work is being accomplished in obedience to the commands of Jesus, all that is required in the way of maintenance, provision for the church's activities, will be supplied, together with sure protection for the God-governed workers. These are but natural results if the members learn, in the language of Paul, how to behave in "the house of God, which is the church of the living God, the pillar and ground of the truth."

Can there be any other way whereby to build this church and to expand its activities in human consciousness, except that men and women, obedient to the call and direction of "the living God," unite in sincerity with His church by coming into an humble and willing unity with the truth, by understanding the truth and living the truth, thus knowing the nothingness of all error, sin, sickness, and fear? If the members of God's church are abiding (living) in the consciousness of Truth, will not Truth protect its own? One may project a thousand human theories or opinions about the truth, and not heal or destroy one error by the process. Another may make one declaration of the truth through spiritual understanding equipped by omnipotence, and thereby destroy a thousand thoughts of error. Jesus made it entirely plain that the freedom and protection of mankind from all error are to be obtained only by knowing the truth. Such a mental process is the putting on of "the whole armor of God," and it surely protects the wearer.

As in other phases of his Christian work, the earnest student and active worker in the cause of Christian Science finds abundant encouragement in the wonderful narratives contained in the Scriptures, which illustrate that unfailing faith in God coupled with practical good works is always

accorded divine protection and success. One of the most instructive and encouraging examples of this heavenly protection and triumph over evil is found in the narrative of the rebuilding of the walls of Jerusalem by Nehemiah about 444 B. C. This great reformer was a cup-bearer in the court of Artaxerxes, King of Babylon during the Jewish captivity. He lamented the condition of Jerusalem when he heard that the walls were broken down and the gates burned. His sorrow touched the heart of his royal master, and the King finally appointed Nehemiah governor of Jerusalem and sent him under escort to the city of his fathers to repair the walls. Arriving on the scene of his great work, the new governor was met by very hostile conditions of thought, personified by Sanballat the Horonite and Tobiah the Ammonite, who were much displeased that any one should "seek the welfare of the children of Israel."

While Nehemiah pursued his preliminary investigations into the project of reconstructing the wall, the two conspirators, joined by Geshem the Arabian, laughed him to scorn and accused him of rebellion against the King. Note the instant affirmation and denial of Nehemiah: "The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem." How well may every member of the Christian Science church take a lesson from Nehemiah's courageous avowals, when obstructions seem to arise in consciousness which would falsely accuse the servants of God engaged in their divinely legitimate work.

Nehemiah soon organized his great force of workers and the rebuilding of the wall progressed rapidly. Sanballat became wrathful and indignant, mocking and twitting the industrious builders and calling them "these feeble Jews." Tobiah also fusilladed the workers with scorn and ridicule, averring that even a fox might run up against their wall and push it over. But the forces of Nehemiah trusted the more firmly in the living God, and the work steadily proceeded, "for the people had a mind to work." Said Nehemiah: "Be not ye afraid of them: remember the Lord." Then he armed his builders so that some worked with one hand while they held a weapon with the other. This method of activity was evidently symbolical of the exercise of both constructive power and protective power,

and it may remind Christians of the necessity in hostile periods for good reconstructive work in human consciousness, coupled with an equal amount of vigilant protective work against the arguments of mortal mind, the false accuser.

Next in the line of difficulties which presented themselves to Nehemiah came the oppressive cry of the people in regard to a lack of sustenance. Hearing their complaints of the selfish exactions of corn, money, and usury by the nobles and rulers, Nehemiah was righteously indignant and administered a sharp rebuke to this selfishness and greed. He did not weakly submit to the injustice, but unveiled these negative qualities before the wrong-doers who were trying to operate against the harmony of the community. His rebuke was effective, and wrung from the extortioners the promise of restitution and reformation; whereupon Nehemiah called for written agreements and witnesses thereto, that the promises of reform should be fulfilled.

Here again Christian Scientists can find an encouraging lesson. Many earnest servants of God are robbed of their just proportion of the fruits of the earth, or of their industry which should provide the sustenance to which they are entitled, because the necessary firm rebuke to selfishness and greed is withheld. All earnest, working Christian Scientists have divine rights as children of the Lord of the whole earth, and these rights surely include all that is needed to sustain them in God's service. It is theirs to demonstrate the all-sustaining Principle by bringing the first fruits of their increase to the church. To withhold the necessary rebuke of those who are insistently unjust and continuously selfish is to encourage wrong-doing, and thus to tip the beam on the scales of justice against the side of God, Christian Science, and humanity.

Jesus rebuked only to heal, with his heart always overflowing in loving compassion and tenderness toward the penitent. Christian Scientists should follow the Master, and wisely act on the behests of wisdom and justice in administering deserved rebukes to the cupidity and injustice which would rob them and the cause of Christian Science of the good which God has bestowed. If expressed in firmness and in love, the rebuke may stir up a storm, but the error will destroy itself, and Christ, Truth, "will command the wave" (Science and Health, p. 570).

Nehemiah's encounter with the nobles and rulers of Jerusalem certainly presents to all modern soldiers of God a grand example of noble courage wisely and firmly exercised for the wide-spread interest of a persecuted people. His character is illuminated by a heavenly light in the humble, simple prayer which he sent up to the Father immediately after his victory over the avarice of the graftsmen of his day: "Think upon me, my God, for good, according to all that I have done for this people." In other words: Esteem me, O God, only according as I have manifested thy goodness to this people.

After Nehemiah had successfully dealt with the stringent economic problem within the walls of the city, the enemies without the enclosure (represented by Sanballat and Geshem) renewed their attack by sending a message to the governor, asking him to meet them in a conference at a village on the plain of Ono. But Nehemiah detected their evil purposes and declined all parley. Then the Horonite sent Nehemiah a letter in which he accused the governor of a selfish motive in rebuilding the wall, alleging that it was Nehemiah's real purpose to set himself up as king over the Jewish people. In other words, because Nehemiah was necessarily working in a position of great responsibility requiring strong executive ability, and was pushing the work along successfully, the human mind thought it could distort the real purpose of Nehemiah by accusing him of its own desires or ambitions. His accusers could only see in Nehemiah's actions that which they themselves would seek to do if they were placed in power. But the master builder was not much concerned, and met the accusations squarely by making nothing of them. Said he: "There are no such things done as thou sayest, but thou feignest [imaginest] them out of thine own heart."

The next powerless attack came to the servant of God in the form of a threat of assassination, and the suggestion that Nehemiah should drop his work, retreat to the temple, and shut himself up in fear and idleness. The master builder again squarely met the assault by stoutly declining to yield to the suggestion. He looked to God, dismissed the temptation, and continued his work. Thus was the task of rebuilding the walls completed, and Nehemiah writes that when his enemies heard that the work was successfully finished, "they were much cast down in their own eyes: for

they perceived that this work was wrought of our God,"—the final, gloriously successful result of all rightly inspired Christian activity.

After the walls were finished, Nehemiah immediately disposed of the groundless allegations sent out regarding his personal ambitions by appointing Hanani and Hananiah rulers over Jerusalem, because they "feared God above many." Thus he gave good proof of his devotion to Principle by declining to exalt himself or to take any credit which was due to God alone, his guide and protector through this great achievement, which was consummated in fifty-two days. Having successfully terminated his great work, our hero next gave testimony of his gratitude to God by instituting a religious service of Scripture readings, selecting Ezra the scribe and others to read the law to all the people within the Jewish colony. It will be interesting to Christian Scientists to observe that the distinctive method employed in the conduct of their own religious services is the exact method used by Ezra and his assistants, for the eighth chapter of Nehemiah (verse 8) tells us that "they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." This understanding banished all sorrow and tears, and brought to the people the joy and strength of Truth.

Nehemiah was one of the grandest characters in old Bible history—a God-illumined man, faithful, courageous, wise, and unselfish. He met every argument, conspiracy, threat, and opposition by a constant, unyielding faith in God, applied in persevering work, accompanied by a vigilant watchfulness, which insured the success of his patriotic endeavors. The history of his work stands out prominently in the sacred writings as an encouragement to all Christian Scientists to realize that God's work is always accompanied with divine protection, against which human will-power, ignorance, superstition, and envy cannot contend. Of this protection Mrs. Eddy declares, in "Pulpit and Press" (p. 3): "Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion. Such a heavenly assurance ends all warfare, and bids tumult cease, for the good fight we have waged is over, and divine Love gives us the true sense of victory."

[Written for the *Journal*]

THE TRUE WORSHIPER

MARY MC DERMOTT SANTLEY

EL-I-SHE-BA, God's worshiper,
  Whose eyes are starlit wells
Filled from the depths with constancy,—
  Blue violets of the dells,—
With strength of tone and faithfulness
  Their look a sweetness tells.

Thou standest at the gates of night
  Where pass the toilers by;
Some have wrought well, and happy go;
  Some halt in step, and sigh;
Some trail in dust a broken wing—
  A multitude goes by.

Those needy, willing, contrite, meek,
  Thou touchest with thy song;
The glory of God's knowledge—light—
  Thy face reflecteth strong.
The healing balm flows unawares
  The human line along.

A tenderness and strength divine
  Enfolds each weary one.
God owns thy service; and His grace
  Shines out, a very sun,
In rays of light and warmth and life,
  When His will has been done.

Thy voice hath notes of sweetest strain,
  Christ's love the melody,
Melting despair to tears that flow
  At touch of sympathy,
The healing touch of perfect Love,
  And blind eyes ope and see.

El-i-she-ba, God's worshiper,
  How beautiful thy feet!
Faithful o'er thorny, rugged ways,
  And through the meadows sweet;
Thy face reflecting radiance,
  Thy song with strength replete.

DEMOCRACY VERSUS THEOCRACY

REV. CHARLES DANIEL REYNOLDS

WHEN St. Paul wrote, "We should serve in newness of spirit, and not in the oldness of the letter;" also, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," he voiced his affection for the democracy of the New Testament as opposed to the theocracy of the Old Testament, and defined the meaning of these terms. He also expressed his deep concern for the future welfare of those who with him had experienced the emancipating influence of the gospel *versus* the law.

It is today impossible for a careful student to read the New Testament without noticing how constantly the writers all bore in mind the distinction and strove to make clear the difference between the Old Testament system of religion established by Moses and practised by the Jewish people, and the teachings of Christ Jesus, which open up to the world an entirely new dispensation. Under the old system the people had come to believe that they were not endowed by the creator with the capacity and understanding to work out their own salvation as individuals, but that prescribed laws and rituals and an officiating priesthood had been established for them for this purpose. As individuals they had nothing to do but to comply with the requirements of the church, and in all things the church stood first. It was held to be a divine institution established by the command of the Deity to do for men by a certain method what they by nature are helpless to do for themselves and cannot be expected to do. And as a system established on earth by the creator, it was believed to be absolute and final in its authority and demanded universal recognition, a veritable divinely devised trust, to traffic in and monopolize the work of the true religion on earth.

Under this religious instruction the moral law stated in the ten commandments, instead of being an evidence of spiritual love for God and man experienced in the hearts of men, dwindled into an external formality. But there were always protesting reformers, known as prophets among the Hebrew people, who had the true sense of religion and sounded forth Truth's warnings and rebukes. They saw

the inadequacy and utter failure of a material system to lead men higher; that, instead of freeing men, it brought them into bondage, took away from them the power of self-government. They saw that it sought to rob men of their individual initiative and judgment, and would obscure and atrophy their spiritual powers. The system was repressive, external, mechanical. The prophet Jeremiah clearly foresaw that the time must come when every one would have to do his own work in religion, according to a teaching which he could understand and apply for himself, and no longer trust to the rites and ceremonies of the church and officiating priesthood to do it for him, and so he wrote, with divine authority: "The days come, saith the Lord, that I will make a new covenant . . . not according to the covenant that I made with their fathers . . . but this shall be the covenant that I will make . . . I will put my law in their inward parts, and write it in their hearts; . . . And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them."

The prophet Isaiah also foresaw the end of the old theocratic system. "To what purpose," he writes, "is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks. . . . Who hath required this at your hand, to tread my courts? Bring no more vain oblations; . . . Your new moons and your appointed feasts my soul hateth: . . . put away the evil of your doings." "At that day shall a man look to his Maker. . . . And he shall not look to the altars, the work of his hands." "O house of Jacob, come ye, and let us walk in the light of the Lord." The prophet Amos was equally strenuous in his opposition to all mere formality and churchly paternalism and argued that salvation is in the uprightness of the individual character. He writes by the command of Jehovah: "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: . . . Take thou away from me the noise of thy songs; . . . But let judgment run down as waters, and righteousness as a mighty stream."

Thus the new era of democracy, ushered in by Jesus,

annulling the old theocratic system, was foreshadowed. The system introduced by Jesus made salvation synonymous with moral strength, spirituality, growth in character, and purity of thought. His system provides for salvation through progress in the building up of the individual character, a corrected manhood. This attainment becomes a real possession and a joy to an individual only as it is worked out through his own intelligent understanding and effort. If he understands what is to be done and how to do it, the superstitious fears that are so apt to mingle themselves with a blind faith which acts only under authority and instructions from others, cannot enter. Such a religion proves itself to be scientific, and results in the healing of sickness and sin when consistently practised, as Jesus proved.

Christ Jesus in his individual understanding manifested a scientific consciousness of what God is; hence we find him always expounding or explaining to men the being of God, His character, His attributes, His qualities and allness, and urging men to make these their ideal and guide to daily living. As this was done faithfully they would know by the fruits whether or not his statements were true. This was the basis on which he did his mighty works, and in his sermon on the mount he assured his hearers that if they would conform their lives to the spiritual understanding of his explanation of causation, namely, God, all human needs should be added unto them. He never endorsed mere formalities of any kind as a means to righteousness. He knew that they deceive the worshiper into self-righteousness and hardness of heart.

When the Pharisees asked Jesus, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" his reply was, "Ye reject the commandment of God, that ye may keep your own tradition." Accused of setting aside the teachings of Moses, he said practically that his teachings would not destroy those teachings, but would fulfil them. The record states that the people accepted his teachings gladly, and as from one "having authority," and not as the scribes who, he declared, "love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." He always spoke in praise of Moses and the prophets, and if criticism ever fell it was always of the hypocrites who had perverted

their teachings. The scribes and Pharisees, he said, "pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." He quoted to them the prophecy of Isaiah: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."

A careful study of the New Testament reveals the fact that all the later apostolic canonical writers, Paul, John, Peter, and James, had received the same understanding of what their Master taught with respect to this matter. There is not a line that can properly be interpreted as endorsing rites and ceremonies. All with one voice declare that obedience to the teachings of Jesus ends the work of the old theocratic mediatorial priestly system, and brings the knowledge of salvation into human understanding as an individual possession. Men are no longer under tutors and governors, but in possession of the knowledge that man is endowed by God with the capacity and right to work out his own salvation; and this fact, come to light, opens up to humanity a new era. By this new, this living way, every man is a king and a priest unto God. Every man must for himself come face to face with God, and give account of himself to God. The mediatorial functions of the church and priest are thereby ended. Paul writes: "When the fulness of the time was come, God sent forth his Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." Man, therefore, is no longer owned by the church and priesthood, but is his own master, having learned from Christ Jesus what he himself must do to be saved. This free gift came to all men, and we read that "our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

The entire epistle to the Hebrews is devoted to the task of expounding, comparing, amplifying, simplifying, restating, and contrasting the old theocratic system and theories with the new teachings by Jesus and the proofs he gave in his own person of their truth. It shows the Hebrew people the way out of theocracy into democracy; out of "the oldness of the letter" into the "newness of spirit." It speaks of the old as "a shadow of good things to come," as figures or symbols "for the time then present," of things

which should be thereafter revealed. If perfection were by the Levitical priesthood, what need was there that another after the order of Melchisedec should arise. In another place we read: "Before faith [exact, scientific understanding] came, we were . . . shut up unto the faith which should afterwards be revealed." Christ is declared to be "the mediator of a better covenant." We are then told that "the law was our schoolmaster to bring us unto Christ," but we are also told that "if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." Neither circumcision nor uncircumcision avails anything, but "a new creature."

To those who had taken the step out of the old into the new, Paul explicitly advised: "Avoid . . . contentions, and strivings about the law; for they are unprofitable and vain;" but he urged them to "seek those things which are above," saying that Christ's teachings had not come to declare war upon the old dispensation but to carry forward the new. "Let us," he said, go on "unto perfection; not laying again the foundation of repentance from dead works." "Put on the new man, which is renewed in knowledge after the image of him that created him." The righteousness which is after the teachings of Jesus is not bound, but comes as a free gift and is for all men. Those "which show the work of the law written in their hearts" are a law unto themselves. To the weak and wavering ones who found themselves slipping back, scarce able to stand by the new teachings, Paul writes, "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? . . . I am afraid of you, lest I have bestowed upon you labor in vain."

All the New Testament writers seem to have been greatly vexed by the insincerity of those who professed to accept the teachings of Christ Jesus and then failed to practise them. They were in a worse state than if they had never known the truth of the gospel method of salvation. They were more hopelessly lost in sin than those who were still under the old system and ignorant of the blessings conferred under the new. "It had been better for them," writes Peter, "not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." "The latter end is worse with them than the beginning." This was a notable obser-

vation, for of them all Peter was the one follower of Jesus who was most steeped in the old theocracy, and who seems to have found it most difficult to rid himself of its underlying teachings that God was angry and men could not be saved unless the divine wrath could be propitiated by some kind of sacrifice acceptable to Him. More notable still is the historic fact that he who had seen in Jesus the living example of all that he had taught, and had been commended for his correct understanding of the Master's teachings and demonstrations in healing sickness and sin, should ever have come to be regarded as the head, not of a purely spiritual church, but of an ecclesiastical, mediatorial, sacrificial system of Christianity, dispensing the teachings of Christ as a mystery possessed by the church, and as its legal depository in control of the treasure, to give or to withhold it from humanity at will.

The yoke of bondage against which Paul warned was not averted. In that age men's minds were deeply impressed and swayed by theocratic conceptions of divine government. The freedom and dignity and power of man to shape his own destiny, under God, was a new idea and it was only faintly perceived by a few. To the great majority it presented itself as a chimerical innovation, as the New Testament writers testify. Christianity as Jesus taught it and applied it to the solution of his own human needs and the needs of others, and as practised in the primitive church, soon began to be lost. The early disciples were filled with gratitude and joy unbounded for their liberation from the artificiality and stupidity of the religious system in which they had been held, and the freedom they were enjoying under the new teaching that imparted to them the knowledge of salvation and how to apply this knowledge themselves. The primitive Christians were intensely democratic and individual. Christianity was seen to be incompatible with theocratic conceptions and practices. The two could not be combined. Hence their church organization sprang into existence not for ecclesiastical purposes but wholly for practical ends. It was for mutual protection and helpfulness, fellowship and cooperation, in the practical application and solution of the problems which were confronting them. But by the end of the second century this democracy had almost wholly disappeared, and with it the practical results, so conspicuous in the early church, were

almost entirely lost. The spiritual power and understanding ceased as human theories and material methods entered. The teachings of Jesus, as set forth by the apostolic writers in the New Testament, began to be exclusively held, and less and less relied upon as authoritative, and their study was less and less encouraged, until their influence and existence as a text-book on the Christian religion—the teaching and example of Christ Jesus—seemed practically lost.

For almost a thousand years, the only authoritative record we have of the teachings and life of the Founder of the Christian religion lay dormant and without influence on the lives of the followers of his religion. But God had not sent "the Spirit of his Son" into the human consciousness in vain. After this long period there came a time of refreshing, an insufferable spiritual hunger gripped men, and in their starvation the precious volume was brought forth from its hidden place; and there it was found written that man has the ability and the right implanted within him to know God for himself, and with this knowledge the right to work out his own salvation and reap the benefits of the exercise this task involves. Glorious strides began to be taken toward reestablishing the Master's teachings, but the work is not yet completed. Five centuries of reform have been devoted to this work, but this has not sufficed to finish the task for the Christian world in its entirety. The crowning event of this long-delayed historic undertaking and struggle is summarized and has its complete fulfilment in the discovery of Christian Science. In its healing mission this teaching is repeating the work of the primitive church, and is proving itself to be the scientific presentation of the teachings of Jesus, by which every man demonstrates his own understanding of those teachings.

In its adherence to the teachings of the Founder of Christianity, as presented throughout the New Testament, and in its attitude toward the Old Testament system and every similar device, the Christian Science text-book, "Science and Health with Key to the Scriptures," speaks for itself as follows: "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah" (p. 135). "Jesus' history made a new calendar, which we call the Christian era; but he established no ritualistic worship. He knew that men can be baptized, partake of the Eucharist, support the clergy, observe the

Sabbath, make long prayers, and yet be sensual and sinful" (p. 20). "We worship spiritually, only as we cease to worship materially" (p. 140).

Through the revelation which has come to mankind through Mrs. Eddy a new foothold has been gained in religion for humanity. Christian Scientists, because of the scientific understanding they have received through her ministry, are taken back, as it were, through the centuries and made to feel that they are living in the very presence of the great Teacher and his disciples in the days of primitive Christianity, before those teachings and their mighty results had become tainted and perverted by human opinions and selfish ambitions; they are rejoicing as the early Christians rejoiced.

Christian Science is explaining Christianity as it has not been explained since the first century of our era. And nothing is more needed today in our democratic modern world than a better understanding of what Christianity is, the fundamental characteristics and uniqueness of the system it inaugurates; the obligations it imposes upon the individual; the effects upon society if those obligations are not discharged. The teachings of Jesus carefully practised make every moment significant for the upbuilding of human character, and this is something which cannot be delegated to another and yield right results.

As Christian Scientists we must see to it that more attention is given to this truly scientific method of character-building. Our so-called public problems, for which cure is being sought through legislation, state and national, are the result of sin and the failure of individuals to work out their salvation according to the teachings of the Master under whose system they are living and profess to believe. A man's practical knowledge of what God is, is a sure rock upon which to build his character. If our educators, lawmakers, philanthropists, and leaders of public opinion will put less trust in the efficacy of acts of legislatures to right national problems, and give more encouragement and aid to character-building, they will be doing the very best thing that can be done. Our reform measures are too often mere human expedients to tide over the moral delinquencies of men. Permanent human improvement progresses most satisfactorily on the foundation of individual demonstration, and along this line better foundations "can no man

lay than that is laid, which is Jesus Christ." It points to that social state in which all distinctions based upon mere human differences of family, race, wealth, and education disappear, in the one great motive of establishing all men's spiritual citizenship in the commonwealth of God.

[Written for the *Journal*]

THE SIGN

MIRIAM ORMONDE SMALLWOOD

WHAT crisis in earth's life impelled
The deed divine? What purpose high
Broke through the unseen boundary,
When sage and shepherd, awed, beheld
From out the purpling breast of night
The star rise, angel-heralded—
The star that stands for light?

High in the east, full-orbed it rose,
And onward in its radiant course
Resistless moved—a quickening force.
And they who sank beneath earth's woes,
Saw in that steadfast sign above,
The lamp of God, new lighted—
The star that stands for Love.

Across the centuries, undimmed,
Its searching light has driven past
The error that has bound men fast;
And still its message, angel-hymned,
Shouts hope and joy above all ruth,
As nearer, clearer shines today
The star that stands for Truth.

In all the ages that will come,
In all the changes yet to be,
The might of Truth's infinity
Will render ribald voices dumb,
And teach that false self sacrificed
Leads onward to life's fountainhead—
The star that stands for Christ.

"WHO TOUCHED ME?"

REV. WILLIAM H. DODD

IT is reported that as Jesus was on his way to the house of Jairus, at the request of this ruler of the synagogue, in order to heal his daughter, a certain woman who had spent all her living in a vain effort to be healed of a debilitating and chronic malady, reached forth and touched the hem of his garment, saying within herself, "If I may but touch his garment, I shall be whole."

This touch of the woman was a reaching forth, an awakening from hopelessness and despair. We are told that she had suffered many things, had spent her all, and perhaps she had heard her doom in the word "incurable," so it was doubtless with fear and trembling that she even reached forth her hand. The multitude thronged, and she could not bring herself to plead her cause before those curious and critical eyes. She shrank from a public exhibition of her woes and the rude jest or sneer that she might hear from the lips of the idle and curious, and yet she believed, was assured, that here was a man of integrity; to look upon his face was to know he was at least beneficent and kind. She knew that at his word the lame walked, the blind saw, the dumb spoke; and if others were healed, why not she? Her attempt to touch him then was born of hope and faith, for back of it was the thought, "I shall be made whole." She reached forth, and even as the mother bird responds to the nestling's cry, divine Love met her great need, for we read that "immediately her issue of blood stanched."

When Jesus asked, "Who touched me?" Peter replied, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" Peter considered only the material touch. With Jesus it was impossible for such a great need, such hope and such faith, to come into his presence without his knowledge. Voice might not speak, eye might not see, ear might not hear, but he who was about his Father's business knew when the needy called, knew when the Father that dwelt with him was doing the work, for he abode in the realm of Mind.

And the woman, when she perceived she was not hid, "came trembling, and falling down before him, she declared unto him before all the people for what cause she had

touched him, and how she was healed immediately." Jesus' demand upon her, for such his query was, might seem to some a slight thing, and yet it was a task from which her whole timid nature instinctively shrank. In its performance the little physical strength she possessed seemed almost utterly to desert her. Surely it was enough to make her way through the crowd and even in that faltering, timid way to reach forth to touch the Master. Yet when called to confess her faith and stand forth, the focus of perhaps a thousand curious eyes, frail nature almost gave way; but she was enabled, though weak and trembling, to declare her faith and her healing.

Her confession was made, and through her the power of divine Love was again revealed to the sons of men. Then the great Teacher healed her every wound and sent her doubly rejoicing to her home with the words: "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." And what a peace this was,—the peace of sin forgiven, the peace that comes from the assurance of faith and the understanding of God filled her breast. Then indeed was she doubly blessed, her full cup overflowed. Blessing, she was blessed again; and giving, she received "good measure, pressed down, . . . and running over." She tasted of her Master's cup and partook of his joy. She gave not alone to the multitude there, but her experience has been recounted again and again for the hope of the weary and heavy laden wherever the story of the Son of man has gone. This would not have been the case had our Master not asked the question, "Who touched me?" or had she not made reply.

Divine Love is ever leading us to new duties, new experiences, fuller joy, and greater understanding. It does not heal simply in order to bestow physical good. Confession of help sought and healing found go hand in hand. "Ye are my witnesses, saith the Lord." A witness bears testimony, not to others' experiences, but as to what he himself personally knows. The early apostles were such witnesses, and on page 372 of Science and Health Mrs. Eddy says: "A just acknowledgment of Truth and of what it has done for us is an effectual help." This may seem a cross, but can any gain the crown without the cross? May not failure to take the next step to which Christ calls, account for the fact that "many are weak and sickly among you, and many sleep"?

When the experience of healing is gained, then is the time for testimony. This woman might have hurried home and confided her joy to the few in her own home or her intimate friends, but Jesus called her to witness before the motley mob of mortal mind, and thus opened to her a door of larger opportunity and blessing. To every Christian Scientist there is an opportunity and a call in the Wednesday evening meeting for testimony giving. The few moments that are devoted to testimony are not specifically for silent prayer, or reading the Scriptures, but in the words of the Manual (p. 122) for "experiences, testimonies, and remarks on Christian Science;" and yet we have known of Wednesday evening meetings where many minutes were permitted to pass without a single word being uttered, though there were many present who had come to hear from the experience of others whether Christian Science does heal. Doubtless, too, there may have been those who had been wonderfully healed, a great burden had rolled from their hearts, and yet they perchance have never responded to the Master's loving appeal, "Who touched me?" Is it a great thing to say, "In my need, with little faith but a great desire, I sought the Christ-healing and found it"? or, as did David, "I was brought up also out of a horrible pit, and out of the miry clay, and my feet set upon a rock"?

Through false belief about our own ability we fail, perchance, to take the next step to which we are called, namely, witness-bearing, and thus keep closed the gates through which would come to us an added fulness of blessing. There may be many Christian Scientists who have been helped but who have not as yet testified in the Wednesday evening meeting. If there are such, it would be well for them to recall the inquiry of Christ Jesus and the blessing which attended the woman's ready response.

WE ought never to be willing to live any year just as we lived the last one. No one is striving after the best things who is not intent on an upward and a forward movement continually. We ought to do the same things better each day. Then, in the midst of the outward routine our inner life ought to be growing in earnestness, in force, in depth.

J. R. Miller.

FOOTSTEPS

GEORGE C. FRANKLIN

AN experience of a few years ago has often proved helpful in explaining to inquirers why a working knowledge of "Science and Health with Key to the Scriptures" is requisite to the healing of bodily ills, as it is frequently asked why it is that theologians have been unable to demonstrate the truths of the Bible to the practical benefit of mankind, after so many years of study, while a young student of the Bible, with the help of Science and Health is able to demonstrate, at least to some degree, that the Bible is a scientific work.

The experience above referred to was this: The writer, in company with another engineer, was making a reconnoissance for a railroad through a rather inaccessible portion of Arizona, and found the government topographical maps of great aid, as the elevation above the sea level has been determined and indicated by very fine lines. We had with us three men who were familiar with the trails, landmarks, etc., of the territory, and so trustworthy had they proven that we had grown to take little thought regarding trails or water-holes, trusting to the judgment of our guides to bring us to good camping-places, until one night, while traveling through a very broken country, they came to a stop and quite an argument ensued as to the right direction to pursue, the strange part being that each one of the three was positive that the other two were wrong. Our topographical map was gotten out and studied, and from the map of trails each one seemed to find positive proof in substantiation of his theory.

My associate looked at me with a twinkle in his eye and asked, "What is our elevation?" It was the work of but a few moments to take our aneroid barometer and calculate our elevation, which proved to be seven thousand feet above sea level. Then, by referring to the map, the point where the seven thousand-foot contour (which was a very fine brown line, wholly meaningless to our guides, who could see only the heavy black lines which represented the trails) crossed the blue lines indicating the stream which we were following was found, and we were able to tell our friends not only the right trail to take, but the exact distance

to the camping-place which we desired to reach. In order, however, to reach this place, it was necessary for us to retrace our steps about three miles, and go up another draw. All three of our friends were wrong.

The average person has been trusting to accredited religious teachers, and has possibly gotten along very well under their guidance, but sooner or later there comes a time when all human knowledge is inadequate, and he finds that he must turn to some help wholly above and outside of mortal belief. Instinctively he turns to the Bible, and here, without Christian Science, he may find himself as much confused as before, for each of the many old guides will find that which seems positively to substantiate his position, and thus the inquirer is led farther away from the desired rest and peace. Then the need is felt for one who knows, who has proven that, no matter how dark the night, he can reach the basic truth from which all else may be calculated; namely, that "the basis of all health, sinlessness, and immortality is the great fact that God is the only Mind" (Science and Health, p. 339). The student who is not awake to the importance which Mrs. Eddy places upon the realization of this allness and oneness of Mind, needs but to take the Concordance to Science and Health, and turn to "Mind," and note the number of references bearing upon the point.

Having found our true course and seen that logically the reasoning is faultless, we can retrace our steps and begin aright. Having found out the truth, it would be as foolish for us to continue along the same old trails of thought as it would have been for our guides to have gone on up the valley simply because they could not understand all of the mathematical calculations involved in our statement and were too wilful and self-centered to admit that they might possibly be wrong. The Bible contains the explicit directions which will bring every traveler laboring under a frightened sense of separation from God into harmony and peace; but "the letter killeth," and if we have no knowledge of the spiritual truths of the Bible we are like the guides, who understood only the heavy black lines indicating the trails and entirely overlooked the fine brown lines which showed the elevation, and so were utterly lost until the scientific relation of the two was explained.

On page 241 of Science and Health Mrs. Eddy says:

"Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice. . . . One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness." There are hundreds of thousands of intelligent people scattered all over the world, who have proven that Science and Health does throw a spiritual light upon the Scriptures which has enabled them to overcome disease, passion, false appetite, poverty, and the myriad discords which beset humanity; and if we do not understand all the means by which these great blessings have been reached, that is no more excuse for our refusing honestly to investigate the teachings of Christian Science, than it would have been for our guides to have wandered all night in the cold because they could not understand how we could determine our location on the earth's surface by the atmospheric pressure.

Another thought which brings home the responsibility of right living to Christian Scientists, is the fact that during the months which these men had been with us, they had learned to respect mathematical calculations as practical in every-day affairs. They had seen the distance to inaccessible points measured by triangulation, they had seen the points of compass correctly located by calculations from the sun's rays, and many other things accomplished which sense testimony would call impossible, and for these reasons they were willing to return to the point where we had told them they could start aright.

The Discoverer of Christian Science declared that "the best sermon ever preached is Truth practised" (Science and Health, p. 201); and if those with whom we associate see that Christian Science is overcoming sin and disease, discouragement and failure in our lives, they will some time and in some way be led to apply this Principle to the solution of their own problems, with the result that they will no longer drift hopeless before the suppositional laws of matter or mortal mind, but will rest peacefully in the conscious, intelligent understanding of God's law.

EVERY appeal to your impatience is an opportunity to learn patience.—*Drummond.*

TESTIMONIES FROM THE FIELD

WHEN I was a boy of only seven or eight years of age, I attended the funeral service of a small child. The good minister said among other things, "The Lord giveth and the Lord taketh away." Hearing this, I looked expectantly at the sorrowing parents and others who were in tears, thinking this good news would dry their tears instantly, but on seeing the mother grieve all the more, I tugged at my mother's dress until I got her attention, when I asked, "What makes them cry, if God has taken their baby; can't He take good care of it?" My mother said, "You do not understand, my boy." I grew up in what was called an unbelieving attitude, and was counted as lost by the good church people. Later when my dear mother was passing on, she was asked, "Do you believe that you are going to heaven?" Her answer was, "I hope so." "Dear God," I thought (if there be a God), "if that dear woman who has been so true to her religion and who has suffered privation and want uncomplainingly,—if all she has at the end is a hope, then I want none of it."

I had already given my mother much anxiety because of my unbelief and persistence in asking for information. I could not believe in a God of hate and vengeance, nor would I be scared into heaven. Thus in manhood I found myself without a God. I led a life of drinking and carousing, with intermittent efforts at reformation and consequent spurts of business success. Finally, as a result of it all, came disgrace, dishonor, and total depravity.

Again I had been kindly taken up and given a "gold-cure," also financial assistance, and I was in a fair way to business success and, as many of my friends hoped, to a life of usefulness. I married a lady who bore with my sly drinking uncomplainingly, while seeing every material resource slip away from me. A short time after this, while in Cleveland, Ohio, my wife was healed of a severe form of rheumatism which had caused her limbs to draw out of shape. For several months she had with great difficulty managed to get around by the use of crutches, but with the assistance of a friend I got her to a Christian Science practitioner's office, though I had no faith whatever in Christian Science and was still an unbeliever in anything pertaining

to God. I was told by the lady to come back in half an hour and that my wife would be ready to go with me. On returning I found her well and joyously happy. She left the crutches and returned home a well woman, and has never had a return of this disease since, now over five years. Notwithstanding this experience of its efficacy, on my being asked, "What do you think of Christian Science now?" I many times said, "I guess it is all right for women and weak-minded people."

Having finally drifted to Pittsburg, Pa., I reached the depths of despair, having been discharged from a position of freight trucker (all I could get to do, because of my reputation for being a drunkard). I went to the hotel where we were then living (my wife having taken a position as chambermaid in order to make a living for us), and said to her, "I guess it is time now for me to go and jump in the river and end it all." She said, "No, it is time now for you to take Christian Science treatment." I did so, and when the kind lady asked me to come back the following morning, I plainly told her that I saw no use in it, since she had done nothing. That evening I found myself more inebriated than I had been for some time, and on coming into the hotel I was engaged in conversation by the proprietor in order to prevent my entering the dining-room. I soon found myself being firmly taken to my room by my wife, and drank heavily after getting there; but I awoke in the morning with a sense of having been freed from a heavy weight, and because of my strange actions I was watched all day. I myself could not understand why I had refused whisky, but I simply did not want it and never have wanted a drink since; nor have I taken one, though many times temptation was placed before me in such manner as often brought from me my story before an explanation was satisfactory to my associates.

The following day (Saturday) I again visited the practitioner, and promptly tried to purchase the secret. On being told there was no secret, I insisted there was; that Christian Science had healed my wife in one treatment, and now I was, I knew I was, healed after all other remedies had failed. I can truthfully say that I had many times tried will-power, only to become so discouraged that suicide was contemplated at intervals for many weary years. When I insisted that I needed money, I was told in Christ's words,

"Ye shall know the truth, and the truth shall make you free;" and as to my financial needs I was told in our dear Leader's inspired words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). I then returned to the hotel, and taking my wife's Bible and Science and Health, in which I was told I would be sure to find that which I was seeking, true riches, and freedom from all care, I began to read about eleven in the forenoon, and taking only time for meals, I had by nine o'clock in the evening discovered many things which seemed consistently true. I then went to a room, giving instructions that I positively must not be disturbed until I saw fit to come out, even though it might be a week.

I shall never forget the sublime joy of the time spent from then till Monday, alone with God, a God who is Love! What a change from the old teaching which I had found so distasteful. Here, then, was something worth while,—a God ever present and always the same—Love. No one need wonder, for I had spent all this time reading and praying in intense earnest, so much so that I had not gotten hungry, and consequently had eaten nothing, nor had I spoken to any one during all this time. I went out on that bright, happy Monday morning in the month of March, 1907, with a song of joy and gladness in my heart, such as I had not known since my boyhood days. Walking with head erect, and elastic step, I had gone but a short distance when I met a gentleman to whom I had often applied for a position as salesman, only to be told, "I cannot trust you; you drink, and would not do." On this occasion he hailed me and asked where I was going. I simply answered, rather abashed, that I was going to look for a position. He said that if I did not drink he would send me to Cincinnati to take charge of a branch house. "But," I said, "I don't drink." On being asked, "How long since?" I was again startled, when I recalled that only four days had elapsed since I had gained my freedom, but I replied by telling my story, and he said, "Well, I know nothing about Christian Science, but since you have seen fit to put your trust in God, I am willing to trust you." I was sent to Cincinnati, where I assumed my new duties and remained for something more than a year, and as I often express it, I just grew up in Christian Science and gained in spiritual understanding. Several changes have since taken place in my material voca-

tion, but each and every one has proven a step higher, though this was not always apparent at the time.

"To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). I find more each and every day to cause me to rejoice while still pondering the grand truths of the Bible as illumined by our text-book, Science and Health, by our beloved Leader, Mrs. Eddy. I am happy to know that "final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning one's faith without works to another's vicarious effort" (Science and Health, p. 22). Trials? Yes, I have had them, and I have often been reminded that in order to practise what we preach, we should preach only what we practise; but having proven so much I feel no fear, hence no need of limiting my work. Rather do I seek the tests, and make of them stepping-stones to spiritual heights. I have set for myself the task of living and proving the "scientific statement of being" as given by Mrs. Eddy (Science and Health, p. 468), to be absolutely true in my own experience, and I thus find plenty to do and never have an idle moment. My personal baggage is always heavy with Christian Science literature, and I never sleep that I do not first read at least a part of the week's Lesson-Sermon, regardless of the hour.

In closing I will state that while my healing from the drink curse as well as from smoking, also from the need of using material remedies for any ailment since my first healing, was indeed grand, all this is as nothing compared to the bright and happy realization of an ever-present God of Love. I am striving to prove my gratitude to dear Mrs. Eddy by so living that I may reflect Love, and thus bring health and happiness to all with whom I come in contact.—*W. O. Fine, Muskogee, Okla.*

IT is over four years since I first began the study of Christian Science. At the time my whole future looked so dark that I did not care to live. I was, however, ready to grasp at anything which would bring health and happiness. Although my own condition was bad enough, it was nothing to that of my husband, and I could almost see myself left alone with two little children. We had traveled to the mountains for his health, but all without results until

I commenced the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and attended services at the Christian Science church. For a year and a half I went regularly without my husband, and I felt very unhappy that he did not go with me until I suddenly found out that he had been studying during this time and that he was healed. Then, on the Sunday that I became a member of First Church of Christ, Scientist, of this city, he came to church, and is now one of us.

I cannot find words to express my gratitude to God, also to Mrs. Eddy, for all that Christian Science has done for me and mine. It has met every need for our little daughters and ourselves, and has given us a spiritual uplifting which brings peace, health, and good will toward all mankind. I hope to be able to let my life show my gratitude, and that I may gain a better understanding daily.

Mrs. Joseph Weidenfeld, Chicago, Ill.

A SLIGHT understanding of the great truth which makes free came to me a little over two years ago. I was then suffering from a number of so-called incurable diseases, among which was a throat difficulty that the doctors said I would have as long as I lived. On account of it I could not go out evenings, in fact the slightest climatic change seemed to affect me, until I had nearly lost my voice. I had for many years sought relief from this ailment through the various medical schools, but failed to find it. I also suffered from a weak heart, and had been a sufferer from severe rheumatism, besides having fever and ague regularly once a year; but that which I most feared among my many afflictions was paralysis. I had had one severe shock, was expecting another, and believed it would be the last. The verdict was again pronounced that there was nothing in *materia medica* which could help me. A mental picture of an open grave was constantly before me.

At my first interview with a Christian Science practitioner, as I was leaving her office, there suddenly dawned upon me the light of Truth, and instantly the cords in my neck and chest, which had become hardened and somewhat contracted, gave way, my left arm swung free at my side, and my left foot, which had been dragging, came up with my right foot, and I knew that I was free. As I walked out of that building and up the street, more erect than I

had for some time before, I realized that there was something for me to do; that I must get an understanding of this truth which had come to me, if I wished to stay on earth; and to gain this understanding became my one object and desire.

The next day I took my first regular Christian Science treatment, and I then saw that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for the first time, and was able to read a little of it with the aid of two pairs of glasses. The next day these glasses, which I had used for years, were discarded, and when I next saw this book I was able to read it as well if not better than when I had first seen it two days before, the sense of defective vision having been overcome. Prior to taking Christian Science treatment, my mind on account of paralysis had been at times a blank, and at other times I had wrong mental impressions. I was very much reduced in flesh and my complexion was that of a person afflicted with jaundice. I continued to take treatment, and gradually, as the understanding of the truth came to me, all of these discordant conditions disappeared and I knew that I was advancing toward Life, not death. I was also gaining rapidly in weight at this time.

These are but a part of the many healings for which I am truly grateful to God. But Christian Science has given to those who are most dear to me, as well as to myself, a God whom we can understand, reverence, love, and obey, and for this I am even more grateful. By a study of the Bible, with the aid of our text-book and Mrs. Eddy's other writings, we get a clearer insight into the Scriptures than I had believed possible, and I absolutely know whence my healing came. I believe the past two years of my existence I owe to Christian Science, and I am grateful to God, divine Principle, grateful to Christ Jesus the Way-shower, who left such a record of marvelous healing as proof of the religion he taught, and grateful to Mrs. Eddy, the Discoverer of this Christ-method, who by her clear spiritual insight into the Master's teachings was able to bring this scientific religion to a waiting world. I am also grateful to the friend who first told me there was hope, when I could see none and all seemed gloom and despair. I am also grateful to the kind friends who have done so much to help me and mine on the way to a better understanding of the one God.—*F. O. Cass, Los Angeles, Cal.*

[Translated from the German.]

IN 1906 our four-year-old daughter was taken with a disease of the throat, the attack being so severe that upon the advice of the physicians whom we had consulted we took her to the hospital that same night. We reached there at ten o'clock, and in view of the extreme seriousness of the condition an operation was performed immediately. When we arrived at the hospital the child seemed more dead than alive, and we still feel greatly indebted to the physician who was present on this occasion, for his willingness to help. About eleven, after the operation, we were called into the room to see our child. The difficulty in breathing had been removed, and all things considered the case took a favorable course during the next two days; but on the third day we received a telephone message telling us that the child was not well, and any one may fancy how we felt during our ride to the hospital. Great kindness was shown us there, and it was arranged that we could be alone with our child, for according to the physicians' opinion she had but a few hours to live. After inquiring whether nothing could be done, the answer was in the negative.

The thought then came that in a case like this God alone could help, and my wife and myself immediately agreed to have our child treated in Christian Science. I took leave of the child and my wife and drove to a Christian Science practitioner's home. I was fortunate enough to find her there, and she promised to take up treatment for our daughter immediately. After the first treatment a change took place at once, and the nurse thought this to be a serious symptom, but my wife took the opposite stand, trusting that the results were due to the action of the truth. I inquired several times during the day about the child's condition, as it was not possible for me to return before the evening, and according to my wife's and the nurse's statements the crisis had been very severe in the afternoon, the child having presented the appearance of death. When I arrived my wife showed traces of the struggle which she had gone through a few hours previous, but I found the child breathing quietly and the condition was entirely different from that in which I had seen her when I left in the forenoon. My wife and I said to each other: "Lieschen is going to be well," and this has come true. The struggle had been very severe, but suddenly the child had raised

herself and asked for her mother, who was sitting at her bedside. When the nurse came in again, she was unable to account for the change. With the firm trust in our hearts that the danger was over, my wife and I praised the omnipotence of God, and gave thanks. From this hour on the child improved rapidly.

This was on the day before Pentecost, and we left the hospital with the thought that our child had been preserved through divine help, and that we could look forward to the beautiful pentecostal day with joyful hearts. The physicians and nurses expressed themselves several times to the effect that it was almost unbelievable that our child should have got over the disease, and that wonders still seemed to occur. The physicians continued to doubt the child's complete recovery, as they believed the heart to have been greatly affected through the hard struggle, but she is now over seven years old and a well and strong girl. Words are inadequate to describe the wonderful result manifested in this case through God and His glorious Science.

Mr. and Mrs. Luwig Bode, Ricklingen bei Hannover, Germany.

IT was in July, 1905, that Christian Science was brought to my notice. Six months prior to that found me in very poor health, with a troublesome cough and unable to eat or sleep as a healthy person should. I was at that time living in the north of Queensland, and after obtaining leave of absence from my employers I spent the holiday with my people in New South Wales. While there, I placed myself in the hands of the family doctor, and the certificate he gave me for my employers read in part that I was suffering from a severe attack of bronchial trouble, was in a weak state of health, and was threatened with a serious breakdown. He treated me for several weeks, but in spite of this, and the best attention that my people could give me, I steadily got worse. The doctor then expressed grave fears concerning my health, and giving me the names of two of the leading Sydney doctors, told me to see one of them. I did so, and this doctor diagnosed my illness as tuberculosis. He said it was not worth while giving me any directions about diet, etc., but told me to go inland for awhile, and if I got better, to live in New Zealand. He said that I could not live in Sydney, and stated, "If you return to Queensland, you will die."

After a further rest in the mountains, my employers for the sake of my health sent me to New Zealand as a relief duty. While there I got so much worse that in utter despair I decided to return to my family in North Queensland. On my way through Sydney, and only two or three hours before my steamer sailed, a friend whom I met by chance asked me to try Christian Science, and lent me some books. I returned to North Queensland, and it was nearly two years later that I again visited Sydney and had an opportunity for the first time of attending Christian Science services and meeting Christian Scientists. During that interval I had absent treatment twice, on one occasion for a fortnight and at another time for six weeks. And for the rest, the healing work was done by reading the textbook, "Science and Health with Key to the Scriptures," which together with "Miscellaneous Writings" and several copies of the *Journal* comprised my stock of Christian Science literature.

The healing was very slow, and at times I felt greatly depressed, almost hopeless; but from the first I felt sure that Christian Science was the truth, and I clung to it with all my might. Every day all my spare moments were given to the study of the literature, and I was incessantly declaring the truth with the small understanding I was gaining. It was in the first instance a battle between a few small grains of Truth opposed to a mountain of error,—a mountain which *materia medica* said was insurmountable. But, although it was a long fight and many times I felt that I must give in, divine Love always met my need, and the ultimate result justified the claims of Christian Science as a means of healing. Now, looking back, I feel grateful for the slow healing, which taught me many useful lessons and gave me a working knowledge of Christian Science which has been a great blessing ever since.

Although the healing of the main trouble was slow, some of the minor ailments dropped away quickly, including sleeplessness, which had troubled me more or less for some years and which at the time of my illness had reached an acute stage. Weak eyes were also restored to strength. Two different oculists had told me that I was born with defective vision and that I should always use glasses for reading, as otherwise my sight would be permanently injured; but soon after taking up the study of Christian

Science my glasses were laid aside, and in spite of a strenuous business life, involving much night work, my eyes have never felt weak since.

For some eight or ten years prior to my illness I had been told several times by doctors that my weight was not normal, but although I tried nearly everything which is usually recommended, I was unable to increase my weight. During the first six months that I began to study Christian Science my weight increased considerably, and has been steadily gaining ever since.

Besides many fine cases of healing in my home, Christian Science has helped me greatly in business. My illness compelled me to give up a good position for a subordinate one with my firm, and later stress of circumstances necessitated my giving this up too. I had to launch out on my own account, and in this I sought divine guidance through the understanding of Christian Science, and it has never failed me. Many difficult problems in a young and pioneering industry have been met with the help of Christian Science, and the business is now going ahead by leaps and bounds. Christian Science coming to me just when it did, was a beautiful answer to prayer. When I learned the doctors' verdict, I prayed, as only a desperate man can pray, that I might be spared for the sake of my wife and three young children, who were unprovided for. God answered my prayer, and the answer came, I suppose, in the only way in which it could come in the present age. A friend was led by divine Love to tell me about Christian Science, and I was further guided in the matter of my reading—the first books my friend gave me were not pure Christian Science, but a mixture of Christian Science and some theories which even advocated the use of certain drugs. I was, however, led to accept and use the parts that were copied from the Christian Science text-book, and to reject the rest, and to do this latter in direct opposition to certain suggestions made by my friend. Later, when he sent me the Christian Science text-book, I was led to devote my attention to that and to discard the other books.

All the health, happiness, and success which I am now enjoying is the result of Christian Science, and I thank God for it. I also feel deeply grateful to Mrs. Eddy for proving that God heals our diseases now, even as He did in the ages gone by.—*G. Blake, Sydney, Australia.*

MRS. EDDY says, "When God heals the sick or the sinning, they should know the great benefit which Mind has wrought" (Science and Health, p. 570). I hope that I am fully conscious of and grateful for the great benefit which Mind has wrought in my behalf. Christian Science has healed me physically, mentally, morally, and spiritually, and I would indeed be ungrateful if I withheld longer my testimony regarding some of the benefits I have received. I could not begin to enumerate all, so I will not attempt to do so. I can only touch lightly on a few of the more important demonstrations. When Christian Science first came into my experience I was a youth in high school, engrossed in athletics and material pleasures, and had fallen victim to many of the temptations of youth. I became somewhat interested in Christian Science, because I had seen it tested by various members of my family in the healing of physical diseases, and not found wanting. But at that time I desired only "the loaves and fishes," and it was not until the so-called pains of sense succeeded the so-called pleasures, that I really began to seek the "Father's house." It required several hard experiences to show me the fallacy of seeking pleasure or happiness except in God, good.

The severest experience of this kind which I had was when I was taken with acute lung trouble. I was, however, healed in less than one month, and I have had no return of the disease since, which was eight years ago. The really important thing to me about the experience was that it awakened in me for the first time a desire to know something about God, about the Principle that had wrought the results which I had seen manifested. Not suddenly were the thought habits of years overcome, for, as Mrs. Eddy says on page 343 of "Miscellaneous Writings," "the weeds of mortal mind are not always destroyed by the first uprooting; they reappear, like devastating witch-grass, to choke the coming clover." Gradually, however, in the exact proportion to my faithfulness in seeking "first the kingdom of God, and his righteousness," "the former things" have lost all hold and attraction, and now are thought of only as dreams.

Words fail me when I contemplate or attempt to express in some measure "the beauty of holiness" revealed to me in Christian Science. I am truly grateful for all that it has given me in the way of better health, better morals,

and a better sense of Principle in business. It has indeed made me a better man, friend, and citizen; it has given me a greater love for all mankind; it has given me the longing to see the whole world freed from the fetters of sin, sickness, and death, and the desire to assist in this redemption in what measure it is given me. But more than all this am I grateful for the understanding of God that Christian Science has brought to me; the sureness and certainty of the way; the enduring fact "that my redeemer liveth." I am perhaps most grateful for this understanding of the true God, but my heart overflows with gratitude and love for Mrs. Eddy, who lived close enough to God to hear and record His glorious message to this age. My prayer is that I may ever follow faithfully, and be worthy the name of a Christian Scientist.

Fred W. Indermille, Dallas, Tex.

FROM my earliest recollection, I was considered delicate and was always under medical treatment for some ailment. After marriage I had treatment from physicians in this country and in Europe, receiving at times some relief but no permanent restoration, and the difficulties gradually became more acute. After several years of semiinvalidism, the time came when three physicians in the city of Philadelphia, two of whom were then, and I believe are now, the heads of two of the largest hospitals in that city, announced that only a serious operation would save my life. At this point I turned to the high-potency system of homeopathic treatment, then to electric treatment, from this to so-called mental science (supposing it to be Christian Science), and ultimately back again to the allopathic school.

About twelve years ago we moved to Boston (against the advice of physicians, on account of climate), and within a few months from that time I was in a more serious condition than had ever before arisen. At this juncture I made the discovery that I had never had Christian Science treatment, and I turned to it. Although I was not instantly healed, I received immediate relief, so that after the first treatment I had a quiet night's rest, the first for a long time. The entire physical appearance of disease required time to pass into its native nothingness, but through the work of practitioners and my study of Science and Health I was completely healed.

During the intervening years there has been no return of the old troubles, and such phases of inharmony as have presented themselves from time to time have been quickly destroyed. Since my healing twenty members of my family have been helped by Christian Science, and several are now engaged in its practice. In relating the physical healing, I am telling but the least part of what this truth has accomplished in our home, for above and beyond all else is the spiritual unfoldment which has come to me and of which physical health is but the natural result.

My heart goes out in gratitude to our dear Leader, Mrs. Eddy, through whose steadfastness and holy living the understanding of divine Truth has been given to this age.

Mrs. Lillie E. Seeley, Roxbury, Mass.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

NO thoughtful Christian Scientist can fail to recognize more and more clearly, as the days go by and the opportunities come to him to put to the test the truth of Mrs. Eddy's teachings, not only for himself but for others, and in their demonstration to prove again and again the power of Truth to heal and to save today through reliance upon the one true God, as in the time of the Master and his disciples, how increasingly great is the debt of gratitude and loyalty that he owes to the Discoverer and Founder of Christian Science,—gratitude for the blessings that have come to him through his utilization of its teachings, and loyalty to the cause and its forever Leader.

We sometimes forget, in the rich abundance that is ours today, how patiently and tirelessly our beloved Leader labored to place the Science and truth of being which she had discovered, upon a stable foundation; until the Church of Christ, Scientist, in all its fair and generous proportions, had been evolved and its office for the redemption of mankind from sin and sickness unfolded; until the manifold publications demanded by the varied needs of the field and humanity at large had been launched upon their world-wide mission. Indeed we can scarcely realize how wide is the scope of her beneficence unless we were to try to imagine what life would mean to us were we suddenly deprived of these guides to the way of salvation which have made possible for us the fulfilment of the Master's promise, "He that believeth on me, the works that I do shall he do also;" that the Christ-healing is once more established throughout the length and breadth of the earth, and "these signs" do follow "them that believe."

When we think, therefore, not only of our own ex-

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perience, what these words of the Master have come to mean to us in the light of the teachings of Christian Science, but of the unnumbered thousands who likewise owe to it all that makes for health and happiness, even that understanding of God which is life eternal to them that attain it,—how inadequately can we repay this debt save by unmeasured service to the cause established by our Leader, the reinstatement of the healing works wrought by the Master and his followers, and a whole-hearted consecration to the exemplification of its teachings.

We need to remember that we owe these multitudinous blessings to the truth which it was Mrs. Eddy's constant endeavor to preserve in its integrity, and that any perversion of this truth militates against its efficacy. It is true that there is no royal road in Christian Science, and the way to its attainment is beset by trials and temptations, but we may nevertheless be "of good cheer," for he who overcame the world has promised to be with us "alway, even unto the end of the world;" therefore we have naught to fear while we may draw unreservedly upon that rich store, a grain of which, as Mrs. Eddy tells us, "does wonders for mortals, so omnipotent is Truth;" though she adds the pertinent statement that "more of Christian Science must be gained in order to continue in well doing" (Science and Health, p. 449).

It is clear, then, that to gain this essential understanding of Truth we must seek continually the fountainhead of this teaching, the truths so clearly expounded, their universal application so plainly set forth by Mrs. Eddy, that all who will may find therein surcease for every woe, relief for every ill, help for every need. We have come to see the wisdom that gave us our church service, for we have learned that the truths of the Bible, God's commands and promises to His people, as interpreted in the teachings of our text-book, speak to us, touch us with a divine illumination that no other's words could convey; that the hymns written by our revered Leader breathe a healing balm whose virtue time can never lessen, whose loving sympathy will comfort the mourning and bind up the broken-hearted while the need for their tender ministration continues, until all tears shall have been wiped away in the noontide glory of the everlasting kingdom.

We cannot have too much of this wonderful healing

truth, whether in song or sermon, nor can any so-called helps or explanations, however skilfully clothed in words, take the place of faithful personal study of the books ordained by our Leader as the pastor of Christian Scientists for all time, the Bible, God's unchanging word, and its spiritual interpretation, as set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures."

ARCHIBALD MCLELLAN.

IT is an interesting fact, too little known, that what are termed miracles are rejected by professed Christians almost as much as by those who deny *in toto* the Scriptural statements and who take the position that miracles would be violations of law, and therefore impossible. It is also interesting to note that the reasons assigned by scholars, philosophers, and natural scientists for their rejection of so-called miracles, are repeated by those who are not acquainted with their writings, but who fail to see that they are thus not only denying revealed truth but placing an entirely needless and foolish limit upon man's possibilities. It is hardly necessary to point out that a general acceptance of the bare assertion that any right thing is impossible would have most effectually shut the door on all human progress. Half a century ago this kind of unreasoning logic was much more prevalent than it is today, so far at least as material things are concerned, for the dearly bought victories of the great inventors are proving conclusively that nothing which is right is impossible of realization.

It has of course seemed necessary for theologians to defend the miracles, especially those of the New Testament, but their explanations have failed to satisfy either heart or intellect. Too often were sufferers told that while Jesus undoubtedly healed the sick and raised the dead, we must not look for any recurrence of such experiences at this day. This was indeed cold comfort to those in distress, those who, as frequently happens, had exhausted all material means before they began to think of the possibilities of cure on the divine side. It was also peculiarly unfortunate if the sufferers were reasoners and close students of the Bible, since the great Teacher gave no hint that the healing work which he had inaugurated was to cease until the new heaven and new earth appeared, and sin, sorrow, pain, and death

were annihilated. So far from this being the case, the thoughtful were confronted with the emphatic declaration of Christ Jesus that not only should we look for works (or miracles) such as the Father had performed through him, but even "greater works."

Happily for humanity, one was found spiritual enough and brave enough to launch out upon the deep in order to discover the law by which the miracles of Christ Jesus were wrought, and as a result we have this statement by Mrs. Eddy, the correctness of which has been proved in the healing of unnumbered thousands. It reads: "A miracle fulfils God's law, but does not violate that law. . . . The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law" (Science and Health, p. 134). It is quite true that some theologians have admitted the operation of a divine law in the healing work of Christ Jesus, but they have failed to see that there can be no divine laws which are antagonistic to each other. Trench comes very near to the truth when he says that sickness, not health, is abnormal, but he goes on to say that we should see in a miracle "the neutralization of a lower law, the suspension of it for a time by a higher." With this in view, one would naturally fail to see the logical demand for the perpetual operation of the law which heals, and one who believes in the "lower law" might be tempted to fall back upon "suggestion" in seeking to account for the works of Christ Jesus, or those which are done in Christian Science through the spiritually scientific understanding of his teachings.

Some years ago a thoughtful man, himself connected with the medical profession, read at the graduating exercises of a medical college a beautiful poem which he had written. It placed great emphasis upon the healing work of Christ Jesus, and closed with these significant words,—

> For if there be a law
> Which from the facts unflinching Truth can draw,
> Then publish it to all the earth abroad,
> Though creeds be shaken and old idols nod
> Truth cannot suffer, for she's born of God!

This "law" is now well known, thanks to Mrs. Eddy's great discovery of the truth of being. It may be briefly stated in Jesus' words which declared that life (including health, holiness, and happiness) can only be found in knowing God.

If this be true, it must also be true that ignorance of God, or a false belief about God, must result in discord of some sort until the false belief is given up for the truth. Job's experience makes this very clear. He evidently believed that good and evil, God and devil, were equal in power, with a strong tendency toward the predominance of evil. This belief, honestly entertained, brought dire afflictions to him, which culminated in an apparently incurable disease. Then three "friends," who fittingly represent materialistic concepts of science, theology, and medicine, tried the effects of suggestive treatment, but this only added to Job's misery and deepened his despair. Then came a true friend, Elihu, with a message of truth to awaken Job from his dark dream and to say that though a sufferer might even be nigh the grave, he could be lifted up by one who could so interpret divine Truth as to "show unto man his uprightness," and that the wasted and diseased flesh would "be fresher than a child's." Elihu moreover said, respecting God's mighty work, "Every man may see it."

Job heeded the gracious message, even the stern rebuke, and at last said to God, "I know that thou canst do every thing." Then he was healed! In knowing God he had come to know man as God's likeness, and this epitomizes the practice of Christian Science today. Job not only found all that he had lost, but far more. He found that the source of being is infinite good; and eternal life, which means eternal blessedness, began to unfold. In the same way Christ Jesus brought to men the truth and healed all manner of disease. He also declared that "the gates of hell" should not prevail against the truth which he revealed, so it only remains for us to do the work he commanded, and as he commanded, to be confident of divine protection.

It cannot be denied that professed Christians had lapsed far from this ministry of mighty works when Christian Science appeared. They do not deny this lapse, but some of them seek to bar the way to the Christ-healing when it is again blessing humanity. This is, however, impossible, for God's hand rests upon the hour, and none can hinder the onward course of the "pure river of the water of life" which is flowing out from enthroned Truth and Love, and is healing, saving, strengthening, glorifying, all who love Christ's appearing.

ANNIE M. KNOTT.

IF one were to note the things which men think of as having immediately to do with the issues of life, the circumstances, conditions, and possessions to which they look for success and satisfaction, he would find an interesting and reliable basis for human classification. The number of those who pay tribute to the insignificant is surprisingly large, and they give proof thereby that either ignorance or an educated bias has robbed them of a due sense of proportion. No aspect of the human struggle is more astonishing than the pettiness of the things to which men and women are devoted, and these misvaluations upon the part of Christian believers become the more inexplicable when we remember that from beginning to end the Scriptures inculcate the habit of making the thought of God dominant in every choice, plan, and undertaking. The first great commandment, "Thou shalt have no other gods before me," is interpreted throughout the Old and New Testaments to mean that every purpose and experience of life is to be related to God, whose expressed will is always to be made the ruling consideration.

This is the burden of all Christ Jesus' teaching. We are ever to remember that God is omnipotent and omnipresent Love, and this is to determine our overcoming, our health, our happiness; in a word, our salvation. To know God and to be absolutely loyal to His law,—this, he declared, is really to have life. The Acts of the Apostles is an inspiring story of the way in which the early disciples conformed to this ideal, and the author of the epistle to the Hebrews has written that time would fail to tell of those who, impelled by this thought of God, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Indeed the supreme requirement of the gospels, which Christian Science is again declaring in all its saving fulness, may be defined as a call to continuous love-impelled thought-devotion to God.

The distance which Christian people as a whole have drifted from this Christ-ideal is painfully apparent. It is seen in the fact that though the Master and his disciples taught and demonstrated in their works that God alone is the source and supply of life, nevertheless today the thought of looking to God for escape from that which disturbs and

imperils the human sense of life is practically foreign to the great body of Christian believers. The healing significance of Moses' declaration to Israel, "He [God] is thy life, and the length of thy days," and of Christ Jesus' wonderful saying, "I am come that they might have life, and that they might have it more abundantly," is so far lost to the Christian world that life is now thought of by the great majority as linked to and dependent upon material conditions. In the presence of instances in which the life issue was pending, Jesus said, "Have faith in God." Under kindred circumstances today, his avowed disciples are saying, "Have faith in serum."

The maintenance of life has come to be thought of as a question of corpuscular conditions, of germs and their activities. Instead of being the immediate and continuous manifestation of the divine activity, as St. Paul defined it, life is made to hang upon the kind and number of bacilli in the blood; or, as more recently averred by a noted germologist, upon the outcome of the effort "to excite [by injections of antitoxin] the leucocytes, or white cells . . . found wandering about the body in search of their prey"! The power to preserve or destroy life is awarded to a material atom! The age is spoken of as that of the reign of the microbe, and the way to be made free, it is declared, is to be seen through a microscope. Life is to be "brought to light" not through an apprehension of spiritual truth, the things of God, not through the appearing of the Christ-idea, but through the study of the struggle going on between low forms of organic matter; and it is against this forgetfulness on the part of Christian believers of the words of the Master, and of his proofs of the supremacy of spiritual understanding over so-called material laws and conditions, that Mrs. Eddy has voiced her protest, and dared to remind professed Christians that the "wellspring of life" is the knowledge of God.

In a late issue of a leading religious periodical the germ philosophy of life preservation is enlarged upon as the crowning achievement of a bacteriologist of international reputation, and the whole gist of the article may be summed up in a single sentence, to wit, This is science, it is the way, walk ye in it! Every intelligent man will of course concede how impossible it is to overestimate the indebtedness of modern civilization to those who, impelled by the sci-

entific spirit, have sought and found that information which has done away with much superstition, and otherwise immensely improved human belief respecting the physical world and our human relations thereto. Nevertheless, the thought of life which obtains among many of the most noted physical scientists, the triviality of the things to which they make it amenable, must surprise and sadden all who perceive the causative relation of this teaching to the prevailing tendency among men, including professed Christians, to forget God.

The bacteriologist whose life and work are exploited in the Christian periodical referred to, is an avowed atheist. The testimony of the physical senses is all that he accepts as a basis for his philosophy of life, and hence for him, as for all other avowed materialists, the way of the test-tube and miscroscope is entirely consistent with their conviction as to the nature of substance. If through observation a materialist reaches the conclusion, as did this savant, that the germ of lactic acid is a destroyer of the germs which bring about bodily conditions at war with health and length of days,—then he is entirely consistent in betaking himself to the use of koumiss as the "elixir of life." But what of the faith of the professed followers of Christ Jesus, the demonstrator of the supremacy of spiritual truth over every so-called law of disease and death, when they become thus enamored of material sense and forget their inheritance and prerogatives as the "sons of God"?

Christian Science is awakening men to a new realization of the spiritual deadness which results from this linking of life to states and conditions of matter. They are beginning to see that the belief of life in matter is indeed the key and explanation of every human ill, and many are rejoicing that they have at last gained a vision of the way of escape from its enslavement. Christian Science insists first, last, and all the time upon the requirements of the first commandment, and rebukes that seductive temptation which would have us yield our thought to materiality and personality, instead of keeping it fixed upon God, the eternal good. It begets the habit of always associating life, its stability and its true unfoldment, with that thought of the supremacy of Spirit which impelled the psalmist to declare, "The Lord is the strength of my life."

JOHN B. WILLIS.

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Reading Room, daily, except Sunday, 3 to 5 P.M.; Wednesday to 8 P.M., also Tuesday and Friday evenings, 8 to 9; same address.

Warwickshire.

BIRMINGHAM.—Christian Science Society.—First Reader, Miss Louisa Harris.—Services: 11 A.M., 6.30 P.M.; first and third Wednesday in each month, 8 P.M.—Ruskin Buildings, 191 Corporation Street.
Reading Room open daily, except Saturday, 11 A.M. to 8 P.M.; same address.

Worcestershire.

KINGS NORTON.—Christian Science Society. —First Reader, Miss Rose Giddings.—Services: 11 A.M., 6.30 P.M.—"The Rookery."
Reading Room, 7 to 9 P.M., Monday, Wednesday, and Saturday; same address.

Yorkshire.

BEVERLEY. — Christian Science Society. — First Reader, John H. Hewson.—Services: 6.30 P.M.; Sunday School, 2.30 P.M.; last Wed. in month, 8 P.M.—Odd Fellows Hall.

BRADFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Jenny M. Moore. —Services: 11 A.M., 7 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Unity Hall, Rawson Square.
Reading Room open daily, 1 to 6 P.M.; same address.

HALIFAX.—Christian Science Society.—First Reader, Alfred Sutcliffe. — Services: 10.45 A.M., 6.30 P.M.; Tues., 8 P.M.—6 Central St.
Reading Room, 6 to 9 P.M., except Sunday and Tuesday; same address.

HARROGATE.—First Church of Christ, Scientist. — First Reader, Edgar C. Dykes. — Services: 11.30 A.M.; 6.30 P.M.; Sunday School, 10.30 A.M.; Wed., 8 P.M.—4 Albert St.
Reading Room, 11 A.M. to 1 P.M., 3 to 4.30 P.M.; also Fri., 7.30 to 9 P.M.; same address.

HORNSEA.—First Church of Christ, Scientist. —First Reader, Albert James Laybourn.—Services: 11 A.M., 6.30 P.M.; Sunday School, 11 A.M.; first Wednesday of each month, 8 P.M.—Back Southgate.
Reading Room open Wednesday, 3 to 5 and 8 to 9.30 P.M.; also first Wednesday of each month, 7 to 8 P.M., Saturday, 3 to 5 P.M., and Sunday, 3 to 4 P.M.; Southgate.

HULL.—First Church of Christ, Scientist.— First Reader, Mrs. Charlotte Hester Wright. — Services: 11 A.M., 6.30 P.M.; Sunday School, 2.30 P.M.; Wednesday, 7.45 P.M.—Beverley Road, Newland.
Reading Room open 12 M. to 5 P.M. and 7.30 to 9.30 P.M., except Wed. and Sat.; open Wed., 12 M. to 7 P.M.; Sat., 6 to 10 P.M. 78 Prospect Street, first floor.

LEEDS.—First Church of Christ, Scientist.— First Reader, Frederick Robert Rhodes.— Services: 10.30 A.M., 6.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Cavendish Rooms, Cavendish Road.
Reading Room open daily, except Saturday and Sunday, 10.30 A.M. to 6 P.M.; Saturday, 10 A.M. to 12.30 P.M. Calvert Building, Commercial Street.

SCARBOROUGH. — Christian Science Society. —First Reader, Miss Sophia Hopper.—Services: 7 P.M.; Wednesday, 7 P.M.—B Class Room, Roscoe Rooms, Roscoe Street.

SHEFFIELD.—First Church of Christ, Scientist.—First Reader, Stanley Morton Sydenham.—Services: 11 A.M., 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—18 Pinfold Street, head of Church Street.
Reading Room open daily, except Sunday, 8 to 5 and 7 to 9 P.M.; same address.

WAKEFIELD. — Christian Science Society.—First Reader, Charles Harold Anderson.—Services: 11 A.M., 6.30 P.M.; Sunday School, 10.15 A.M.; Wednesday, 7.30 P.M.—Rodney Yard, Little Westgate.
Reading Room, 3 to 7 P.M. Friday; same address.

Ireland.

County Antrim.

BELFAST.—First Church of Christ, Scientist.—First Reader, Miss Evelyn L. Webb.—Services: 11.30 A.M., 7 P.M.; Wednesday, 8 P.M.—54 Royal Avenue.
Reading Room open Monday, Tuesday, and Friday, 1.30 to 5 P.M. and 7.30 to 9.30 P.M.; same address.

County Dublin.

DUBLIN.—First Church of Christ, Scientist.—First Reader, Miss Phyllis Margaret McMurdo. — Services: 11.30 A.M., 7 P.M.; Wednesday, 8 P.M.—15A Wicklow Street; Sunday School, 11.30 A.M.—21 Dawson St.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 21 Dawson Street.

Scotland.

Fifeshire.

DUNFERMLINE. — Christian Science Society.—First Reader, James Swan.—Services: 11 A.M., 6.30 P.M.; first Wednesday in month, 8 P.M.—Masonic Hall.

Lanarkshire.

GLASGOW. — First Church of Christ, Scientist.—First Reader, Miss Jane T. Irvine.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M.—St. Andrews Halls, Berkeley St., Door G.
Reading Room open daily, except Sun., 12 M. to 5 P.M.; also 7 to 9 P.M., except Wed. and Sun.; Wed., 6 to 7.30 P.M. 141 Bath St.

Midlothian.

EDINBURGH.—First Church of Christ, Scientist.—First Reader, Mrs. Constance R. B. Ewing.—Services: 11 A.M. and 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Inverleith Terrace.
Reading Room, 11 A.M. to 6 P.M., except Saturday, Sunday, and public holidays; Saturday, 11 A.M. to 1 P.M. 71 George Street. Telephone, Central 4186.

Wales.

Glamorganshire.

SWANSEA.—Christian Science Society.—First Reader, Miss M. Edith Perkins.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 3 P.M.; first Wednesday in month, 7.30 P.M.—Uplands.
Reading Room, Wednesday and Saturday, 7 to 9 P.M.; Friday, 3 to 5 P.M.; same address.

HOLLAND.

AMSTERDAM. — Christian Science Society. — First Reader, Mrs. Antoinette A. Fennema.—Services: 11 A.M.; first Wednesday in each month, 8 P.M.—Marnixstraat, 402.

HAGUE.—First Church of Christ, Scientist.—First Reader, Miss Wilhelmine den Berger.—Services: 11 A.M.; Wednesday, 8 P.M.—Oranje Societeit, 14-15 Prins Hendrik Plein.
Reading Room, daily, 2.30 to 5.30 P.M.; also Thurs. from 8 to 9.30 P.M. 4 Praktizijnshock.

ITALY.

FLORENCE. — Christian Science Society. — First Reader, Mrs. Mary Helen Morris.—Services: 11 A.M.; Wednesday, 5 P.M.—Via Tornabuoni 4, first floor.
Reading Room, open Wednesday, 3 to 5 P.M.; Sunday, 10 to 11 A.M.; same address.

NORWAY.

CHRISTIANIA. — Christian Science Society. — First Reader, Miss Engel Dorthea Fransisca Krefting.—Services: English, 10.30 A.M.; Norwegian, 12 M.; first and third Wednesday in each month, 7.30 P.M.—Harbitz gd 3.
Reading Room, 12 M. to 2.30 P.M., Mon., Tues., Thurs., and Fri. Karl Johansgd 27 III.

SWEDEN.

STOCKHOLM. — Christian Science Society. — First Reader, Miss Gerda Nordenstierna.—Services: English, 11 A.M.; Swedish, 12.15 P.M.; first Wednesday in each month, 7.30 P.M.—Grefturegatan 24 A.
Reading Room, 1 to 3 P.M. Wednesday; same address.

SWITZERLAND.

GENEVA. — Christian Science Society. — First Reader, Charles E. Vouga.—Services: French, 9.45 A.M.; English, 11 A.M.; Wednesday, 8.15 P.M.—4 Cour St. Pierre.
Reading Room open daily, except Sundays and holidays, 2 to 4 P.M.; same address.

ZURICH. — Christian Science Society. — First Reader, Ulrich Frey. — Services: German, 9.30 A.M.; English, 10.45 A.M.; Wednesday, English, 8 P.M.; Thursday, German, 8 P.M.—Walsenhausgasse 10, Courtyard.
Reading Room open Wed., 2 to 5 P.M.; Sat., 4 to 7 P.M.; same address.

NORTH AMERICA.

BAHAMA ISLANDS.

NASSAU (N. P.).—Christian Science Society.—First Reader, Mrs. Emmeline L. Curry.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Bay Street, opposite Masonic Temple.

BERMUDA ISLANDS.

HAMILTON (Bermuda).—Christian Science Society.—First Reader, Eugene C. Pearman.—Services: 11 A.M.; Wed., 8 P.M.—Burnaby St.
Reading Room open Wednesday, 4 to 6 P.M.; same address.

CANADA.

Alberta.

CALGARY.—First Church of Christ, Scientist.—First Reader, Percy Taylor.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, corner 7th Street, W., and 4th Avenue, W.
Reading Room, 2.30 to 5 P.M. 132 8th Avenue, East.

EDMONTON.—First Church of Christ, Scientist.—First Reader, Charles E. Darby.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M. — Bijou Theater Block, First Street.
Reading Room, 3 to 5 P.M. daily; also 8 to 10 P.M., except Wednesday; same address.

LETHBRIDGE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Maude Marriott.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12.10 P.M.; Wednesday, 8 P.M.—Second floor, Royal Bank Building.
Reading Room, 3 to 5 P.M.; same address.

British Columbia.

NELSON. — Christian Science Society. — First Reader, Mrs. Helen M. Cochrane. — Services: 11.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church, Stanley and Silica Sts.
Reading Room, 3 to 5 P.M.; same address.

ROSSLAND.—Christian Science Society.—First Reader, Mrs. Janet Cannell.—Services: 11 A.M.; Wednesday, 8 P.M.—Wallace Building, Columbia Avenue.
Reading Room, 3 to 5 P.M.; same address.

VANCOUVER.—First Church of Christ, Scientist.—First Reader, William A. Doctor.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 1166 Georgia Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; same address.

VANCOUVER.—Second Church of Christ, Scientist. — First Reader, A. Lawrence P. Hunter. — Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Hall, 641 Granville St.
Reading Room, 10 A.M. to 5 P.M.; same address.

VICTORIA.—First Church of Christ, Scientist. —First Reader, Capt. Herbert Joseph Norman de Salis.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 935 Pandora Street.
Reading Room, 2 to 4 P.M.; same address.

Manitoba.

BRANDON.—First Church of Christ, Scientist. —First Reader, Mrs. Charlotte Walker.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Victoria and 8th Street.
Reading Room, Tues., Thurs., Sat. 3 to 5 P.M. Room 1, Bank of Hamilton Chambers.

PORTAGE LA PRAIRIE. — Christian Science Society.—First Reader, Mrs. Mary A. Munn. —Services: 11 A.M.; Wednesday, 8 P.M.—Millar Block, Room 7.

VIRDEN.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie McDougall.—Services: 11 A.M. and 7 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, corner 9th Avenue and Queen Street.
Reading Room, 2.30 to 5.30 P.M. Tuesday, Friday, Saturday; 8 to 10 P.M. Monday, Thursday; same address.

WINNIPEG. — First Church of Christ, Scientist.—First Reader, A. William Mainland.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M.—Church Edifice, Nassau St. and River Ave.
Reading Room, 11 A.M. to 5 P.M., except Sunday; Sunday, 2.30 to 5 P.M. 445-7 Somerset Block, Portage Ave. and Donald St.

New Brunswick.

ST. JOHN.—First Church of Christ, Scientist. —First Reader, David Magee.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room open daily, except Sat., Sun., and holidays, 3 to 5 P.M. 15 Germain St.

Nova Scotia.

HALIFAX.—First Church of Christ, Scientist. —First Reader, Miss Jennie B. Stevens.—Services: 11 A.M.; Wednesday, 8 P.M.—8 South Park Street.
Reading Room open Monday and Thursday from 3.30 to 5 P.M.; same address.

TRURO. — Christian Science Society. — First Reader, Mrs. Annie K. Huntley.—Services: 11 A.M., 32 Arthur Street. Wednesday, 8 P.M., 25 Walker Street.

Ontario.

BERLIN.—First Church of Christ, Scientist.—First Reader, Mrs. Annie L. Stephan.—Services: 11 A.M. and 7.30 P.M.; Wed., 8 P.M. —Church Edifice, Water and Francis Streets.
Reading Room, 3 to 5 P.M. In tower of Church.

BRANTFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah J. Pierson.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—44 George Street.
Reading Room, 2 to 4 P.M.; same address.

GALT. — Christian Science Society.—First Reader, James Turnbull.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Scott and Bennitt Building.

HAMILTON.—First Church of Christ, Scientist.—First Reader, Harold Henry Wadson Purkis.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room, 3 to 5 P.M., except Sundays and holidays. Church, 50 Jackson St., W.

KENORA. — Christian Science Society. — First Reader, Herbert P. Thomas. — Services: 11 A.M.; Wednesday, 8 P.M. — Carmichael Block.

KINGSTON.—First Church of Christ, Scientist.—First Reader, Albert H. Daly. — Services: 11 A.M. Wednesday, 8 P.M.—Church Edifice, 93 Johnston Street.
Reading Room, 3 to 5 P.M.; same address.

LEAMINGTON.—Christian Science Society.—First Reader, Mrs. Lilla M. White. — Services: 11 A.M.; Wed., 8 P.M.—McSween Blk.

LONDON.—First Church of Christ, Scientist. —First Reader, Richard P. Aylsworth.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M.—Corner Richmond St., Princess and Park Aves.
Reading Room, 2 to 4.30 P.M.; adjoining Church Edifice.

OTTAWA.—First Church of Christ, Scientist. —First Reader, Robert Edey.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—251 Metcalfe Street.
Reading Room open daily, except Saturday, Sunday, and holidays, 10 to 11.30 A.M., 12.30 to 5 P.M.; Saturday, 10 A.M. to 1 P.M. 410 Trafalgar Building, Bank and Queen Streets.

PEMBROKE. — Christian Science Society. — First Reader, Mrs. Hattie Wright.—Services: 3 P.M.; Wed., 8 P.M.—Res. Mr. H. Wright.

PORT ARTHUR.—Christian Science Society.—First Reader, Mrs. Josephine C. Riley.—Services: 11 A.M.; Wednesday, 8 P.M.—Ruttan Block, Court Street.

PORT HOPE. — Christian Science Society. — First Reader, Mrs. Esther L. McNaughton.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Walton Street.

ST. THOMAS.—First Church of Christ, Scientist.—First Reader, Miss Ella Fitzpatrick.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Christian Science Hall, 615 Talbot Street.
Reading Room, 2.30 to 4.30 P.M.; same pl.

TORONTO.—First Church of Christ, Scientist. —First Reader, Gavin W. Allan.—Services: 11 A.M and 7.30 P.M.; Wednesday, 8 P.M. —Corner Queens Avenue and Caer-Howell Street.
Reading Room open daily, except Sunday, 10 A.M. to 6 P.M. 1010 Lumsden Building, corner Adelaide and Yonge Streets.

TORONTO.—Third Church of Christ, Scientist. — First Reader, J. Edgar Fielding. — Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M. —College and Elizabeth Streets.
Reading Room, open daily, 12 M. to 4 P.M.; same address.

WOODSTOCK. — Christian Science Society. — First Reader, William Melville Shoebotham. —Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 3 to 5 P.M., Tuesday and Saturday, 386 Dundas Street, upstairs.

Province of Quebec.

MONTREAL.—First Church of Christ, Scientist.—First Reader, Arthur Earnshaw Norris.—Services: 11 A.M., 7 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 41 Closse Street, Western Square.
Reading Room, 10 A.M. to 5 P.M., except Sunday Birks Building, Phillips Square.

WESTMOUNT.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret Creighton. — Services: 11 A.M., 7.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Victoria Hall, Room F.
Reading Room open daily, except Sunday, 11 A.M. to 1 P.M., 2 to 5 P.M.; also Friday evening, 8 to 10; same address.

Saskatchewan.

MOOSE JAW. — Christian Science Society. — First Reader, Mrs. Bertha Mills Bell.—Service: 11 A.M.—Odd Fellows Hall.

REGINA. — Christian Science Society. — First Reader, Mrs. Ellen A. Pope. — Service: 11 A.M.—Odd Fellows Hall.

SASKATOON. — Christian Science Society. — First Reader, Charles I. Kilburn.—Services: 11 A.M.; Wednesday, 8 P.M.—429 5th Ave., N.

MEXICO.

MEXICO (City of).—First Church of Christ, Scientist.—First Reader, Mrs. Julia Lance Aldrich.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Cinco de Mayo, 6.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; same address.

SAN LUIS POTOSI. — Christian Science Society.—First Reader, Mrs. Olivet Miller Montgomery.—Service: 11 A.M.—5A Abasalo, No. 4.

PANAMA.

GORGONA, CANAL ZONE.—Christian Science Society.—First Reader, William M. Wood.—Service: 8.15 A.M.—House 114 B.

PHILIPPINE ISLANDS—See Asia.

PORTO RICO.

SAN JUAN.—Christian Science Society.—First Reader, Elton Warner.—Service: 11 A.M.—34 Sol Street, corner Cruz.

UNITED STATES.

Alabama.

BIRMINGHAM.—First Church of Christ, Scientist.—First Reader, Mrs. Perle L. Smith.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—2031 South 11th Ave.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. 730-731 Brown-Marx Bldg.

MOBILE.—First Church of Christ, Scientist.—First Reader, Miss Lollie Craker.—Services: 11 A.M.; Wednesday, 7.30 P.M. — Christian Science Hall, 9 St. Emanuel Street.
Reading Room, 11 A.M. to 3 P.M. Fidelia Building.

JACKSONVILLE.—Christian Science Society.—First Reader, Oscar H. Herring.—Services: 11 A.M.; Wednesday, 7.30 P.M.

MONTGOMERY.—First Church of Christ, Scientist. — First Reader, Stephen J. Sykes.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—16 High Street.
Reading Room open daily, except Sunday, 9 A.M. to 1 and 2 to 4 P.M.; same address.

Arizona.

BISBEE. — Christian Science Society. — First Reader, Mrs. Mabel Brostrom.—Service: 11 A.M.—Fair Hall.

PHOENIX.—First Church of Christ, Scientist.—First Reader, William A. Beller. — Services: 11 A.M.; Wednesday, 8 P.M.—Post Office Building, Monroe Street.
Reading Room, 2 to 4 P.M.; same address.

PRESCOTT.—First Church of Christ, Scientist.—First Reader, Mrs. Julie C. Elliott.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Union Block, Gurley St.
Reading Room, open daily, 2 to 4 P.M.

TUCSON.—First Church of Christ, Scientist.—First Reader, Mrs. Emma A. Beemer.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Church, 20 E. Pennington Street.
Reading Room, 3 to 5 P.M.; same address.

Arkansas.

EUREKA SPRINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline P. Culohan.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Fuller Hall, cor Rockhouse and Washington Sts.
Reading Room, 2 to 5 P.M.; same address.

FAYETTEVILLE. — First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth McC. Palmer.—Services: 11 A.M.; Wed., 7.45 P.M.
Reading Room open daily, except Sunday and Monday, 2 to 5 P.M. Wolf Building.

FORT SMITH.—First Church of Christ, Scientist.—First Reader, Herbert M. Beck.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 7th and C Streets.
Reading Room, 2 to 5 P.M., except Sunday. 719-720 First National Bank Building.

HELENA. — Christian Science Society. — First Reader, Mrs. Nyna Gould Ware.—Services: 11 A.M.; Wednesday, 8 P.M.—Interstate Bank Building.
Reading Room, 2 to 4 P.M., except Sunday; same address.

HOT SPRINGS.—Christian Science Society.—First Reader, Mrs. Abbie Meddis.—Services: 11 A.M.; Wed., 8 P.M.—127 Central Ave.
Reading Room open Tuesday and Friday, 2 to 5 P.M.; same address.

LITTLE ROCK.—First Church of Christ, Scientist. — First Reader, Miss E. Chastine Gillette.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Chapel, 20th and Louisiana Streets.
Reading Room, 10 A.M. to 1 and 2 to 5 P.M., except Sun. 805-6, State Nat. Bank Bldg.

MENA. — Christian Science Society. — First Reader, Mrs. Alice C. Hickman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—502 De Queen St.
Reading Room, 2 to 5 P.M., except Sunday and Monday; same address.

MONTICELLO. — Christian Science Society. — First Reader, Mrs. Anna P. Hall.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church, N. Main Street.
Reading Room open daily, except Saturday and Sunday, 2 to 4 P.M. Curry Building.

PINE BLUFF.—First Church of Christ, Scientist.—First Reader, Mrs. Tallulah Lerew.—Services: 11 A.M.; Wednesday, 8 P.M.—108 Pine Street.
Reading Room, 2.30 to 5 P.M.; same address

WALNUT RIDGE.—Christian Science Society.—First Reader, James D. Phelps.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, W. 4th and Main Sts., opposite Court House.

California.

ALAMEDA.—First Church of Christ, Scientist.—First Reader, Mrs. Mildred N. Fenton.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Adelphian Auditorium, Central Avenue and Walnut Street.
Reading Room, 1.30 to 4.30 P.M., except Sundays and holidays. 1335 Park Street.

ALHAMBRA.—First Church of Christ, Scientist.—First Reader, William S. Deyo.—Services: 11 A.M.; Wednesday, 8 P.M.—Chico and Garfield Avenues.
Reading Room, 2 to 4 P.M.; same address.

ANAHEIM.—Christian Science Society.—First Reader, Mrs. Grace R. Ahlborn.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.45 P.M.—Church, Hedwig and Chartress Sts.

ARCATA.—First Church of Christ, Scientist.—First Reader, John F. Benton. — Services: 11 A.M.; Wed., 7.30 P.M.—Chapel, 14th St.
Reading Room, 2 to 4 P.M. Wednesday; 8th and F Streets.

BAKERSFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Anna N. Parsons.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 17th and G Streets.
Reading Room, 2 to 4 P.M.; same address.

BERKELEY.—First Church of Christ, Scientist.—First Reader, Mrs. Gertrude McCaslin. —Services: 11 A.M.; Sunday School, 12.15 P.M.—Wednesday, 8 P.M.—Church Edifice, corner Bowditch Street and Dwight Way.
Reading Room, daily, 10 A.M. to 1.30 P.M., 2 to 6 P.M. First National Bank Building.

BISHOP. — Christian Science Society. — First Reader, Thomas G. Watterson.—Service: 11 A.M.—Christian Science Hall, E. Line St.
Reading Room, 2 to 5 P.M.; same address.

BURLINGAME.—First Church of Christ, Scientist.—First Reader, Elmer A. Wolfe.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 2 to 4 P.M.; same address.

CHICO. — Christian Science Society. — First Reader, Mrs. Katherine D. Bullard. — Services: 11 A.M.; Wed., 8 P.M.—Pythian Hall.
Reading Room, 10.30 A.M. to 12 M., 2.30 to 4.30 P.M. Sommers Building, 2d Street.

CHINO (San Bernardino Co.).—Christian Science Society.—First Reader, Mrs. Lucia L. Perkins.—Service: 11 A.M.—Church Edifice.

CORNING.—Christian Science Society.—First Reader, Mrs. Margaret E. Harris.—Services: 11 A.M.; Sunday School, 12 M.—C. S. Hall.

CORONA.—First Church of Christ, Scientist. —First Reader, Mrs. Angeline E. Brooks.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Masonic Temple, Main St., between 5th and 6th Streets.
Reading Room, Monday, Wednesday, and Friday, 2 to 4 P.M.; same address.

CORONADO. — Christian Science Society. — First Reader, Mrs. Hester H. Spangler.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Park Place.
Reading Room open Tuesday and Friday, 2 to 4 P.M.; same address.

EUREKA.—First Church of Christ, Scientist. —First Reader, Mrs. Mary M. McDaniel.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1035 H Street.
Reading Room open 1.30 to 4 P.M. Saturday; same address.

FORTUNA.—First Church of Christ, Scientist. —First Reader, Fred P. Newell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Newells Hall, Main Street.
Reading Room, 2 to 4 P.M. Underwood St.

FRESNO.—First Church of Christ, Scientist.—First Reader, Henry M. Cobbey.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Building, Merced St., between J and K Sts.
Reading Room, daily, except Sundays and holidays, 12.30 to 5 P.M. 209 Edgerly Bldg.

GARDENA.—Christian Science Society.—First Reader, Berl Fanning.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Central Avenue.

HANFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Edna Augusta Clute. —Services: 11 A.M.; Wednesday, 8 P.M.—127 East Tenth Street.
Reading Room, open daily, except Sunday and holidays, 2 to 4 P.M.; same address.

HAYWARD.—Christian Science Society.—First Reader, Mrs. Mathilde Madsen.—Services: 11 A.M.; Wednesday, 8 P.M.—I. O. O. F. Hall.

HERMOSA BEACH. — Christian Science Society.—First Reader, Herbert Moulton Trowbridge.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Chapel, 16th St.
Reading Room, 2 to 4 P.M. Tuesday, Wednesday, Thursday, Friday; same address.

HUNTINGTON BEACH. — Christian Science Society.—First Reader, Fred Schutte.—Services: 11 A.M.; Wednesday, 7.45 P.M.—8th and Olive Streets.

HUNTINGTON PARK.—Christian Science Society. — First Reader, Burwell O. Griffin. — Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Burbank Hall, Pacific Blvd.
Reading Room open daily, except Sunday, 2 to 4.30 P.M.; same address.

LAKEPORT. — Christian Science Society. — First Reader, Mrs. Eleanor Roche.—Services: 11 A.M.; Wednesday, 8 P.M.—Main & 4th Sts.
Reading Room, 1 to 3 P.M.; same address.

LINDSAY.—Christian Science Society.—First Reader, Eugene H. Carpenter.—Service: 11 A.M.—Fraternal Hall.

LODI.—First Church of Christ, Scientist.—First Reader, Mrs. Sadie G. Welch.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm Street and Lee Avenue.
Reading Room, 2 to 5 P.M.; same address.

LOMPOC. — Christian Science Society. — First Reader, Mrs. Antonette Sudden. — Services: 11 A.M.—Residence Miss Emma Robinson.

LONG BEACH.—First Church of Christ, Scientist.—First Reader, Herbert M. Haskell.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—222 E. Fourth Street.
Reading Room, 10 A.M. to 5 P.M. 324-325-327 First National Bank Building, Pine Ave.

LOS ANGELES.—First Church of Christ, Scientist.—First Reader, George Monroe Giffen.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Ebell Club House, 18th and Figueroa Sts.
Reading Room open 9 A.M. to 9 P.M., except Wednesday; Wednesday, 9 A.M. to 7 P.M. 704 Herman W. Hellman Building, 4th and Spring Streets.

LOS ANGELES. — Second Church of Christ, Scientist.—First Reader, S. Manson Abbott. —Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 and 11 A.M.; Wednesday, 8 P.M.—Church Edifice, W. Adams Street.
Reading Room open 9 A.M. to 9 P.M., except Wed.; Wed., 9 A.M. to 7 P.M. 704 Herman W. Hellman Bldg., 4th & Spring Sts.

LOS ANGELES.—Third Church of Christ, Scientist.—First Reader, Newell Dike Darlington.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 734 S. Hope Street.
Reading Room open 9 A.M. to 9 P.M., except Wednesday; Wednesday, 9 A.M. to 7 P.M. 704 Herman W. Hellman Building.

LOS ANGELES. — Fourth Church of Christ, Scientist.—First Reader, John F. Manning. —Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — "Friday Morning" Club House, 940 S. Figueroa St.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 7 P.M. 704 Herman W. Hellman Building, Fourth and Spring Sts.

LOS ANGELES.—Fifth Church of Christ, Scientist.—First Reader, William H. Chandler. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—112 W. Hollywood Blvd. Reading Room, 2 to 5 P.M. daily, except Sundays and holidays. 561 W. Hollywood Blv.

LOS ANGELES (Graham).—Christian Science Society.—First Reader, Mrs. Mary F. Goodwin.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Steinberg Building, Short Avenue.

LOS GATOS.—First Church of Christ, Scientist.—First Reader, Alden F. Potter.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Chapel, Broadway. Reading Room, 2 to 4 P.M.; same address.

MARTINEZ.—Christian Science Society.—First Reader, Miss Sadie E. Davenport.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.

MERCED. — Christian Science Society. — First Reader, Mrs. Luella D. Albright.—Services: 11 A.M.; Wednesday, 8 P.M.—506 18th St.

MILL VALLEY.—Christian Science Society.—First Reader, Miss Daisy Lovering.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Building, corner Lovell and Olive Streets. Reading Room open daily, except Sunday and holidays, 10 A.M. to 12 M., 2 to 4 P.M.; same address.

MODESTO.—Christian Science Society.—First Reader, Miss Ada Lawrence.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 18th Street.

MONROVIA.—Christian Science Society.—First Reader, Mrs. Mary F. Loftus.—Services. 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Woman's Club House.

NAPA.—First Church of Christ, Scientist.—First Reader, Thomas Hull.—Services: 11 A.M.; Wednesday, 8 P.M. — Church Edifice, Franklin and Polk Streets. Reading Room, Tuesday and Thursday, 2 to 4 P.M.; same address.

OAKLAND.—Four Churches hold services and maintain separate Reading Rooms, as stated in the following notices. They also unite in General Reading Rooms at the Bacon Building, corner Washington and 12th Streets. These rooms are open daily, except Sunday and Wednesday, from 9.30 A.M. to 9 P.M.; Wednesday until 7 P.M.

OAKLAND.—First Church of Christ, Scientist. —First Reader, Llewellyn T. Haskell.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Franklin and 17th Streets. Reading Room open daily, except Sunday, 12 M. to 4 P.M.; same address.

OAKLAND.—Second Church of Christ, Scientist.—First Reader, Mrs. Julia E. Marshall. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Friedberg Hall, Telegraph Avenue and 42d Street. Reading Room, 2 to 4.30 P.M., except Sundays and holidays. 4013 Telegraph Avenue.

OAKLAND (Fruitvale). — Third Church of Christ, Scientist.—First Reader, Mrs. Sophia A. Runner.—Services: 11 A.M.; Wed., 8 P.M. —Masonic Temple, E. 14th St. and 34th Ave. Reading Room, 2 to 4.30 P.M. 3284 E. 14th St.

OAKLAND.—Fourth Church of Christ, Scientist.—First Reader, Charles A. Michener.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Washington Hall, corner East 12th Street and 8th Avenue. Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday until 7.30 P.M. 99-100 Bacon Blg.

OCEAN PARK.—First Church of Christ, Scientist.—First Reader, John F. Holt—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Masonic Temple, Marine Street and Trolley Way. Reading Room open daily, except Sunday and holidays, 10 A.M. to 4 P.M. 114 Trolley Way, between Navy and Ozone Avenues.

ONTARIO.—Christian Science Society.—First Reader, Lucius J. Bumstead.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, West B Street.

PACIFIC GROVE. — First Church of Christ, Scientist.—First Reader, Mrs. Anna F. Stockird. — Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—187 Fountain Ave. Reading Room, 2 to 4 P.M., except Sunday.

PALO ALTO.—First Church of Christ, Scientist. — First Reader, Theophilus Allen. — Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—501 Waverly Street. Reading Room open, except Sundays and holidays, 2 to 5 and 7.30 to 9 P.M.; same address.

PASADENA.—First Church of Christ, Scientist.—First Reader, Clinton P. McAllaster.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Orkland Avenue, near Colorado Street. Reading Room open 9 A.M. to 9 P.M., except Sunday and Wednesday; open Wednesday until 6 P.M. Chamber of Commerce Blg.

PETALUMA. — Christian Science Society. — First Reader, Edwin G. Pound. — Services: 11 A.M.; Wednesday, 8 P.M.—117 Main St. Reading Room, 2 to 4 P.M.; same address.

PLACERVILLE.—Christian Science Society.—First Reader, Mrs. Alice M. Woodward.—Services: 11 A.M.; Wednesday, 8 P.M.

POMONA.—First Church of Christ, Scientist. —First Reader, Mrs. Elizabeth A. Nichols.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Center Street, near Main. Reading Room open daily, except Sunday, 1.30 to 4.30 P.M. 6 and 7 State Bank Building, corner 2d Street and Garey Avenue.

PORTERSVILLE.—Christian Science Society. —First Reader, Walter Lee Crowe. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.

RED BLUFF. — Christian Science Society. — First Reader, Mrs. Mahala A. Sewell. — Service: 11 A.M.—Opera House, Washington and Oak Streets.

REDLANDS.—First Church of Christ, Scientist. — First Reader, Charles D. Fowler.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—107 E. Citrus Ave. Reading Room, 12.30 to 5 P.M., except Sun.; also Sat. evening, 7 to 9; same address.

REDONDO BEACH. — Christian Science Society.—First Reader, Henry G. Raby.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—226 S. Pacific Avenue.

RICHMOND. — Christian Science Society. — First Reader, Walter F. McCoy. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Nevin Avenue and 15th Street.

RIVERSIDE.—First Church of Christ, Scientist.—First Reader, Mrs. Laura Edna Somerville.—Services: 10.45 A.M.; Sunday School, 9.40 A.M.; Wednesday, 8 P.M. — 6th and Lemon Streets.
Reading Room open daily, except Sundays and holidays, 2 to 4 P.M. Church Edifice.

RIVERSIDE. — Second Church of Christ, Scientist.—First Reader, Alexander M. Greene. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel, corner 11th and Lemon Streets.
Reading Room open daily, except Sunday and holidays, 2 to 4 P.M.; same address.

SACRAMENTO.—First Church of Christ, Scientist.—First Reader, Frederick F. Thomson. —Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 23d St., between K and L Sts.
Reading Room open daily, 10 A.M. to 4 P.M. Rooms 608-9, 6th floor over Peoples Bank, corner 8th and J Streets.

SAN BERNARDINO.—First Church of Christ, Scientist.—First Reader, J. Clarence Preston. — Services: 11 A.M.; Wednesday, 7.45 P.M.—E Street, between 7th and 8th Sts.
Reading Room, 1 to 4 P.M. 201-202 Chamber of Commerce Building, 4th and E Sts.

SAN DIEGO.—First Church of Christ, Scientist.—First Reader, Mrs. Flora Ellis Kirtland. —Services: 11 A.M., 7.45 P.M.; Sunday School 9.45 A.M.; Wednesday 7.45 P.M.—Church Edifice, corner Second and Laurel Streets.
Reading Room, daily, except Sunday, 9 A.M. to 5 P.M. and Saturday until 9 P.M. 6th floor, Scripps Building, 6th and C Streets.

SAN FRANCISCO.—First Church of Christ, Scientist.—First Reader, Frank Walter Gale. —Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Sacramento and Scott Sts.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 7 P.M.; Sundays and holidays, 1 to 5 P.M. 401 Liebes Bldg., 177 Post St.

SAN FRANCISCO.—Second Church of Christ, Scientist.—First Reader, Charles A. Davie. —Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Knights of Pythias Castle Hall, 115 Valencia Street.
Reading Room, daily, except Sunday, 11 A.M. to 5 P.M.; also 7 to 9 P.M., except Sunday, Wednesday. 2561 Mission Street.

SAN FRANCISCO.—Third Church of Christ, Scientist. — First Reader, Mrs. Harriett S. Berry.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—630 Shrader Street, near Haight.
Reading Room open daily, except Sunday and holidays, 1 to 6 P.M.; same address.

SAN JOSE.—First Church of Christ, Scientist. —First Reader, R. Cyril Sheppard. — Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, St. James St. between 1st & 2d Sts.
Reading Room, 10 A.M. to 4.30 P.M. First National Bank Building, 27 S. 1st Street.

SAN MATEO.—First Church of Christ, Scientist.—First Reader, Mrs. Helen E. Briggs.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Masonic Temple, Ellsworth Av.
Reading Room open 2 to 4 P.M. Tuesday, Thursday, and Saturday; same address.

SAN PEDRO. — Christian Science Society. — First Reader, Mrs. Florence Pearson Koontz. —Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Palos Verdes and 14th Sts.
Reading Room, 1 to 5 P.M.; also Sat. evening, 7 to 9. Ferl Bldg., 7th and Beacon Sts.

SAN RAFAEL.—First Church of Christ, Scientist. — First Reader, George Frederick Clifford. — Services: 11 A.M.; Wednesday, 8 P.M.—Red Men Hall, 803 Fourth Street.
Reading Room, 2 to 4 P.M. Friday; same address.

SANTA ANA.—First Church of Christ, Scientist.—First Reader, Miss Margaret C. Von Essen.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 6th and Sycamore Sts.
Reading Room, 2 to 5 P.M.; same address.

SANTA BARBARA.—First Church of Christ, Scientist.—First Reader, Arthur E. Bingham. —Services: 11 A.M.; Wednesday, 7.45 P.M. —Corner Micheltorena and Anacapa Streets.
Reading Room, 11 A.M. to 4 P.M. Rooms 1-2-3, 806 State St., over County National Bk.

SANTA CRUZ.—First Church of Christ, Scientist.—First Reader, Miss Augusta M. Cole. —Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Ocean St. and Dakota Ave.
Reading Room, 2 to 4 P.M. I. O. O. F. Bldg.

SANTA MONICA. — First Church of Christ, Scientist. — First Reader, Miss Lillie Jackman.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church, Nevada Avenue, between 2d and 3d Streets.
Reading Room, 2 to 4.30 P.M. 1350 3d St.

SANTA ROSA.—Christian Science Society.—First Reader, Mrs. Mary Maxwell Cummings. —Services: 11 A.M.; Wed.,8 P.M.—K.of P. Hall.

SAWTELLE.—Christian Science Society.—First Reader, Miss Amanda Smith.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—115 N. 2d Street.

STEGE. — Christian Science Society.—First Reader, Edward Rose.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.

STOCKTON.—First Church of Christ, Scientist.—First Reader, Mrs. Nancy Jane Felt.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Chapel, corner Center and Flora Streets.
Reading Room open daily, except Sunday and holidays, 11 A.M. to 4 P.M. 523 Yosemite Theater Building.

TULARE. — Christian Science Society. — First Reader, Mrs. Margaret B. Woodward.—Service: 11 A.M.—Goldmans Hall.

UPLAND — Christian Science Society. — First Reader, Miss Jennie E. Durfee.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 8 P.M.—Woman's Club Room, 2d and 9th Sts.

VALLEJO.—Christian Science Society.—First Reader, Mrs. Alice Elizabeth Edie.—Services: 11 A.M.; Wednesday, 8 P.M.—Samoset Hall.

VENTURA.—First Church of Christ, Scientist. —First Reader, Mrs. Myrtle Clark Hovey.—Services: 11 A.M.; Wednesday, 8 P.M.—Athene Club House, California Street.
Reading Room 2 to 4.30 P.M., except Sundays and holidays; same address.

VISALIA. — Christian Science Society. — First Reader, Miss Alice L. Gilliam.—Service: 11 A.M.—Woodmen Hall.

WATSONVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Franklin Kidder McAdam.—Services: 11 A.M.; Wednesday, 7.45 P.M.—14A East Lake Avenue.
Reading Room, 2.30 to 4 P.M.; same address.

WHITTIER. — First Church of Christ, Scientist.—First Reader, Charles R. Gahr.—Services: 11 A.M.; Wed., 8 P.M.—Woman's Club House, Bailey St. and Friends Ave.
Reading Room, 2 to 5 P.M. Mon., Thurs., and Sat. 112½ S. Greenleaf Avenue.

Colorado.

ALAMOSA.—Christian Science Society.—First Reader, Mrs. Luella Williams.—Services: 11 A.M.; Wednesday, 8 P.M.—K. of P. Hall.

BOULDER.—First Church of Christ, Scientist.—First Reader, Mrs. Ida J. Rand.—Services: 11 A.M., 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—13th and Hill Sts.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

BRIGHTON.—Christian Science Society.—First Reader, Mrs. Laura Louise Ives.—Service: 11 A.M.—Lodge Room, Opera House.

BUENA VISTA.—Christian Science Society.—First Reader, Mrs. Alice Block Pelta.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Halsey Block, upstairs.

CANON CITY.—First Church of Christ, Scientist. — First Reader, Herbert D. Avery.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—824 Main Street.
Reading Room, 2 to 4 P.M.; same address.

COLORADO SPRINGS. — First Church of Christ, Scientist.—First Reader, Mrs. Amanda B. Chamberlin.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Corner of Boulder and N. Cascade Avenues.
Reading Room open daily, except Sunday, 9.30 A.M. to 4.30 P.M. 405 Hagerman Bldg.

CRIPPLE CREEK.—First Church of Christ, Scientist.—First Reader, Mrs. Florence A. Wilson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Corner Carr Avenue and 4th Street.
Reading Room, 2 to 4 P.M., Wednesday and Saturday; same address.

DELTA. — Christian Science Society. — First Reader, Mrs. Alice H. Wanee. — Service: 11 A.M.—Pythian Hall.

DENVER.—First Church of Christ, Scientist.—First Reader, Grny Montgomery.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—14th and Logan Avenues.
Reading Room, daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday until 6 P.M. 908 Gas and Electric Bldg.

DENVER.—Second Church of Christ, Scientist.—First Reader, Henry H. Hurley.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Masonic Temple, 350 S. Broadway.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 8 East 1st Avenue.

DENVER.—Third Church of Christ, Scientist.—First Reader, Mrs. Grace Owens Given.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—1720 Colorado Blvd.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 606-607 Kittredge Building, 16th Street and Glenarm Place.

DENVER.—Fourth Church of Christ, Scientist.—First Reader, Mrs. Addie M. Guesnier.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Clay St. and Dunkeld Place.
Reading Room, daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday until 6 P.M. 908 Gas and Electric Bldg.

DURANGO.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie M. Ball.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Public Library, Second Ave.
Reading Room open Friday, 3 to 5 and 7.30 to 9 P.M.; same address.

FLORENCE.—First Church of Christ, Scientist.—First Reader, Miss Mamie A. Woods.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 312 East Second Street.
Reading Room open Thursday, 2 to 4 P.M.; same address.

FORT COLLINS.—First Church of Christ, Scientist. — First Reader, Mrs. Aureli Bonton Crain.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—503 S. College Avenue.
Reading Room, 2 to 4 P.M. 158 Linden St.

FRUITA. — Christian Science Society. — First Reader, Charles Hoffman Barnes.—Service: 11 A.M. — Peach Street, opposite Central School Building.

GLENWOOD SPRINGS. — First Church of Christ, Scientist.—First Reader, Mrs. Susie A. Meadows. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—305 9th St.
Reading Room, 2 to 4 P.M. Monday, Wednesday and Friday; same address.

GRAND JUNCTION.—First Church of Christ, Scientist.—First Reader, Mrs. Belle R. Howie.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, 2 to 5 P.M., except Sunday. Church, 652 White Avenue.

GREELEY.—Christian Science Society.—First Reader, Mrs. Mary Colgate Elmer.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Farmers Trust Bldg., 8th Ave.

LA JUNTA.—Christian Science Society.—First Reader, Mrs. Leni Leoti Heirgood.—Services: 11 A.M.; Wed., 7.30 P.M.—401 Colorado Ave.

LEADVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Katherine R. Wilcox.—Services: 11 A.M.; Wednesday, 8 P.M. 816½ Harrison Avenue.
Reading Room, 2.30 to 4.30 P.M.; same pl.

LITTLETON. — Christian Science Society. — First Reader, Miss Susan E. Goddard.—Service: 11 A.M.—C. S. Hall, Alamo St.

LONGMONT.—First Church of Christ, Scientist.—First Reader, Miss Mary Alice Thorn.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—415 Main St.
Reading Room, 2 to 5 P.M.; same address.

LOVELAND.—Christian Science Society.—First Reader, Miss Clara A. Witte.—Services: 11 A.M.; Wed., 8 P.M.—325 E. 4th Street.

MONTROSE.—First Church of Christ, Scientist. — First Reader, Mrs. Martha Ripley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—601 S. 2d St.
Reading Room open daily, 2 to 4 P.M.

MOUNT MORRISON.—Christian Science Society.—First Reader, Mrs. Hattie B. Ewan.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Lodge Hall.

PALISADES. — Christian Science Society. — First Reader, Mrs. Harriet M. Beauchamp.—Service: 11 A.M.

PUEBLO.—First Church of Christ, Scientist.—First Reader, Bishop D. V. Reeve.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner 14th Street and Grand Avenue.
Reading Room, daily, except Sunday and holidays, 12 M. to 5 P.M. 404-6 Central Blk.

ROCKY FORD.—Christian Science Society.—First Reader, Mrs. Stella G. North.—Services: 11 A.M.; Wednesday, 8 P.M.—Walnut and 9th Streets.

SALIDA.—First Church of Christ, Scientist.—First Reader, Herbert G. Hodding. — Services: 11 A.M., 7.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Carnegie Public Library Assembly Room, 4th and E Street.
Reading Room, 8 to 5 P.M. 125 E. 3d St.

STEAMBOAT SPRINGS. — Christian Science Society.—First Reader, Mrs. Laura E. Leckenby.—Services: 11 A.M.; Wednesday, 8 P.M. —Pupke Hall.
Reading Room, 2 to 5 P.M. Saturday; same address.

TELLURIDE. — Christian Science Society. — First Reader, Mrs. Martha Isabelle Bellino. —Services: 8 P.M.; Wednesday, 8 P.M.—Church Edifice.

TRINIDAD.—Christian Science Society.—First Reader, Mrs. Maude Corey Godfrey.—Services: 11 A.M.; 2d and 4th Wed. in each month, 8 P.M.—Elks Hall, East Main St.

VICTOR.—First Church of Christ, Scientist.—First Reader, Mrs. Emily K. Walden.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—117 S. 4th Street.
Reading Room, 2 to 4 P.M.; same address.

Connecticut.

BRIDGEPORT.—First Church of Christ, Scientist.—First Reader, Frederic C. Hotchkiss. —Services: 11 A.M.; Wednesday, 8 P.M.—871 Lafayette Street.
Reading Room open daily, except Sunday, from 10 A.M. to 1 P.M. and 3 to 5 P.M.; also Friday evening; same address.

DANBURY.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet E. Hawley.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—United Bank Building.
Reading Room, 2.30 to 4.30 P.M. Monday, Tuesday, Thursday, and Friday, except holidays; same address.

DERBY. — Christian Science Society. — First Reader, Miss Eda Wrigley.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Derby Public Library.

GREENWICH. — Christian Science Society. — First Reader, Miss Ada L. Lapham.—Services: 10.45 A.M.; Wed., 7.45 P.M.—42 Smith Bldg.
Reading Room, 2 to 5 P.M. Monday; same address.

HARTFORD.—First Church of Christ, Scientist.—First Reader, Joel F. Wright.—Services: 10.45 A.M.; Sunday School, 12.10 P.M.; Wednesday, 8 P.M.—Chapel, 537 Farmington Avenue, opposite Kenyon Street.
Reading Room open daily, except Sun., 10 A.M. to 5 P.M., Wed., to 7 P.M. Connecticut Mutual Building, 783 Main Street.

HARTFORD.—Second Church of Christ, Scientist.—First Reader, John Carleton Loomis.—Services: 10.45 A.M.; Sunday School, 12.05 P.M.; Wednesday, 7.45 P.M. — 48 Lewis Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.; same address.

MERIDEN.—First Church of Christ, Scientist, — First Reader, Mrs. Mabel Rogers Wright.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church, Liberty Street.
Reading Room, 3 to 5 P.M.; same address.

MYSTIC.—First Church of Christ, Scientist.—First Reader, Mrs. Mabel E. Williams.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Gilbert Block.
Reading Room, 2 to 4 P.M.; same address.

NEW BRITAIN.—First Church of Christ, Scientist.—First Reader, Herbert A. Johnson.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Chapel, West Main St.
Reading Room, 2 to 5 P.M., except Sunday; same address.

NEW HAVEN.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church Edifice, corner of Winthrop and Derby Avenues.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 5 P.M., also Wednesday until 7 P.M. and Saturday until 9 P.M. Rooms 205-6 Cutler Bldg., 113 Church St., corner Chapel St.

NEW LONDON.—First Church of Christ, Scientist.—First Reader, Miss Clara Hamilton. —Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Granite and Hempstead Streets.
Reading Room daily, except Sundays and holidays, from 11 A.M. to 4 P.M.; also Thursday evening, 7.30 to 9. 10 Granite Street.

NORWALK.—Christian Science Society.—First Reader, Mrs. Mary F. L'Hommedieu.—Services: 11 A.M.; Wed., 8 P.M.—59 Wall St.
Reading Room, 2.15 to 4.30 P.M. daily, except Sundays and holidays; same address.

NORWICH.—Christian Science Society.—First Reader, Herbert M. George.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—35 Shetucket St.
Reading Room, 4 to 5 P.M.; same address.

STAMFORD.—First Church of Christ, Scientist.—First Reader, Jacob H. Cook.—Services: 11 A.M.; Wednesday, 8 P.M.—Prospect Street.
Reading Room, 2 to 5 P.M. Stamford National Bank Building.

WATERBURY.—First Church of Christ, Scientist.—First Reader, Charles R. Manville.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Buckingham Building, 11 Cottage Place entrance.
Reading Room, 2 to 5 P.M., except Sunday. 35 Buckingham Bldg., Bank and Grand Sts.

WINSTED.—Christian Science Society.—First Reader, Guy Parkhurst Estes. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—412 Main Street.
Reading Room, 8 to 5 P.M.; same address.

Delaware.

WILMINGTON.—First Church of Christ, Scientist. — First Reader, G. Harold Pim. — Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Church Edifice, Park Place and Van Buren Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also Saturday evening, 7 to 9. 839 Market Street.

District of Columbia.

WASHINGTON.—First Church of Christ, Scientist.—First Reader, Hiram Wallace Hayes. —Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 15th and R Streets, N. W.
Reading Room open daily, except Sunday and Wednesday, 10 A.M. to 9.30 P.M.; Wednesday, 10 A.M. to 7.30 P.M.; also Sunday afternoon, 2.30 to 5.30. 601 Colorado Bldg.

Florida.

COCOANUT GROVE. — Christian Science Society.—First Reader, Mrs. Maude B. Wagner. —Services: 3 P.M.; Sunday School, 2.30 P.M.—Congregational Church.

DAYTONA.—Christian Science Society.—First Reader, Mrs. Maie Van Buren Shouse.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Palmetto Club House, Orange Avenue.

JACKSONVILLE. — First Church of Christ, Scientist.—First Reader, Edward G. Trenholm.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, S. E. corner Laura and Union Streets.
Reading Room open daily, except Sunday, 9.30 A.M. to 5 P.M. 314 Dyal-Upchurch Building, S. E. corner Bay and Main Streets.

KEY WEST.—First Church of Christ, Scientist.—First Reader, Theodore L. Kinsey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Church Edifice, corner Division and Georgia Streets.
Reading Room open 3 to 4.30 P.M. Mon., Wed., Fri.; same address.

MIAMI.—Christian Science Society.—First Reader, Floyd T. Follett.—Service: 11 A.M.—Woodman Hall, 11th Street.

PENSACOLA.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy L. Johnson.—Services: 11 A.M.; Wednesday, 8 P.M.—12 Masonic Temple.
Reading Room, 3 to 5 P.M.; same address.

ST. AUGUSTINE. — First Church of Christ, Scientist.—First Reader, Mrs. Eugenia Lee.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M. — 28 Granada Street.
Reading Room, 2 to 4 P.M.; same address.

ST. PETERSBURG. — Christian Science Society.—First Reader, W. Arthur Lemieu.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M. — 406 Third Street, South.

TALLAHASSEE.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Lewis.—Services: 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Masonic Building.
Reading Room, 10 A.M. to 12 M., except Saturday and Sunday; same address.

TAMPA.—First Church of Christ, Scientist.—First Reader, Henry L. Dolive.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Bank of Tampa Building, 508½ Franklin Street, 3d floor.
Reading Room, daily, except Sun and Wed., 2.30 to 4.30 P.M.; same address.

WEST PALM BEACH. — First Church of Christ, Scientist.—First Reader, Miss Willa May Carey. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Masonic Temple, west of Bank.
Reading Room, 3 to 5 P.M.; same address.

Georgia.

AMERICUS.—First Church of Christ, Scientist.—First Reader, Mrs. Maude H. Smith.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—315 Jackson Street.
Reading Room, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

ATLANTA.—First Church of Christ, Scientist.—First Reader, Alma P. Norman.—Services: 11 A.M.; Wednesday, 8 P.M.—Cable Hall, 82 and 84 North Broad Street, near Peachtree Street.
Reading Room, 9 A.M. to 5 P.M., except Sunday. 613 Grand Opera House Building.

AUGUSTA.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie G. Storey.—Services: 11 A.M.; Wednesday, 8 P.M. — 315 Union Bank Building.
Reading Room, 11 A.M. to 1 P.M.; same pl.

COLUMBUS. — Christian Science Society. — First Reader, Mrs. Leonora M. Sarling.—Services: 11 A.M.; Wednesday, 8 P.M.—Garrard Building.

FITZGERALD.—Christian Science Society.—First Reader, William J. Jewell.—Services: 11 A.M; Wednesday, 7 P.M.—Church Edifice, 401 N. Main Street.

MACON.—First Church of Christ, Scientist.—First Reader, Mrs. Katie Shorter Preston.—Services: 11 A.M.; Wednesday, 8 P.M.—Public Library, Mulberry Street.
Reading Room, 10 A.M. to 1 P.M., except Sunday; same address.

ROME.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth C. Clemmons.—Services: 11 A.M.; Wednesday, 7.30 P.M.—231½ Broad Street.
Reading Room, 3 to 5 P.M.; same address.

SAVANNAH.—First Church of Christ, Scientist.—First Reader, Miss Harriett Tilghman Forman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8.30 P.M.—Christian Science Hall, Bull and York Streets.
Reading Room daily, except Sunday and holidays, 3.30 to 5.30 P.M.; same address.

SHELLMAN.—First Church of Christ, Scientist.—First Reader, Thomas E. Allen.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wed., 7.30 P.M.—Church Edifice, Church St.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

WASHINGTON.—Christian Science Society.—First Reader, Mrs. Janet Paddison Anthony.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Res. G. T. Anthony.

Hawaii.

HONOLULU.—First Church of Christ, Scientist.—First Reader, Mrs. Catherine D. Lillie.—Services: 11 A.M.; Wednesday, 8 P.M.—Fraternity Hall, I. O. O. F. Building, Fort St.
Reading Room open daily, except Sunday, 10.30 A.M. to 12.30 P.M.; same address.

Idaho.

BLACK BEAR.—Christian Science Society.—First Reader, Mrs. Mary J. Barger.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday 7.30 P.M.

BOISE.—First Church of Christ, Scientist.—First Reader, Mrs. Lila A. Thomas.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.; Sunday School, 12.15 P.M.—Church Edifice, 816 State St., between 8th and 9th Sts.
Reading Room open daily, except Sunday, from 2 to 5 P.M. 417-419 Empire Building, corner Tenth and Idaho Streets.

CALDWELL. — Christian Science Society. — First Reader, Mrs. Daisy F. Vinson.—Services: 11 A.M.; Wednesday, 8 P.M.—Church.
Reading Room open Saturday, 2.30 to 4.30 P.M.; same address.

CAMBRIDGE. — Christian Science Society. — First Reader, Mrs. Grace Jewell Eckles.—Service: 11 A.M.—Christian Science Hall.

COEUR d'ALENE.—Christian Science Society. — First Reader, Mrs. Emma C. Fletcher.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Corner Third and Foster Sts.
Reading Room, 2 to 4 P.M. Tues., Fri. Church.

GRANGEVILLE.—Christian Science Society.—First Reader, Mrs. Esther M. Branscombe.—Services: 11 A.M.; Wednesday, 8 P.M.—Lewis Commercial School Building.

LEWISTON. — First Church of Christ, Scientist.—First Reader, Mrs. Maria R. Stiles.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 7th Avenue and Ninth Street.
Reading Room open daily, except Sunday, 1 to 4 P.M. 206 Fifth Street.

MOSCOW.—First Church of Christ, Scientist. — First Reader, Mrs. Maude H. McGuire.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church, Jackson and Third Streets.
Reading Room open Saturday, 2 to 5 P.M.; same address.

NAMPA. — Christian Science Society. — First Reader, Mrs. Clare Sawin Jenness. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Commercial Building.
Reading Room, 2.30 to 4.30 P.M.; same pl.

PAYETTE.—First Church of Christ, Scientist. —First Reader, Mrs. Clara R. Sherwood.—Services: 11 A.M.; Wed., 7.30 P.M.—Church. Reading Room, 2.30 to 5 P.M. Wednesday; same address.

POCATELLO.—First Church of Christ, Scientist. — First Reader, Mrs. Catherine H. Brooks.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 143 North Fourth Avenue. Reading Room, 2.30 to 4.30 P.M. Church.

ST. ANTHONY.—Christian Science Society.—First Reader, Mrs. Eva Ann Loomis.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church. Reading Room open Wednesday, 2 to 4 P.M.

SANDPOINT. — Christian Science Society. — First Reader, Mrs. Nancy Bedwell.—Service: 8 P.M.—K. of P. Hall, 2d and Main Streets.

TWIN FALLS. — Christian Science Society. — First Reader, ——— ——— Services: 11 A.M.; Wednesday, 8 P.M.—Church, 230 3d Avenue, East. Reading Room, 2.30 to 4.30 P.M.; same address.

WALLACE.—Christian Science Society.—First Reader, K. Keith Bailey. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, corner River and 5th Streets. Reading Room open Saturday, 2 to 5 P.M.; same address.

WEISER. — Christian Science Society. — First Reader, Mrs. Erma B. Terwilliger.—Service: 11 A.M.—Rm. 15, 2d floor Haas Hardware Blg.

Illinois.

ALTON. — Christian Science Society. — First Reader, Edwin C. Bullis.—Services: 10.45 A.M.; Wednesday, 8 P.M.—317 State Street.

AURORA.—First Church of Christ, Scientist. —First Reader, Mrs. Ruth C. Beaupre.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—G. A. R. Building. Reading Room, 2 to 5 P.M. G. A. R. Bldg.

AURORA. — Christian Science Society. — First Reader, William W. Walter.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Yeoman Hall, Main and 4th Streets.

BATAVIA.—First Church of Christ, Scientist. —First Reader, Miss Martha Parry.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Van Nortwich Block. Reading Room, 3 to 4 P.M. Wed.; same pl.

BELLEVILLE. — Christian Science Society.—First Reader, Miss Lulu Keil. — Services: 10.45 A.M.; Wed., 8 P.M.—Buchanan Hall.

BELVIDERE. — Christian Science Society. — First Reader, Mrs. Pearl Beckington.—Service: 10.45 A.M.—K. of P. Hall, South State Street.

BIGGSVILLE. — Christian Science Society. — First Reader, Miss Dollie Elnora Wiegand.—Services: 11 A.M.; Wed., 8 P.M.—Main St. Reading Room, 3 to 5 P.M. Tues. and Sat.

BLOOMINGTON.—First Church of Christ, Scientist.—First Reader, Douglas C. Ridgley.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—Monroe and Prairie Streets. Reading Room open from 10 A.M. to 4 P.M., except Sunday; same address.

BLOOMINGTON. — Christian Science Society. — First Reader, Davis Ewing. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Jacoby Building, 513 N. Main Street.

CAIRO. — Christian Science Society. — First Reader, Mrs. Laura R. Pink.—Services: 11 A.M.; Wednesday, 8 P.M.—1105 Commercial Avenue.

CANTON. — Christian Science Society. — First Reader, Mrs. Effie Carlson. — Services: 11 A.M.; Wed., 7.30 P.M.—A. O. U. W. Hall.

CARBONDALE.—Christian Science Society.—First Reader, Mrs. Lizzie L. Douglas.—Services: 10.45 A.M.; Wed., 7.30 P.M.—I. O. O. F. Hall.

CARTERVILLE.—Christian Science Society.—First Reader, Mrs. Emma Krite.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Bank Bldg.

CENTRALIA.—First Church of Christ, Scientist.—First Reader, Mrs. Clara Derleth.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Broadway and Maple Street. Reading Room, 2 to 4 P.M.; same address.

CHAMPAIGN.—First Church of Christ, Scientist.—First Reader, Philip S. Barto.—Services: 10.45 A.M., 7.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, University Avenue and Elm Street. Reading Room, 9 A.M. to 5 P.M., daily, except Sunday. Suite 400-401 First National Bank Building, Main and Walnut Streets. All the writings of Mary Baker Eddy and all the publications of The Christian Science Publishing Society on sale.

CHAMPAIGN. — Christian Science Society. — First Reader, George Willis Carothers. — Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—59 N. Neil St. Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

CHARLESTON.—Christian Science Society.—First Reader, Mrs. Emma Russell Scott.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. —Assembly Room of Library.

CHICAGO.—Ten Churches hold services and maintain separate Reading Rooms, as stated in the following notices. They also unite in one DOWN TOWN Reading Room at 81 E. MADISON STREET (6th floor, Willoughby Building), open daily, except Wednesday and Sunday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 7 P.M.; Sunday, 1 to 6 P.M.

FIRST CHURCH OF CHRIST, SCIENTIST.—First Reader, Milberry H. Lincicome.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — 4017 Drexel Boulevard. Reading Room open daily, except Sunday, 12 M. to 5.30 P.M.; also 7 to 9 P.M., except Wednesday and Sunday. 768 Oakwood Blvd.

SECOND CHURCH OF CHRIST, SCIENTIST.—First Reader, James A. Hemingway.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Wrightwood and Pine Grove Aves. Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 8 P.M. 2632 N. Clark Street, near Wrightwood Avenue.

THIRD CHURCH OF CHRIST, SCIENTIST.—First Reader, Frederick Augustus Bangs.—Services: 10.45 A.M.; 7.45 P.M.; Sunday School 12 M.; Wednesday, 8 P.M.—Church Edifice, Washington Blvd. and Leavitt St. Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; open Wednesday, 9 A.M. to 7.45 P.M.; open Sunday, 1 to 6 P.M. 2221 W. Madison Street.

FOURTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Andrew V. Louderback.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Harvard Avenue and 67th Street. Reading Room open daily, except Sunday, 12 M. to 6 P.M.; open Sunday, 2 to 6 P.M.; also evenings, except Wednesday and Sunday, 7 to 9. 404 West 63d Street.

FIFTH CHURCH OF CHRIST, SCIENTIST.—First Reader, John H. Coulter.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 4840-4850 Madison Avenue.
Reading Room, 9 A.M. to 9 P.M., except Sun. and Wed.; Wed. until 7.45 P.M.; Sun. 12 M. to 7.30 P.M. 1357 E. 47th Street.

SIXTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Alexander G. Jamie. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hadden Block, corner Wallace and 120th Streets.
Reading Room open daily, except Sun. and Wed., 2 to 5 and 7 to 9 P.M.; open Wed., 2 to 5 P.M. 11209 Michigan Avenue.

SEVENTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Edward B. Hatch.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 5318 Kenmore Avenue, between Berwyn and Balmoral Avenues.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; open Sunday, 2 to 7 P.M.; open Wednesday, 9 A.M. to 7 P.M. 1054 Wilson Avenue.

EIGHTH CHURCH OF CHRIST, SCIENTIST.—First Reader, John E. Fellers.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wednesday 8 P.M.—Church Edifice, Michigan Boulevard and 44th Street.
Reading Room, daily, except Sunday, 12.30 to 5.30 P.M.; Sunday, 2 to 6 P.M.; also evenings, except Wednesday and Sunday, 7 to 9. 112 E. 44th Street.

NINTH CHURCH OF CHRIST, SCIENTIST.—First Reader, George Edward Simmons.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Woodlawn Masonic Temple, Lexington Avenue and 64th Street.
Reading Room open daily, 9 A.M. to 9 P.M., except Wednesday and Sunday; open Wednesday, 9 A.M. to 6 P.M.; Sunday, 2 to 6 P.M. 6244 Kimbark Avenue.

TENTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Longley Taylor. — Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—5704 Rosalie Court.
Reading Room, 9 A.M. to 9 P.M., except Sunday and Wednesday; Sunday, 12 M. to 6 P.M.; Wednesday, 9 A.M. to 7.45 P.M. 1468 E. 57th Street.

CHICAGO HEIGHTS.—Christian Science Society.—First Reader, Mrs. Rosamond R. Merrill.—Services: 11 A.M.; Wednesday, 8 P.M. —Odd Fellows Hall.

CHILLICOTHE.—First Church of Christ, Scientist.—First Reader, Moses W. Kahn.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.
Reading Room open 2 to 4 P.M. Monday, Wednesday, and Saturday. Kelly Block.

DANVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie M. Burns. —Services: 10.30 A.M.; Sunday School, 11.35 A.M.; Wednesday, 7.45 P.M.—7 West Harrison Street.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M.; same address.

DECATUR.—First Church of Christ, Scientist. —First Reader, Edward L. Ripley.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 148 West Prairie Avenue.
Reading Room, 10 A.M. to 12 M., 1.30 to 4 P.M., except Sun. and holidays; same address.

DE KALB.—First Church of Christ, Scientist. —First Reader, Mrs. Bertha H. Clark.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Thursday, 3 to 5 P.M.—Church Edifice, 3d and Oak Streets.

DELAVAN.—Christian Science Society.—First Reader, Mrs. Bertha Jennings Ames.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Christian Church.

DIXON.—First Church of Christ, Scientist.—First Reader, Miss Annie E. Hinman.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.45 P.M.—Second floor, 122 1st St.
Reading Room, 2 to 4 P.M.; same address.

DOWNERS GROVE.—First Church of Christ, Scientist.—First Reader, James M. Davis.—Services: 10 45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Thompson Hall, Main and Curtis Streets.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

EAST ST. LOUIS.—First Church of Christ, Scientist.—First Reader, Alvin Joseph Mote. —Services: 10.45 A.M. and 8 P.M.; Sunday School, 10.40 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Summit Avenue and Washington Place.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

EDWARDSVILLE.—Christian Science Society. —First Reader, Ralph D. Griffin.—Services: 11 A.M.; Wednesday, 8 P.M. — Christian Church, Kansas Street.

ELBURN. — Christian Science Society. — First Reader, Mrs. Nellie S. Peck.—Service: 11 A.M.—Christian Science Hall, Main Street.

ELGIN.—First Church of Christ, Scientist.—First Reader, Miss Florence Becker. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Masonic Hall, Villa Court.
Reading Room, 2 to 4.30 P.M. daily, except Sunday; also Saturday evening from 7 to 9. 13 The Spurling.

EVANSTON.—First Church of Christ, Scientist.—First Reader, Frank H. Edwards.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Chicago Avenue and Grove Street.
Reading Room open daily, except Sunday and legal holidays, 10 A.M. to 4 P.M.; same address.

FAIRBURY.—First Church of Christ, Scientist. —First Reader, Mrs. Jeanette M. Philip.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open from 1 to 4.30 P.M. Wed. and Sat. Walnut and 5th Streets.

FARMER CITY.—Christian Science Society.—First Reader, Thomas H. Warren.—Service: 10.30 A.M.—Old Presbyterian Church.

FREEPORT.—First Church of Christ, Scientist.—First Reader, Miss Silena Gransden.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—220 Stephenson St.
Reading Room, 3 to 5 P.M. Wednesday and Saturday; same address.

GALESBURG.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie M. Dodge.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Church, corner Cedar and South Streets.
Reading Room open daily, 12.30 to 4 P.M., except Sunday and holidays; same address.

GENEVA.—First Church of Christ, Scientist. —First Reader, Mrs. Ada J. Fredenhagen.—Services: 11 A.M.; Wednesday, 8 P.M.—Second Street, between State and James.
Reading Room open Wednesday, 2 to 4 P.M.; same address.

HARVEY. — Christian Science Society. — First Reader, Miss Ella Pollock.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Harvey Land Association Bldg. Reading Room, 2 to 4 P.M. daily; 7.30 to 9 P.M. Mon., Thurs., Sat.; same address.

HAVANA.—Christian Science Society. — First Reader, Miss Auguste Wolters. — Services: 10.30 A.M.; Wednesday, 7.30 P.M. — 301½ Main Street.
Reading Room, Wed. and Sat. 3 to 5 P.M.

HIGHLAND PARK.—First Church of Christ, Scientist.—First Reader, George Dole Forrest.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Hazel Avenue, near St. Johns.
Reading Room, 9 A.M. to 12 M.; 2 to 6 P.M., except Sunday. Second floor, Erskine Bank Bldg., Central and St. Johns Avenues.

HOOPESTON.—First Church of Christ, Scientist.—First Reader, Mrs. Ida O. Sandburg.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Third and Washington Sts.
Reading Room open Wednesday, 2 to 4 P.M.; same address.

JACKSONVILLE.—Second Church of Christ, Scientist. — First Reader, Miss Anna M. Bronson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Huntoon Building, 333 West State Street.
Reading Room, 2.30 to 4.30 P.M.; same place.

JOLIET.—First Church of Christ, Scientist.—First Reader, Horace E. Baldwin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Sherman St. and 2d Ave.
Reading Room open daily, except Sunday, 10 A.M. to 6 P.M.; also Saturday, 7.30 to 9.30 P.M. 511 Joliet National Bank Building.

KANKAKEE.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie L. Lewis.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Public Library Building.
Reading Room, 2 to 5 P.M., except Sunday. Room 5, Powell Building.

KEWANEE.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Bone.—Services 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 7.45 P.M.—Church, 302 S. Main Street.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

LA GRANGE.—First Church of Christ, Scientist.—First Reader, Avery Coonley. — Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 8.15 P.M. — Church Edifice, Catherine Avenue and Cossitt Boulevard.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

LINCOLN.—Christian Science Society.—First Reader, Mrs. Adelcia M. Hart. — Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Corner Broadway and Ottawa Sts.
Reading Room, 2.30 to 4.30 P.M. Tuesday and Friday; same address.

LOCKPORT. — Christian Science Society. — First Reader, Miss Lilian M. Lull Freeman. —Services: 10.30 A.M.; Wednesday, 8 P.M.—Alexander Building, 9th Street.
Reading Room, Wednesday from 2 to 4 P.M.; same address.

MACOMB.—Christian Science Society.—First Reader, William H. Morley. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Lutheran Church.

MAQUON.—Christian Science Society.—First Reader, Mrs. Edna L. Hughs. — Service: 10 A.M.—Residence Mrs. Ann Eliza Housh.

MATTOON.—Christian Science Society.—First Reader, Mrs. Cora Kern Henley.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. — 1801 Broadway.
Reading Room, 2 to 4 P.M.; same address.

MOLINE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice C. Walker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. — Unitarian Church, corner 6th Avenue and 16th Street.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

MONMOUTH.—First Church of Christ, Scientist.—First Reader, Mrs. Myrtle A. Lucas.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—402 S. 1st St.
Reading Room, 2 to 4 P.M. Thursday and Saturday; same address.

MORRIS.—Christian Science Society.—First Reader, Mrs. May C. Osmon.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. — Fraternity Hall, Washington Street.

MORRISON.—First Church of Christ, Scientist. — First Reader, Mrs. Minnie Maxfield Sands. — Services: 10.45 A.M. — Universalist Church; Wed., 7.30 P.M.—In Reading Room.
Reading Room open daily, except Sun. and Wed., 2 to 4 P.M. Over Smith's Bank.

NAPERVILLE. — Christian Science Society. — First Reader, Fred Elbert Mather.—Service: 10.45 A.M.—Second floor, 107 Washington St.

NEWMAN.—First Church of Christ, Scientist. —First Reader, Mrs. Etta McCormick.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Christian Science Chapel.
Reading Room open 2 to 4 P.M., Monday, Wednesday, and Saturday; same address.

OAK PARK.—First Church of Christ, Scientist.—First Reader, Mrs. Katharine Butler. —Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, John and Lake Streets.
Reading Room, 11 A.M. to 1 P.M. and 3 to 5 P.M. Parkside Building, North Boulevard, east of Marion Street.

OAK PARK.—Second Church of Christ, Scientist.—First Reader, William A. Shepard. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Masonic Hall, New Masonic Bldg., Oak Park Ave. and Lake St.
Reading Room, daily, 1 to 5 P.M.; also Wednesday evening, 9 to 9.30. New Masonic Building, Oak Park Avenue and Lake Street.

OTTAWA.—First Church of Christ, Scientist. —First Reader, Mrs. Vera H. Woolbert.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Lafayette Street, next to Reddick Library.
Reading Room open Tuesdays, Thursdays, and Saturdays, from 2.30 to 5 P.M. Chapel, 116 W. Lafayette Street.

PALMYRA.—Christian Science Society.—First Reader, Mrs. Emma F. M. Padget.—Services: 11 A.M.; Wednesday, 7.30 P.M.—First floor, I. O. O. F Building

PANA. — Christian Science Society. — First Reader, Mrs. Ellen A. Marsh. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—205 East 3d Street.
Reading Room, 1 to 4 P.M., Wed. and Sat.

PARK RIDGE AND EDISON PARK. — First Church of Christ, Scientist.—First Reader, Mrs. Carrie L. Mapledoram.—Services: 11.30 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Clark Hall, Park Ridge.
Reading Room, daily, except Sunday, 2 to 4 P.M. Gillick Block, Park Ridge.

PEORIA.—First Church of Christ, Scientist. — First Reader, Edward H. Clarke. — Services: 10.45 A.M.; and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. — Church Edifice, 1001 Hamilton Boulevard.
Reading Room, daily, except Sunday, 9 A.M. to 5 P.M.; Sunday, 2.30 to 5 P.M.; also evenings, except Sunday and Wednesday, 7 to 9. 317-318 New Jefferson Building.

PITTSBOURGH (Fayette Co.).—Christian Science Society. — First Reader, Mrs. Rosa Houston.—Services: 10.30 A.M.; Wed., 7.30 P.M

PITTSFIELD. — Christian Science Society. — First Reader, Mrs. Clara L. Doocy.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, East Washington Street.

POLO. — First Church of Christ, Scientist. — First Reader, Mrs. Annistine Waterbury.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Franklin St.
Reading Room open Wednesday, 2 to 4 P.M.

PRINCETON. — Christian Science Society. — First Reader, Mrs. Zoe Y. Bushey. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.
Reading Room, 2 to 4 P.M. Wednesday and Saturday. 437 S. Main Street.

PROPHETSTOWN. — Christian Science Society.—First Reader, Mrs. Hattie Gostelow. —Service: 10.45 A.M.—G. A. R. Hall.

QUINCY.—First Church of Christ, Scientist. —First Reader, Miss Emilie Worden.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Vermont and 18th Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M., 4th floor, Sterns Building, northwest corner 5th and Hampshire Sts.

ROCKFORD.—First Church of Christ, Scientist.—First Reader, Nelson R. Carveth.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 9.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 515 N. Main Street.
Reading Room, daily, except Sunday and holidays, 12 M. to 5 P.M.; also Saturday evening until 9. 414 Rockford Trust Bldg.

ROCK ISLAND.—First Church of Christ, Scientist.—First Reader Charles Knox Mixter. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 825 23d Street.
Reading Room, 2 to 4 P.M.; same address.

SHAWNEETOWN.—Christian Science Society. —First Reader, Mrs. Eula L. Lowe.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Christian Science Hall.

SHELBYVILLE.—Christian Science Society.—First Reader, Mrs. Clara Lloyd.—Services: 7.30 P.M.; Wed., 7.30 P.M.—Unitarian Church.

SPRINGFIELD.—First Church of Christ, Scientist. — First Reader, Burnett F. Bliss.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Second floor, Unity Building, 5th and Capitol Avenues.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

STERLING.—Christian Science Society.—First Reader, Henry Beucus.—Services: 10.45 A.M.; Wednesday, 8 P.M.—I. O. O. F. Hall.

STREATOR.—Christian Science Society.—First Reader, Miss Nellie M. Whiting.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church of Good Will, Hickory Street.

TAYLORVILLE.—Christian Science Society.—First Reader, Mrs. Anna Retscher.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Anderson Building.
Reading Room open Mon., Wed., and Sat., 2.30 to 5 P.M.; same address.

WAUKEGAN.—First Church of Christ, Scientist. — First Reader, Hugh C. Toelle. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—329 West Street.
Reading Room, 2 to 4 P.M.; same address.

WAUKEGAN.—Second Church of Christ, Scientist.—First Reader, Chauncey J. Guthrie.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—218 N. Genesee Street.
Reading Room, 2 to 4 P.M., Monday, Wednesday, and Saturday; same address.

WHEATON.—First Church of Christ, Scientist. — First Reader, Fred D. Ewell. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Wesley Street, near Main.
Reading Room, Wed. and Sat., 2 to 5 P.M.; also Wed. 7.30 to 7.55 P.M.; same address.

WILMETTE.—First Church of Christ, Scientist.—First Reader, Henry Yost Sutherland. —Services: 10.45 A.M., 7.45 P.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, Central Avenue and 10th Street.
Reading Room open Wednesday, 2 to 4 P.M.; same address.

Indiana.

ALEXANDRIA.—Christian Science Society.—First Reader, Mrs. Minnie D. Plackard.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —I. O. O. F. Building, Room 5.

ANDERSON.—First Church of Christ, Scientist.—First Reader, Mrs. Lillian E. Denny.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. 122 West 8th Street.
Reading Room, 1 to 4 P.M.; same address.

BLOOMINGTON. — First Church of Christ, Scientist.—First Reader, Mrs. Ethel M. Dutton.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—121 South Walnut Street.
Reading Room, 2.30 to 4.30 P.M. Friday; same address.

CLAYPOOL.—Christian Science Society.—First Reader, Miss Lydia Dentzer.—Service: 10.30 A.M.—Residence, M. E. Loehr.

COLUMBIA CITY.—Christian Science Society. —First Reader, Miss Lucy Wilcox.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—German Presbyterian Church, W. Market Street.
Reading Room open Wednesday, 2 to 5 P.M.; same address.

COLUMBUS.—First Church of Christ, Scientist.—First Reader, Roll Vandegrift.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—526 5th Street.
Reading Room, 2 to 4 P.M.; same address.

CONNERSVILLE.—Christian Science Society. —First Reader, Mrs. Laura Lowe Erb.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Third Floor, I. O. O. F. Building.

CRAWFORDSVILLE.—First Church of Christ, Scientist. — First Reader, Mrs. Elizabeth Wilson.—Services: 11 A.M.; Wednesday, 7.45 P.M.—123½ South Green Street.
Reading Room, 3 to 5 P.M. Tuesday and Friday; same address.

ELKHART.—First Church of Christ, Scientist. —First Reader, John B. Moore.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 117 W. Lexington Ave.
Reading Room, 2 to 4 P.M.; same address.

ELWOOD. — Christian Science Society. — First Reader, Mrs. Christie Millikan.—Services: 11 A.M.; Wed., 7.30 P.M.—1419 W. Main Street.

EVANSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Louise T. Fox. —Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 417 Upper 3d Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

FORT WAYNE.—First Church of Christ, Scientist.—First Reader, Thomas E. Ellison.—Services: 10.30 A.M. and 8 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 916 Harrison Street.
Reading Room open daily, except Sunday and holidays, 1 to 5 P.M.; also Saturday evening, 7 to 9. 816-817 Shoaff Building.

FRANKFORT.—First Church of Christ, Scientist.—First Reader, Henry A. Crane.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Room 6, Coulter Block, North Jackson Street.
Reading Room, 1.30 to 5 P.M.; same address.

FRANKLIN.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth D. Alexander.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Axt Building.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

GARY. — Christian Science Society. — First Reader, Mrs. Katherine D. Coles.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—610 Massachusetts Street.
Reading Room, 2 to 5 P.M. Wed. and Sat.

GOSHEN.—First Church of Christ, Scientist.—First Reader, Christian E. Blough.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—Spohn Block.
Reading Room, 2.30 to 5 P.M.; same address.

HAMMOND.—Christian Science Society.—First Reader, Mrs. Jessie B. Taylor.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 2 to 5 P.M.; also 7.30 to 9 Tues. and Fri. evenings. 44 Rimbach Bldg.

HUNTINGTON.—Christian Science Society.—First Reader, Ross K. De Cew.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Corner Warren and Tipton Streets.
Reading Room open Wed., 2 to 4 P.M.

INDIANAPOLIS.—First Church of Christ, Scientist.—First Reader, Clare G. Cameron.—Services: 11 A.M., 8 P.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—Church Edifice, 2011 North Meridian Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Room 15, Lombard Building, 24½ East Washington Street.

INDIANAPOLIS. — Second Church of Christ, Scientist.—First Reader, Clark E. Mallery.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — Masonic Temple, corner Illinois and North Streets.
Reading Room, daily, except Sun. and Wed., 9 A.M. to 9 P.M.; Wed., 9 A.M. to 5 P.M.; Sun., 2 to 5 P.M. 611 Odd Fellow Bldg.

KOKOMO.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Tate Selberling.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—402½ N. Main St.
Reading Room, 2 to 4 P.M. daily, except Sunday; also Monday and Saturday evenings, 7 to 9; same address.

LA FAYETTE.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Rowe Blackburn.—Services: 11 A.M.; Wed., 7.45 P.M.
Reading Room, 2 to 4 P.M. 703 South St.

LA FAYETTE.—Second Church of Christ, Scientist. — First Reader, Mrs. Elizabeth A. Reser.—Services: 11 A.M.; Wednesday, 7.45 P.M.—U. V. L. Hall, 618 Main Street.
Reading Room, 1 to 4 P.M. daily, except Sunday. 523 Columbia Street.

LA PORTE.—First Church of Christ, Scientist.—First Reader, Arthur Clifford Lay.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 1008 Michigan Avenue.
Reading Room, 2 to 5 P.M. daily, except Sundays and holidays; same address.

LOGANSPORT.—First Church of Christ, Scientist.—First Reader, John H. Stephens.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, North and Ninth Streets.
Reading Room, 9.30 A.M. to 12 M.; 1.30 to 4 P.M. Stettiner Building, Broadway, 2d floor.

MARION.—First Church of Christ, Scientist.—First Reader, Mrs. Zoanna Mary Wigger.—Services: 11 A.M.; Wednesday, 8 P.M.—Conservatory of Music, 7th and Washington Sts.
Reading Room, 2 to 5 P.M.; same address.

MICHIGAN CITY.—First Church of Christ, Scientist.—First Reader, Miss Inez L. Campbell. — Services: 11 A.M.; Wednesday, 7.45 P.M.—7th and Cedar Streets.
Reading Room open Monday, Wednesday, and Friday from 1 to 5 P.M.; same address.

MT. VERNON.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie Reister.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Pythian Hall.
Reading Room. 1 to 4 P.M. 331 Upper 2d St.

MUNCIE.—First Church of Christ, Scientist.—First Reader, Greeley Price.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—127 N. Mulberry Street.
Reading Room, 2 to 5 P.M.; same address.

MUNCIE.—Second Church of Christ, Scientist.—First Reader, Mrs. Celia Noland.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—106 W. Washington Street.
Reading Room, 2 to 5 P.M.; same address.

NEW ALBANY.—First Church of Christ, Scientist.—First Reader, Mrs. Evelyn Parker Carr.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Main and Bank Streets.
Reading Room, 2 to 4 P.M.; same address.

NEW CASTLE.—Christian Science Society.—First Reader, Mrs. Blanche Hunt.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Colonial Building, corner 14th and Race Streets.
Reading Room, 2 to 4 P.M.; same address.

NOBLESVILLE.—Christian Science Society.—First Reader, Mrs. Stella W. Haines.—Services: 11 A.M.; Wed., 7.30 P.M.—Hare Block.
Reading Room, 2 to 4 P.M. Tuesday and Saturday; same address.

PERU. — Christian Science Society. — First Reader, Mrs. Elizabeth M. Goodall. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—30 East 5th Street.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

PLYMOUTH. — Christian Science Society. — First Reader, Mrs. Mary C. Browne.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Burkett Hall, N. Michigan Street.

PRINCETON. — Christian Science Society. — First Reader, Mrs. Armitta P. Davidson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—217 W. Emerson Street.

RICHMOND.—First Church of Christ, Scientist.—First Reader, Hezekiah R. Mariatt.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Masonic Temple.
Reading Room, 9.30 A.M. to 12 M.; 2 to 5 P.M. daily, except Sunday. 10 N. Tenth St.

RUSHVILLE.—First Church of Christ, Scientist.—First Reader, Miss Blanche M. Cowing.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—288 Main St.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

SEYMOUR.—Christian Science Society.—First Reader, Meedy Shields Blish.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Third and Chestnut Streets.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

SHELBYVILLE.—First Church of Christ, Scientist. — First Reader, Harry S. Downey. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Room 22, Post-office Block.
Reading Room, Monday, Wednesday, and Friday, 2 to 4 P.M.; same address.

SOUTH BEND.—First Church of Christ, Scientist.—First Reader, John F. Gaylor.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Main and Madison.
Reading Room, 1.30 to 5 P.M., except Sunday, J. M. S. Bldg., Washington and Main Sts.

TERRE HAUTE.—First Church of Christ, Scientist.—First Reader, James Benedict Huntington. — Services: 11 A.M.; Wednesday, 8 P.M.—K. of P. Temple, 8th and Walnut Sts.
Reading Room, daily, except Sunday, 10 A.M. to 5 P.M.; also Saturday evening, 7.30 to 9.30. 303-304 Terre Haute Trust Bldg.

VALPARAISO.—First Church of Christ, Scientist.—First Reader, Miss Gretchen Dickover.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Monroe and Washington Streets.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

VINCENNES. — Christian Science Society. — First Reader, George Albert Swertfager.—Services: 10.45 A.M.; Wednesday, 8 P.M.—221 and 222 La Plante Building.
Reading Room, 2 to 5 P.M.; same address.

WABASH.—First Church of Christ, Scientist. —First Reader, Miss Ertha Aukerman.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Corner Maple and Carroll Streets.
Reading Room open Tuesday, Thursday, and Saturday, 3 to 5 P.M.; same address.

WARSAW.—First Church of Christ, Scientist. —First Reader, Frank Adolph Hukes.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open 3 to 5 P.M. Mon., Wed., and Fri. Main and Detroit Sts.

Iowa.

AKRON. — Christian Science Society. — First Reader, Mrs. Sarah A. Bly. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel.

ALBIA. — Christian Science Society. — First Reader, Mrs. Lillian Oswald.—Services: 11 A.M.; Wednesday, 8 P.M.—Yeoman Hall, East side of Square.

ALTON. — Christian Science Society. — First Reader, Mrs. Clara C. Bowers. — Service: 11 A.M.

AMES. — Christian Science Society. — First Reader, Ward M. Jones.—Service: 10.45 A.M. —Smith Hall.
Reading Room open 2 to 5 P.M. Monday and Wednesday. 515 Sixth Street.

ANAMOSA.—Christian Science Society.—First Reader, Miss Rena Hubbell.—Services: 11 A.M.; Wednesday, 7.45 P.M.—109 Booth St.

ANITA.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Ann Blattuer.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room, 2 to 5 P.M. Wednesday. 2d floor, Campbell Building, Main Street.

BELLE PLAINE.—Christian Science Society.—First Reader, Miss Leona Wilcoxon.—Services: 11 A.M.; Wed., 7.30 P.M.—624 8th Av., S.

BLOOMFIELD.—Christian Science Society.—First Reader, Mrs. Mary Whybrow.—Service: 11 A.M.—Residence of Mrs. Whybrow.

BURLINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Emma N. Minton.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Building, 513 North 3d Street.
Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address.

CEDAR RAPIDS.—First Church of Christ, Scientist. — First Reader, Lucian T. Wilcox.—Services: 11 A.M.; Sunday School, 9.45 A.M. —Majestic Theater; Wednesday, 8 P.M.—Universalist Church, 3d Ave. and 6th St., E.
Reading Room, 10 A.M. to 5 P.M. 706-7 Security Savings Bank Building.

CHARLES CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Almyra Dodd.—Services: 11 A.M., The Gem Theatre; Wed., 7.30 P.M.—Over Commercial National Bank
Reading Room open Tuesday, 2 to 4 P.M. Over Commercial National Bank.

CLEAR LAKE.—Christian Science Society.—First Reader, Mrs. Mary Lillian Jones.—Services: 11 A.M.; Wed., 8 P.M.—Woodstock Blg.

CLINTON.—First Church of Christ, Scientist. —First Reader, Mrs. Margaret D. Rixon.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—312 Third Ave.
Reading Room, 2 to 4 P.M.; same address.

COUNCIL BLUFFS.—First Church of Christ, Scientist.—First Reader, James Baldwin.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Masonic Temple, Broadway and 4th Streets.
Reading Room open daily, except Sunday, 11.30 A.M. to 4.30 P.M.; same address.

CRESTON.—First Church of Christ, Scientist. —First Reader, Gilbert Judson Ferguson.—Services: 11 A.M.; Wednesday, 8 P.M.—503 W. Adams Street.
Reading Room open Wednesday and Saturday, 2 to 4 P.M.; same address.

DAVENPORT.—First Church of Christ, Scientist.—First Reader, Paul A. Aepli.—Services: 2.30 P.M.; Sunday School, 3.30 P.M.; Wednesday, 7.45 P.M.—Unity Hall, 10th and Perry Streets.
Reading Room open daily, except Sunday and holidays, 11.30 A.M. to 4.30 P.M. Rooms 33 and 34 Masonic Temple.

DENISON.—First Church of Christ, Scientist. —First Reader, John William Miller, Jr.—Services: 10.30 A.M.; Wed., 8 P.M.—Church.
Reading Room, 2 to 4 P.M.; same address.

DES MOINES.—First Church of Christ, Scientist.—First Reader, Harvey L. Denny.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church, 927-29 8th St.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 711-713 Citizens National Bank Building, 6th and Walnut Streets.

DOUDS. — Christian Science Society. — First Reader, William W. Jackson.—Service: 10.30 A.M.—Residence W. W. Jackson.

DUBUQUE.—First Church of Christ, Scientist.—First Reader, Francis W. Robinson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Ninth and Bluff Streets.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M. Bank and Insurance Building, Room 7A. (7th floor).

ESTHERVILLE.—First Church of Christ, Scientist.—First Reader, Raymond H. Wickersham.—Services: 10.45 A.M.; Wed., 7.30 P.M.
Reading Room, 8 to 5 P.M. Wed. and Sat. Church Edifice, Des Moines and 7th Streets.

EXIRA.—First Church of Christ, Scientist.—First Reader, Isaac Statzell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—C. S. Hall.
Reading Room open Wed., 1 to 4 P.M.

FAIRFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Louise Moorhead.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Agassiz Room, City Library.
Reading Room, 2.30 to 4.30 P.M., Wednesday and Saturday. Over Fairfield National Bank.

FORT DODGE.—First Church of Christ, Scientist.—First Reader, Bernard M. Joy.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 1st Avenue, N., and 12th Street.
Reading Room open 12 M. to 4 P.M., except Sunday. Room, 615, sixth floor, first National Bank Building.

FORT MADISON.—Christian Science Society.—First Reader, Mrs. Sarah J. Waite.—Service: 10.45 A.M.—809 Front Street.
Reading Room, 2 to 4 P.M., Tuesday, Thursday, and Saturday; same address.

GRINNELL.—Christian Science Society.—First Reader, Mrs. Mary H. Gray.—Services: 11 A.M.; Wed., 7.30 P.M.—Stewart Library.

HAMPTON.—Christian Science Society.—First Reader, Mrs. Etta L. Cummings.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Schlesinger Blg.
Reading Room open Wednesday, 2 to 5 P.M.; same address.

HARTLEY.—Christian Science Society.—First Reader, Mrs. Esther T. Miller.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Messer Bldg.

HOPKINTON. — Christian Science Society. — First Reader, Mrs. Jessie F. Mason. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—Res. Mrs. A. L. Martin.

HUMBOLDT.—First Church of Christ, Scientist.—First Reader, Alexander McLaughlin.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

INDEPENDENCE. — First Church of Christ, Scientist.—First Reader, Mrs. Florence A. Barnes.—Services: 10.30 A.M.; Wed., 7.45 P.M.
Reading Room, 2 to 4 P.M. Saturday.

IOWA CITY.—First Church of Christ, Scientist.—First Reader, Miss Katherine Close.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Koza Block, 220½ College Street.
Reading Room, 2 to 4 P.M.; same address.

KEOKUK.—First Church of Christ, Scientist.—First Reader, Miss Sadie Marion Becker.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—728 Main St.
Reading Room open 2.30 to 4.30 P.M.; Tues., Thurs., and Fri.; same address.

LAKE MILLS.—Christian Science Society.—First Reader, Andrew B. Peterson.—Services: 11 A.M.; Wednesday, 7.30 P.M.

LE MARS.—First Church of Christ, Scientist.—First Reader, Mrs. Lillian M. Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Columbia Hall.
Reading Room open from 3 to 5 P.M. Wednesday. 412 N. Main Street.

LIME SPRINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha L. Roberts.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—Opera House Block.
Reading Room, 2 to 4 P.M. Wed. and Sat.

MANCHESTER.—Christian Science Society.—First Reader, Mrs. Elizabeth Hoag Barr.—Service: 10.30 A.M.—Carnegie Library.

MAQUOKETA.—Christian Science Society.—First Reader, Mrs. Elizabeth Marlowe.—Services: 11 A.M.; Wed., 7.30 P.M.—Rice Bldg.
Reading Room, 2 to 4 P.M. Mon., Tues., Wed.

MARION. — Christian Science Society. — First Reader, Miss Bernice Clarissa Toms.—Service: 10.45 A.M.; Sunday School, 12 M.—Wilson Blg.

MARSHALLTOWN.—First Church of Christ, Scientist. — First Reader, Eli P. Gale. — Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Building, Main and 5th Streets.
Reading Room, daily, except Sunday and holidays, 2 to 4.30 P.M. 400 Masonic Temple.

MASON CITY.—First Church of Christ, Scientist.—First Reader, Miss Mary A. Fulton.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 2 to 5 P.M. 119 W. 8th St.

McGREGOR.—First Church of Christ, Scientist.—First Reader, Mrs. Stella Williams.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barron Block.
Reading Room, Wed. 2 to 5 P.M.; same pl.

MITCHELL.—Christian Science Society.—First Reader, Mrs. Emma A. Drake.—Service: 10.30 A.M.—G. A. R. Hall.

MT. PLEASANT.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha E. Dugdale.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—C. S. Chapel, North Jefferson Street.
Reading Room open 2 to 4 P.M. Wednesday. Chapel.

MUSCATINE.—First Church of Christ, Scientist. — First Reader, John A. Storts. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—6th and Walnut Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

OELWEIN.—Christian Science Society.—First Reader, Mrs. Eugenia Parmenter Hill.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel, 3d Avenue and 2d Street, East.

OSAGE. — Christian Science Society. — First Reader, Mrs. Nannie Fenholt.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—W. R. C. Hall.

OSKALOOSA.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen S. White.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 218-220 High Avenue, East.
Reading Room open Wednesday and Saturday from 3 to 5 P.M.; same address.

OTTUMWA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary McCrary.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 4th and Market Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

RED OAK.—Christian Science Society.—First Reader, Miss Sarah Palmer.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall.

ROCK VALLEY.—First Church of Christ, Scientist.—First Reader, William Emmerson De Voe.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, Wed., 2 to 4 P.M. Church.

SABULA. — Christian Science Society. — First Reader, Mrs. Martha Day. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Building, Bank and Water Streets.

SHELDON.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine Smith.—Services: 11 A.M.; Wed., 7.45 P.M.—Church, 422 9th St.
Reading Room, 2 to 4 P.M.; same address.

SHENANDOAH.—Christian Science Society.—First Reader, Mrs. Emily Oliver Andrews.—Service: 10.30 A.M.—Universalist Church.

SIOUX CITY.—First Church of Christ, Scientist.—First Reader, Miss Adah M. Jandt.—Services: 10.40 A.M.; Wednesday, 7.40 P.M.—10th and Jones Streets.
Reading Room, 9 A.M. to 4 P.M. 212 Farmers Loan and Trust Bldg., 526 4th St.

TIPTON. — Christian Science Society. — First Reader, Mrs. Elizabeth Ellen McBurney.—Service: 10.45 A.M.—Res. W. B. McBurney.

TOLEDO. — Christian Science Society. — First Reader, Miss Gretchen Stiger.—Services: 11 A.M.; Wednesday, 7.30 P.M.—16 Stiger Bldg.

VILLISCA.—Christian Science Society.—First Reader, Mrs. Zona Berg.—Services: 11 A.M.; Wednesday, 8 P.M.—Boise Building.

WASHINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Leanna E. McCall.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner S. Iowa and Jefferson Streets.
Reading Room, 2.30 to 4.30 P.M. Mon., Wed., Sat. Northwest corner of Square.

WATERLOO.—First Church of Christ, Scientist. — First Reader, Benjamin Coale. — Services: 10.45 A.M.; Wednesday, 8 P.M.—421 Jefferson Street.
Reading Room, 2 to 5 P.M., also Saturday evening, 7.30 to 9. Room 503, Marsh-Place Bldg.

WEBSTER CITY. — First Church of Christ, Scientist.—First Reader, Mrs. Alice Soule.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel.
Reading Room, 2.30 to 4.30 P.M. daily.

Kansas.

ABILENE.—Christian Science Society.—First Reader, Miss Nellie S. Mitchner. — Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 5 P.M., except Sunday. Corner 3d and Cedar Streets.

ARKANSAS CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Susan Ames Deering.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Central Avenue and Second Street.
Reading Room, 2 to 5 P.M. Tuesday and Thursday; same address.

ATCHISON.—First Church of Christ, Scientist.—First Reader, Achilles P. Cochran.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 9th and Santa Fe.
Reading Room open daily, 10 A.M. to 4 P.M.; also Thurs. and Sat. 7 to 9 P.M. Public Library Bldg., cor. 5th St. and Kansas Ave.

BELOIT.—First Church of Christ, Scientist.—First Reader, Philip G. Chubbic.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 3d and Hersey Avenues.
Reading Room, 2 to 5 P.M. Wednesday; same address.

BURLINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Irene I. Filkins.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 5 P.M. Church.

CALDWELL. — Christian Science Society. — First Reader, Mrs. Maggie Titsworth.—Service: 11 A.M. -Over Stock Exchange Bank.

CHANUTE. — First Church of Christ, Scientist.—First Reader, Mrs. Mary B. Fritz.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Corner N. Forest Avenue and Elm Street.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

CHANUTE.—Christian Science Society.—First Reader, Miss Grace Bartlett.—Services: 11 A.M.; Wednesday, 8 P.M.—5 E. Elm Street.
Reading Room, 1 to 5 P.M.; same address.

CHERRYVALE.—Christian Science Society.—First Reader, Mrs. Minna M. Foval.—Services: 11 A.M.; Wed., 8 P.M.—116½ N. Neosho St.
Reading Room open Tuesday and Friday, 2.30 to 5 P.M.; same address.

CHETOPA.—Christian Science Society.—First Reader, Mrs. Annie M. Kniberg.—Services: 11 A.M.; Wed., 8 P.M.—Elm and Sixth Sts.

COFFEYVILLE.—Christian Science Society.—First Reader, Isaac H. Patton.—Services: 11 A.M.; Wednesday, 8 P.M.—113½ W. 9th St.
Reading Room, 2 to 5 P.M.; same address.

COUNCIL GROVE.—Christian Science Society.—First Reader, Mrs. Mary W. Broderson.—Services: 11 A.M.; Wednesday, 8 P.M.—Over Leader Dry Goods Store.

DODGE CITY.—Christian Science Society.—First Reader, Adelbert Smith Harris.—Service: 11 A.M.—I. O. O. F. Hall.

EMPORIA.—First Church of Christ, Scientist.—First Reader, Mrs. Etta B. Richards.—Services: 11 A.M.; Wednesday, 8 P.M.—Holderman Block, West Sixth Street.
Reading Room, 2 to 4.30 P.M.; same address.

EUREKA.—Christian Science Society.—First Reader, Mrs. Hasel Gregg Hamson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Christian Science Hall.
Reading Room, 2.30 to 5 P.M.; same address.

FORT SCOTT.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie R. Kennedy.—Services: 11 A.M.; Wednesday, 8 P.M.—G. A. R. Hall.
Reading Room, 2 to 5 P.M. daily, except Sunday. Moore Building, 15 S. Main Street.

GALENA.—First Church of Christ, Scientist.—First Reader, Mrs. Oro M. Braun.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—1102 Short Street.
Reading Room, 2 to 4 P.M.; same address.

GIRARD.—First Church of Christ, Scientist.—First Reader, Miss Mary Z. Buesch.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Ozark Avenue and St. John Street.
Reading Room open Wed. 2 to 5 P.M.

HOLTON. — Christian Science Society. — First Reader, Mrs. Laura A. Kuhn.—Service: 11 A.M.—Room 4, Linscott Building.

HORTON.—First Church of Christ, Scientist.—First Reader, Miss Sarah Jane Evans.—Services: 11 A.M.; Wed., 8 P.M.—Chapel.
Reading Room open Wednesday from 2.30 to 4.30 P.M. Chapel, Francis and Main Sts.

HUMBOLDT. — Christian Science Society. — First Reader, Alfred E. Currey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—10 North 9th Street.
Reading Room, 2 to 4 P.M.; same address.

HUTCHINSON.—First Church of Christ, Scientist.—First Reader, Mrs. Nora L. Puterbaugh.—Services: 11 A.M.; Wednesday, 8 P.M.- Century Hall, First and Main Sts.
Reading Room, 2 to 5 P.M., except Sunday. 29 McCurdy Bldg., Sherman and Main Sts.

INDEPENDENCE. — First Church of Christ, Scientist. — First Reader, Mrs. Ora Aleen Ross.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, corner Main and 11th Sts.
Reading Room open daily, except Sunday, 2 to 5 P.M. Kress Building.

IOLA.—First Church of Christ, Scientist.—First Reader, Mrs. Ella B. Pepper.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—East and Sycamore Sts.
Reading Room. 2 to 4 P.M.; same address.

JUNCTION CITY. — First Church of Christ, Scientist.—First Reader, George H. Tangeman. — Services: 11 A.M.; Wednesday, 8 P.M.—5th and Jefferson Streets.
Reading Room open daily, 2 to 4 P.M.

KANSAS CITY.—First Church of Christ, Scientist. — First Reader, Miss Mary F. B. Harman.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M. and 11 A.M.; Wed., 8 P.M.—Fraternity Hall, 747-749 Minnesota Av.
Reading Room, 10 A.M. to 5 P.M. 252-254 Wahlenmaier Bldg., 8th St. and Minn. Ave.

LAWRENCE.—First Church of Christ, Scientist.—First Reader, Henry B. Ober. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Building, corner Massachusetts and Lee Streets.
Reading Room open daily, 3 to 5 P.M.

LEAVENWORTH. — First Church of Christ, Scientist.—First Reader, John G. Carpenter.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th and Spruce Streets.
Reading Room open daily, except Sunday, 2 to 5 P.M. Room 6, Times Building.

LE ROY.—First Church of Christ, Scientist.—First Reader, Miss Rhoda Ann Lankton.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice.
Reading Room, 2 to 5 P.M. Wednesday; same address.

MANHATTAN.—First Church of Christ, Scientist. — First Reader, Mrs. Lillian M. Greene. — Services: 10.30 A.M., 7.30 P.M.; Sunday School, 11.40 A.M.; Wed., 8 P.M.—German Church, Poyntz Ave. and 8th St.
Reading Room, 2 to 4 P.M.; State Bank Bldg.

MARYSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy E. Chaffee.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 1 to 5 P.M. White Bldg.

McPHERSON. — Christian Science Society.—First Reader, Miss Ada M. Caudle.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Elm and Elizabeth Streets.

NEODESHA.—First Church of Christ, Scientist.—First Reader, William J. Rath.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Hale Building, 4th Street.
Reading Room, 2 to 5 P.M.; same address.

NEWTON.—Christian Science Society.—First Reader, Mrs. Louisa E. Roehrig.—Services: 11 A.M.; Wednesday, 8 P.M. — Southeast corner room, Masonic Building.

OLATHE. — Christian Science Society. — First Reader, Mrs. Eunice M. French.—Service: 11 A.M.—203 South Walnut Street.

OSWEGO.—Christian Science Society.—First Reader, Mrs. Bertha W. Tiffany.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.

OTTAWA.—Christian Science Society.—First Reader, Miss Claire Estabrook.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2.30 to 4.30 P.M. 401 Main St.

PARSONS.—First Church of Christ, Scientist.—First Reader, Miss Maggie Leonora Pollard.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 1519 Broadway Avenue.
Reading Room open daily, except Sunday, 2 to 5 P.M. Suite 321, White Bldg., Main St.

PITTSBURG. — First Church of Christ, Scientist.—First Reader, Anderson L. Scott.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, northwest corner Euclid Avenue and Walnut Street.
Reading Room, 10 A.M. to 5 P.M. 409 Commerce Bldg., corner 4th and Broadway.

RILEY. — Christian Science Society. — First Reader, Mrs. Emma Sumners.—Services: 11 A.M.; Wednesday, 2 P.M.—C. S. Chapel.

SALINA.—First Church of Christ, Scientist.—First Reader, Miss Amy Alice Mitchell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—8th and Mulberry Sts.
Reading Room open from 2.30 to 4.30 P.M., except Sunday; same address.

SENECA.—First Church of Christ, Scientist.—First Reader, David R. Thompson.—Services: 11 A.M.; Wednesday, 8 P.M.—Church.
Reading Room, daily, except Sunday, 2 to 4 P.M. Marvin Building, Main Street.

TOPEKA.—First Church of Christ, Scientist.—First Reader, Harry L. Rhodes.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — Church Edifice, Huntoon and Polk Streets.
Reading Room open daily, except Sunday and holidays, 2 to 5 P.M.; same address.

TOPEKA. — Second Church of Christ, Scientist.—First Reader, Mrs. Jennie Ream Jones.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 600 Harrison Street.
Reading Room, 1.30 to 5 P.M., except Sundays and holidays. Rooms 601-2 Mills Bldg.

WATERVILLE.—Christian Science Society.—First Reader, Mrs. L. Ella Preston. — Service: 11 A.M.—Edwards Hall.

WELLINGTON.—First Church of Christ, Scientist.—First Reader, Martin Cary Burton.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Building, 7th Street and Jefferson Avenue.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

WICHITA.—First Church of Christ, Scientist.—First Reader, Mrs. Adela M. McCune.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Philharmony Hall, 207 N. Lawrence Avenue. Sunday School, 11 A.M., corner Lawrence Avenue and Second Street.
Reading Room daily, except Sunday, 9 A.M. to 5 P.M.; also Wednesday until 7.30 P.M.; Saturday until 9 P.M. Suite 608, Caldwell-Murdock Bldg., 111-113 E. Douglas Ave.

WINFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Lizzie Kinne Greer.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner 11th Avenue and Millington Street.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

YATES CENTER.—First Church of Christ, Scientist.—First Reader, John B. Dobyns.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Wednesday, 2 to 5 P.M.

Kentucky.

ASHLAND.—Christian Science Society.—First Reader, James B. Wilhoit.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Haskell Building.
Reading Room, 2 to 4 and 7 to 9 P.M.; same address.

CATLETTSBURG.—Christian Science Society.—First Reader, Mrs. Harriet Park. — Services: 10.30 A.M.; Wednesday, 7 P.M.—Kentucky National Bank Building.
Reading Room, 1 to 4 P.M.; same address.

FRANKFORT. — Christian Science Society. — First Reader, Mrs. Lyda H. Sandifer.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 3d and Shelby Streets.

HENDERSON. — Christian Science Society. — First Reader, Miss Elizabeth Ward.—Services: 11 A.M.; Wed., 7.45 P.M.—9 Main St.
Reading Room, 4 to 6 P.M. Tuesday and Thursday; same address.

LEXINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth F. Breen.—Services: 11 A.M.; Wednesday, 7.30 P.M.—208 West Second Street.
Reading Room open 10 A.M. to 12 M. and 2 to 4 P.M., except Sunday; same address.

LOUISVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Jane M. Russell.—Services: 11 AM., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Third St., between Oak and St. Catherine.
Reading Room, daily, except Sun. and holidays, 10 A.M. to 5 P.M. 620 Paul Jones Bldg.

OWENSBORO.—Christian Science Society.—First Reader, Mrs. Susie F. Morrison.—Services: 11 A.M.; Wed., 7.30 P.M.—324½ St.Ann.
Reading Room, 2.30 to 5 P.M.; same address.

PADUCAH.—Christian Science Society.—First Reader, Charles Williams.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Hall in Three Links Building, 5th Street and Kentucky Avenue.
Reading Room, 10 A.M. to 1 P.M.; same pl.

RICHMOND. — Christian Science Society. — First Reader, Mrs. Sallie J. Ward. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—136 Second Street.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Friday; same address.

WINCHESTER.—First Church of Christ, Scientist.—First Reader, Mrs. Pattie C. Jett.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—I. O. O. F. Building.
Reading Room, 1 to 3 P.M. Monday, Wednesday, and Friday; same address.

Louisiana.

LAKE CHARLES.—First Church of Christ, Scientist.—First Reader, Lilburn L. Cheatham.—Services: 11 A.M.; Wed., 8 P.M.—325 Broad St.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

MONROE. — Christian Science Society. — First Reader, Mrs. Laura M. Faulk.—Services: 11 A.M.; Wednesday, 8 P.M.—Opera House.
Reading Room, 3 to 5 P.M., Tuesday and Friday; same address.

NEW ORLEANS.—First Church of Christ, Scientist.—First Reader, Miss Catherine Megget.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Coliseum and Melpomene Streets.
Reading Room, 10 A.M. to 5 P.M., except Sunday. 1317-8 Whitney Central Bank Bldg.

NEW ORLEANS. — Christian Science Society. —First Reader, Mrs. Lulu Burdeau Espy.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 8 P.M.—Room 622, Audubon Building.
Reading Room, 10 A.M. to 5 P.M.; same pl.

SHREVEPORT.—First Church of Christ, Scientist.—First Reader, John Rutherford Land.—Services: 11 A.M.; Wednesday, 8 P.M.—Second floor Caddo Club Building, Milan and Marshall Streets.
Reading Room, 2.30 to 5 P.M.; same address.

Maine.

AUBURN.—First Church of Christ, Scientist.—First Reader, Almon H. Sweetser.—Services: 10.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall, 100 Pleasant Street.
Reading Room open from 1 to 4 P.M. Room 5, Journal Block, Lewiston.

AUGUSTA.—Christian Science Society.—First Reader, Mrs. Mary Emma Ellis.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 7.45 P.M.—C. S. Hall, 223 Water Street.
Reading Room, 3 to 5 P.M.; same address.

BANGOR.—First Church of Christ, Scientist.—First Reader, George C. Eames.—Services: 10.30 A.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—C. S. Hall, 47 Columbia Street.
Reading Room open daily, except Sundays and holidays, 2 to 5 P.M.; same address.

BATH.—First Church of Christ, Scientist.—First Reader, Mrs. Lottie D. Gilman.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Y. M. C. A. Building, Summer Street.
Reading Room, 2 to 4, P.M., except Monday and Friday; same address.

BELFAST.—Christian Science Society.—First Reader, Mrs. Anna P. Whitten.—Services: 11 A.M.; Wednesday, 7.30 P.M.—127 Main St.

BRUNSWICK. — Christian Science Society. — First Reader, Mrs. Alice W. Richardson.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Maine and Pleasant Streets.
Reading Room, 2 to 5 P.M. Wednesday; same address.

CALAIS.—First Church of Christ, Scientist.—First Reader, Mrs. Ella M. Haycock.—Services: 10.30 A.M.; Wed., 7 P.M.—McAllister Block, opposite St. Croix Exchange.
Reading Room open daily, 2 to 4 P.M.

CAMDEN.—First Church of Christ, Scientist.—First Reader, Mrs. Florance Curtis.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Central Street.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

DOVER AND FOXCROFT.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Fogler Cushing.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Church Edifice, Lincoln Street.
Reading Room open daily, except Sundays and holidays, 2.30 to 4.30 P.M.; same address.

GARDINER.—First Church of Christ, Scientist.—First Reader, Mrs. Edith Lunt Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Church Edifice, 17-19 Lincoln Avenue.
Reading Room, 2 to 4 P.M. Monday, Wednesday, Saturday; same address.

KENNEBUNK. — Christian Science Society. — First Reader, Miss Florence Jane Ovens.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Summer St., near Boston & Maine Station.
Reading Room, Saturday, 2.30 to 4.30 P.M.

LEWISTON.—See Auburn.

LIVERMORE FALLS. — Christian Science Society.—First Reader, Carroll L. Pomeroy.—Service: 10.30 A.M.—I. O. O. F. Block.

NORWAY.—Christian Science Society.—First Reader, Mrs. Helen M. Hickford Briggs.—Service: 11 A.M.—I. O. O. F. Hall.

PORTLAND.—First Church of Christ, Scientist.—First Reader, George W. Foster—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 61 Neal Street.
Reading Room open daily, except Sundays and legal holidays, 10 A.M. to 1 P.M., 2 to 5 P.M. 502 Baxter Block, 562 Congress St.

ROCKLAND.—First Church of Christ, Scientist.—First Reader, Fred S. Libby.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Cedar and Brewster Streets.
Reading Room, 2 to 5 P.M. Thorndike and Hix Building, School Street.

SANFORD.—Christian Science Society.—First Reader, Miss Bertha E. Perkins.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Hanson and Witham Block, corner Washington and Mechanic Streets.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

SKOWHEGAN.—Christian Science Society.—First Reader, Mrs. Nellie Wade Flynt.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.

VINALHAVEN.—First Church of Christ, Scientist.—First Reader, Frederick A. Grindle.—Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Main Street.
Reading Room, 2 to 4 P.M. Tuesday and Thursday; same address.

WATERVILLE.—Christian Science Society.—First Reader, Miss M. Fannie Whitney.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Savings Bank Building.
Reading Room, 2 to 5 P.M.; same address.

WILTON.—Christian Science Society.—First Reader, Miss Jennie A. Tucker.—Service: 10.45 A.M.—Residence R. B. Knapp.

Maryland.

BALTIMORE.—First Church of Christ, Scientist.—First Reader, Walter S. Cross.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—I. O. H. Hall, Cathedral and Preston Streets; Sunday School, 11 A.M. in the Chapel, Mt. Royal Plaza.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also 8 to 10 P.M., except Sun. and Wed. Chapel, Mt. Royal Plaza, opposite Mt. Royal Station B. & O. R. R. and three squares from Penn. R. R. Station.

BALTIMORE.—Second Church of Christ, Scientist.—First Reader, Frank W. Kroh.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Mount Royal Ave. and St. Paul St.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Fourth floor, Macht Building, 11 East Fayette Street.

CUMBERLAND.—Christian Science Society.—First Reader, Miss Clara B. Sonneborn.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—7 South Centre Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

HAGERSTOWN.—Christian Science Society.—First Reader, Miss Mary L. Miller.—Services: 11 A.M.; Wed., 8 P.M.—First National Bank.
Reading Room, 2.30 to 5 P.M. Wed. and Fri.

SANDY SPRING.—Christian Science Society.—First Reader, Samuel S. Bond.—Service: 8.45 P.M.—Residence C. E. Bond.

Massachusetts.

AMESBURY.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. McAyeal.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Auditorium Free Baptist Church, Spring St.
Reading Room, 3 to 5 P.M.; same address.

ATHOL.—First Church of Christ, Scientist.—First Reader, Mrs. Etta M. Gorton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—K. of P. Hall, 456 Main Street.
Reading Room, 3 to 5 P.M. 387 Main St.

BOSTON.—The First Church of Christ, Scientist.—First Reader, John C. Lathrop.—Services: 10.45 A.M., 7.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—In the New Church Edifice, Norway, Falmouth, and St. Paul Streets.
READING ROOMS.
BERKELEY BUILDING (Suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 A.M. to 9 P.M., and on Wednesday from 9 A.M. to 5 P.M.
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Reading Room open daily, 2 to 4 P.M., also Tuesday and Friday evenings, 7.30 to 9; same address.

BUZZARDS BAY.—Christian Science Society.—First Reader, ——— ——— Services: 11.15 A.M.; Sunday School, 11.15 A.M.; Wednesday, 7.15 P.M.—Franklin Hall.
Reading Room, 2.30 to 5 P.M. Wednesday; same address.

CAMBRIDGE.—First Church of Christ, Scientist.—First Reader, G. Leonard McNeill.—Services and Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Brattle Hall, 40 Brattle Street, off Harvard Square.
Reading Room open daily, except Sundays and holidays, 12 M. to 6 P.M.; also Monday and Saturday evenings, 7.30 to 9. 11 Dunster Street, Harvard Square.

CHELSEA.—First Church of Christ, Scientist.—First Reader, Richard Leon Rice.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Reynolds Avenue.
Reading Room, 3 to 5 P.M. daily, except Saturdays, Sundays, and holidays; same place.

CLINTON.—Christian Science Society.—First Reader, Mrs. Hattie M. Field.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Music Hall.

CONCORD.—First Church of Christ, Scientist.—First Reader, I. Pierce Sewell.—Services: 10.30 A.M. Sunday School, 10.30 A.M.; Wed., 7.30 P.M.—Insurance Hall, Monument Sq.
Reading Room, 2.30 to 5.30 P.M., except Sundays and holidays: same address.

COTUIT.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen L. Coleman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room, open Friday, 2 to 5 and 7 to 9 P.M.; same address.

FALL RIVER.—First Church of Christ, Scientist.—First Reader, Joshua F. Packard.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Rock and Pine Streets.
Reading Room, 3 to 5 P.M. 335 Pine St.

FITCHBURG.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie Mae Stevens.—Services: 10.40 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Wallace Hall, 387 Main St.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Tuesday, 7.30 to 9 P.M. Room 15, Park Building, 117 Main Street.

FRANKLIN.—Christian Science Society.—First Reader, Mrs. Aletha Tella Johnson.—Service: 10.45 A.M.—Depot Street.

GLOUCESTER.—First Church of Christ, Scientist.—First Reader, Mrs. Lelia F. French.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—C. A. S. and L. A. Building.
Reading Room open 2 to 4 P.M.; same place.

GLOUCESTER.—Second Church of Christ, Scientist.—First Reader, Miss Allison P. Douglass.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Bradford Building, 200 Main Street.
Reading Room, 2 to 4 P.M.; same address.

GREENFIELD.—Christian Science Society.—First Reader, Mrs. Lillian F. Aiken. — Services: 10.30 A.M.; Wed., 7.45 P.M.—Washburn Library Building, Main and Franklin Sts.
Reading Room, 3 to 5 P.M.; same address.

HAVERHILL.—First Church of Christ, Scientist.—First Reader, Mrs. Ella F. Patch.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—6 Pleasant Street.
Reading Room, 2.30 to 4.30 P.M. daily; also Mon. and Fri. 7.30 to 9 P.M.; same address.

HAVERHILL.—Second Church of Christ, Scientist.—First Reader, Mrs. Lottie W. S. Tarbox.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M. — The Bartlett, 59 Main Street.
Reading Room, 2.30 to 4.30 P.M., except Sundays and holidays; same address.

HYDE PARK.—First Church of Christ, Scientist.—First Reader, Wilfred Carter. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Waverly Building, 53 West River Street.
Reading Room, Wed. and Sat. 3 to 5 P.M., also each evening, except Sun. and legal holidays, 7.30 to 9; same address.

LAWRENCE.—First Church of Christ, Scientist.—First Reader, Ernest W. McAllister.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Green Street.
Reading Room open daily, except Sunday, 2.30 to 5 P.M.; also Saturday evening, 7.30 to 9. Room 402, Bay State Building, Essex St.

LEXINGTON.—First Church of Christ, Scientist.—First Reader, Abbott Leach.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, Forest Street, foot of Muzzey.
Reading Room open daily, except Sunday and holidays, 2.30 to 5.30 P.M. Bank Building, Massachusetts Avenue.

LOWELL.—First Church of Christ, Scientist.—First Reader, Albert R. Honig. — Services: 10.45 A.M.; Sunday School, 12 M.; Colonial Hall, Pollard Building, Palmer St.; Wed., 7.45 P.M.—Middlesex Hall, same Bldg.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Monday and Saturday evenings, 7 to 9. Room 4, Pollard Building.

LYNN.—First Church of Christ, Scientist.—First Reader, Frank Lyman Arey.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Women's Club House, corner Nahant and Broad Streets.
Reading Room, daily, except Sundays and holidays, 11.30 A.M. to 5 P.M., Saturday until 9 P.M. and Monday evening from 7.30 to 9. Room 2, Wolcott Building, Munroe and Market Streets.

MALDEN.—First Church of Christ, Scientist.—First Reader, Louis R. Müller.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M.—Reception Hall, Auditorium Building, Pleasant Street.
Reading Room, daily, except Sun., Wed., and holidays, 2.30 to 5 P.M. and 7.30 to 9 P.M.; Wed., 2.30 to 5 P.M. 527 Main St.

MARLBORO.—First Church of Christ, Scientist.—First Reader, George A. Stacy.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—G. A. R. Hall.
Reading Room open daily, except Sunday, 2.30 to 5 P.M. Room 10, Corey Building.

MIDDLEBORO.—Christian Science Society.—First Reader, Miss Grace G. Pierce.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Room 2, Briggs Blk.

NEEDHAM.—First Church of Christ, Scientist.—First Reader, Henry A. T. Dow.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Christian Science Hall.
Reading Room, 3 to 5 P.M., except Sun.; also 7 to 9 P.M. Sat. Great Plain Avenue.

NEW BEDFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy A. Snow.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Vesta Hall, 16 N. 6th Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Saturday evening, 7.30 to 9. Cushing Building, 36 Pleasant Street.

NEWBURYPORT. — First Church of Christ, Scientist. — First Reader, Henry Francis Whittier. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Chase and Lunt Block, Pleasant Street.
Reading Room, 2 to 4 P.M.; same address.

NORTH ADAMS.—First Church of Christ, Scientist. — First Reader, Miss Josephine E. Fuller.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Christian Science Chapel, 45 Chestnut Street.
Reading Room open Wednesday and Saturday, 2.30 to 4.30 P.M.; same address.

NORTHAMPTON. — First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Harris.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Center Street.
Reading Room, 3 to 5 P.M.; same address.

ORANGE.—Christian Science Society.—First Reader, Mrs. Henrietta M. Davis. — Services: 11 A.M.; Wednesday, 8 P.M.—Memorial Hall, High Street.

PITTSFIELD.—First Church of Christ, Scientist.—First Reader, Rev. Cornelius C. Cook.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Church Edifice, 131 South Street.
Reading Room, 3 to 5 P.M.; same address.

PLYMOUTH —First Church of Christ, Scientist.—First Reader, George Wendell Adams.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—5 Lothrop St.
Reading Room, 3 to 5 P.M.; same address.

QUINCY.—First Church of Christ, Scientist.—First Reader, John Elliott Sprague.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Alpha Hall, corner Hancock Street and Cottage Avenue.
Reading Room open daily, except Sunday and holidays, 3 to 5 P.M.; same address.

READING.—First Church of Christ, Scientist.—First Reader, Everett H. Hall. — Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street.
Reading Room open daily, except Sunday and holidays, 2.30 to 4.30 P.M.; also 7.30 to 9 P.M., except Wednesday. 185 Main Street.

ROCKLAND.—First Church of Christ, Scientist, — First Reader, Mrs. Evaleen E. Eldridge.—Services: 10.45 A.M.; Sunday School, 11 A.M.; Wed., 7.30 P.M.—Franklin Avenue.
Reading Room open Wed., 2.30 to 4.30 P.M.

ROXBURY.—First Church of Christ, Scientist. — First Reader, Elisha B. Seeley. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Fauntleroy Hall, Wenonah Street, off Elm Hill Avenue.
Reading Room open daily, except Sundays, from 10 A.M. to 5 P.M., and Tuesday and Friday from 7 to 9 P.M. Room 3, Brndlee Building, 54 Warren Street, corner Dudley.

SALEM.—First Church of Christ, Scientist.—First Reader, Benjamin G. Ingalls. — Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M. — Church Edifice, 16 Lynde Street.
Reading Room daily, except Sunday and legal holidays, 3 to 5 P.M.; same address.

SHARON.—Christian Science Society.—First Reader, Ezra W. Reid. — Services: 10.45 A.M.; Wednesday, 7.45 P.M. — Unitarian Church.

SPRINGFIELD.—First Church of Christ, Scientist.—First Reader, Charles Henry Cram. —Services: 11 A.M. and 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Chapel, State and Orleans Streets.
Reading Room open daily, except Sunday and legal holidays, from 10 A.M. to 6 P.M. and Saturday from 10 A.M. to 9 P.M. Rooms 503-504, 356 Main Street.

TAUNTON.—First Church of Christ, Scientist. —First Reader, Mrs. Amelia M. Crossman.—Services: 11 A.M.; Wednesday, 7.45 P.M.—38 Winthrop Street.
Reading Room, 3 to 5 P.M.; same address.

WELLESLEY. — Christian Science Society. — First Reader, Mrs. Elizabeth M. Dunham.—Service: 10.45 A.M.—Wellesley Town Hall, Lower Hall; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Odd Fellows Hall, Wellesley Square.

WINCHENDON.—Christian Science Society.—First Reader, Mrs. Frances A. M. Gay.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, 3 to 5 P.M. Rooms 2 and 3, Merrill Block, Central Street.

WINCHESTER.—First Church of Christ, Scientist.—First Reader, John J. Flinn.—Services: 10.45 A.M.; Sunday School after service; Wednesday, 7.45 P.M.—Church Building, opposite Town Hall.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

WOBURN.—First Church of Christ, Scientist. —First Reader, Henry A. Henshaw.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Savings Bank Bldg.
Reading Room open daily, except Sundays and holidays, 2.30 to 4.30 P.M.; same address.

WORCESTER. — First Church of Christ, Scientist.—First Reader, Burt Le Roy Knowles. —Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Worcester Woman's Club House, Salisbury Street.
Reading Room open daily, 10 A.M. to 5 P.M. and 7 to 9 P.M., except Sunday, Wednesday, and holidays; Wednesday, 10 A.M. to 5 P.M. Room 718, Slater Building.

Michigan.

ADRIAN.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie Cleveland.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church, South Main Street.
Reading Room, 2 to 4 P.M.; same address.

ALBION.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Sturtevant.—Services: 10.30 A.M.; Wednesday, 7.45 P.M. —Church Edifice, Erie and Clinton Streets.
Reading Room, 2 to 4 P.M.; same address.

ALLEGAN. — Christian Science Society. — First Reader, James C. Leggett.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Doelker Block.

ALMA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Brown.—Services: 10.15 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—K. of P. Hall.
Reading Room, 2 to 4 P.M. Saturday.

ALPENA.—First Church of Christ, Scientist.—First Reader, Mrs. Laura W. Blake.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Beebe Block, up-stairs, South 2d Avenue.
Reading Room, 2 to 4 P.M. Wednesday.

ANN ARBOR.—First Church of Christ, Scientist.—First Reader, Miss Margaret Evelyn Waples.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Ladies Library, 324 E. Huron St.
Reading Room open daily, except Sunday, 2 to 5 P.M. 301 National Bank Building.

BANGOR. — Christian Science Society. — First Reader, Mrs. Mabel Bennett Church. — Service: 10.30 A.M.—Church of Seventh Day Adventists.

BATTLE CREEK.—First Church of Christ, Scientist.—First Reader, Theron L. Healy. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner Maple and Adams Streets.
Reading Room open daily, except Sundays and holidays, 2 to 5 P.M.; same address.

BAY CITY.—First Church of Christ, Scientist. First Reader, Mrs. Minerva S. Miller.—Services: 10.45 A.M.; Sunday School, 11.50 A.M.; Wed., 7.45 P.M.—Root Bldg., Center Ave.
Reading Room, 2 to 4 P.M.; same address.

BELLEVUE,—Christian Science Society—First Reader, Mrs. Jennie B. Vaughan.—Services: 11 A.M.; Wed., 7.30 P.M.—Citizens Bank Bldg.
Reading Room, 2.30 to 4.30 P.M. Saturday.

BENTON HARBOR.—First Church of Christ, Scientist.—First Reader, John O. Parker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Auditorium, Carnegie Library.
Reading Room, 2 to 5 P.M., except Sun.; 7 to 9 P.M., except Sun. and Wed. Room 6, Benton Harbor State Bank Building.

BUCHANAN.—Christian Science Society.—First Reader, Albert A. Wood.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Oak St. and Dewey Ave.

CADILLAC. — First Church of Christ, Scientist. — First Reader, Mrs. Nancy L. Van Vranken. — Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner Spruce and Shelby Streets.
Reading Room, 2 to 5 P.M. 132 Spruce St.

CARO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. E. Tipper.—Services: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, 2 to 5 P.M. Wed. Church.

CHARLEVOIX.—Christian Science Society.—First Reader, Mrs. Cassie Hart.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Van Pelt Hall.

CHARLOTTE.—First Church of Christ, Scientist.—First Reader, George H. Spencer.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice, corner Lovett and Washington Streets.
Reading Room, 2.30 to 5 P.M. Munger Blk.

COLDWATER. — Christian Science Society. — First Reader, Mrs. Belle W. Stowe.—Services: 10.30 A.M.; Wed., 7.30 P.M.—8 Grand St.

CONSTANTINE.—First Church of Christ, Scientist.—First Reader, Miss Ida S. Glase.—Services: 10 A.M.; Wed., 8 P.M.—Church.
Reading Room, 2 to 5 P.M. Wed. Church.

DECATUR.—Christian Science Society.—First Reader, Mrs. Mollie W. Moulton.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Universalist Church.

DETROIT.—First Church of Christ, Scientist. —First Reader, Frank C. Colby.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.45 P.M. — Church Edifice, West Alexandrine Avenue, near Woodward Avenue.
Reading Room open daily, except Sunday, 10 A.M. to 6 P.M.; also 7 to 9 P.M., except Sunday and Wednesday. Room 310, The Palmer Building, 70 Washington Boulevard.

DETROIT.—Second Church of Christ, Scientist.—First Reader, Henry W. Hoyt.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—The Stoepel Building, 1045 Jefferson Avenue.
Reading Room open daily except Sunday, 10 A.M. to 6 P.M.; also 7 to 9 P.M., except Sunday and Wednesday. Room 310, The Palmer Building, 70 Washington Boulevard.

FENNVILLE. — Christian Science Society. — First Reader, Mrs. Wilhelmina C. Young.— Services: 10.30 A.M.; Wednesday, 7.30 P.M.

FLINT.—First Church of Christ, Scientist.— First Reader, Mrs. Susanna Frise.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Ward Building, 520 S. Saginaw Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Tuesday and Friday evenings from 7.30 to 9.30; same address.

FLUSHING. — Christian Science Society. — First Reader, Mrs. Addie Frise. — Service: 10.30 A.M.—Maccabee Hall.

FREMONT.—Christian Science Society.—First Reader, Aaron P. Reber. — Services: 10.45 A.M.; Sunday School, 9.45 A.M.—Grange Hall.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

GRAND HAVEN.—Christian Science Society.— First Reader, John Worsfold.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Avery Building, 128 Washington Street.

GRAND RAPIDS.—First Church of Christ, Scientist.—First Reader, Luman A. Field.— Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Washington and Lafayette Streets.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 6 P.M., also Tuesday, Thursday, and Saturday evenings, 7 to 9. Room 419, Houseman Building, Pearl St.

GREENVILLE.—First Church of Christ, Scientist. — First Reader, Mrs. Mary E. S. Church. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—328 S. Lafayette Street.
Reading Room, 2 to 5 P.M. Wed.; same pl.

HASTINGS.—Christian Science Society.—First Reader, Mrs. Genevieve Morrill. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—110 Jefferson Street.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

HILLSDALE. — Christian Science Society. — First Reader, Mrs. Charlott S. Osborn.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.— Room 5, Opera House Block.
Reading Room, 2 to 4 P.M. Tuesday, Thursday, and Saturday; same address.

HOUGHTON. — Christian Science Society. — First Reader, Mrs. Mary G. Stockly.—Services: 10.45 A.M.; Wednesday, 8 P.M.—92 Shelden Street.

HUDSON. — Christian Science Society. — First Reader, Mrs. Florence M. Maynard. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.— Eatons Block, Main Street.

IRONWOOD. — Christian Science Society. — First Reader, Mrs. Maude E. Cole. — Service: 10.45 A.M.—Christian Science Chapel, 815 East Aurora Street.

JACKSON.—First Church of Christ, Scientist. —First Reader, William J. Dowsett.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room adjoins the Church, west side City Park; open 2 to 5 and 7 to 9 P.M.

JONESVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Ida M. Schell.— Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open week days, 3 to 5 P.M.

KALAMAZOO.—First Church of Christ, Scientist.—First Reader, Miss Catherine Severens. —Services: 11 A.M.; Wednesday, 7.45 P.M.— Corner Park and South Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M., Sunday, 2.30 to 5 P.M.; also Saturday evening, 7 to 9. 803 Kalamazoo National Bank Building.

LANSING.—First Church of Christ, Scientist. —First Reader, Mrs. Edith C. Baker.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.— Church Edifice, Allegan and Walnut Streets.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

LUDINGTON.—First Church of Christ, Scientist.—First Reader, Frederic William Lindenau.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Corner Delia and Filer Streets.
Reading Room open daily, except Sunday, 2 to 4.30 P.M. 1st Nat. Bank Bldg, Room 12.

MANISTEE. — Christian Science Society. — First Reader, Mrs. Claudia G. Randall.— Services: 10.45 A.M.; Wednesday, 7.30 P.M. —Unitarian Church Building.

MARQUETTE.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie L. Mathews. —Services: 10.30 A.M.; Wednesday, 7.45 P.M. —Opera House Block.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

MARSHALL.—First Church of Christ, Scientist. — First Reader, Mrs. Jennie Fisher. — Services: 11 A.M.; Wednesday, 7.30 P.M.— Church Building, 109 Mansion Street.
Reading Room, 3 to 5 P.M.; same address.

MONROE.—Christian Science Society.—First Reader, Miss Katharine V. Ilgenfritz.—Services: 10.15 A.M.; Wednesday, 7.30 P.M.— Chamber of Commerce Building, Rooms 14-16.

MT. CLEMENS.—Christian Science Society.— First Reader, Mrs. Harriett Skinner Rutter. —Services: 10.30 A.M.; Wednesday, 7.45 P.M. —G. A. R. Hall.

MT. PLEASANT.—First Church of Christ, Scientist.—First Reader, Mrs. Clarena E. Marsh. —Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner Normal Avenue and Wisconsin Street.
Reading Room, 2 to 4 P.M.; side entrance.

MUSKEGON.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie E. Newell. —Services: 10.45 A.M.; Wednesday, 8 P.M. —Woman's Club Bldg., Webster Av. & 2d St.
Reading Room open daily, except Sunday, 2 to 5 P.M. 75 W. Western Avenue.

NILES. — Christian Science Society. — First Reader, Harry O. Parker. — Services: 10.45 A.M.; Wednesday, 7.30 P.M. — Auditorium, Niles Public Library.

OTSEGO. — Christian Science Society. — First Reader, Miss Alta E. Cook.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Struts Block.
Reading Room, 3 to 5 P.M. Monday, Wednesday, and Saturday; same address.

OWOSSO.—First Church of Christ, Scientist. —First Reader, Mrs. Bertha M. Baker.—Services: 10.15 A.M.; Wednesday, 7.15 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Over 107 North Ball St.

OXFORD.—First Church of Christ, Scientist. —First Reader, Mrs. Kate Carmer. — Services: 10 A.M.; Wednesday, 7.45 P.M.
Reading Room, 2 to 5 P.M. Saturday. Washington Avenue.

PAW PAW. — Christian Science Society. — First Reader, Cyrus Alvin Potts.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.

PETOSKEY. — First Church of Christ, Scientist.—First Reader, Mrs. Ida J. Mesick.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Corner Michigan St. and Waukazoo Ave.
Reading Room open 3 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

PLYMOUTH:—First Church of Christ, Scientist. — First Reader, Miss Lina Durfee. — Services: 10 A.M.; Sunday School, 11.15 A.M.; Wednesday, 7 P.M.—Church Edifice.
Reading Room, 1 to 3 P.M.; same address.

PORT HURON.—First Church of Christ, Scientist.—First Reader, Herbert Will Ernst.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Society Hall, White Building, Water St.
Reading Room, open daily, except Sunday, 2 to 5 P.M. 614-615 Meisel Block.

REED CITY. — Christian Science Society. — First Reader, Miss Isabel Lambert. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.— Residence Miss Ethel M. Beecher.

SAGINAW. — First Church of Christ, Scientist.—First Reader, Charles Porter Anderson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Warren Avenue and Hayden Street.
Reading Room, daily, 10 A.M. to 4 P.M.; also Mon. and Sat., 7 to 9 P.M. Weichmann Building, 110 S. Jefferson Avenue.

SALINE.—First Church of Christ, Scientist.— First Reader, Mrs. Eva A. Fitzgerald.—Services: 10 A.M.; Wed., 7 P.M.—Nissly Bldg.
Reading Room, 2 to 4 P.M.; same address.

SAULT STE. MARIE.—Christian Science Society.—First Reader, Mrs. Bertha F. Webster.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church, corner Division and Spruce Sts.
Reading Room, 2 to 4 P.M. Tuesday, Thursday, and Saturday; same address.

SOUTH HAVEN.—First Church of Christ, Scientist.—First Reader, William Andrus.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Scott Club Building.
Reading Room open daily, except Sunday, 2 to 4 P.M. Hale Building, Center Street.

TRAVERSE CITY. — Christian Science Society.—First Reader, Mrs. Anna Harrison.— Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Masonic Block, Front and Union Streets.
Reading Room, 2 to 4 P.M. Room 9, Masonic Block.

YPSILANTI. — Christian Science Society. — First Reader, Mrs. Ida B. Lamkin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—125 Congress Street, 2d floor.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

Minnesota.

ALBERT LEA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Rue Rolfson.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Syndicate Block, 244 S. Broadway.
Reading Room, 8 to 5 P.M.; same address.

AUSTIN.—First Church of Christ, Scientist.— First Reader, Mrs. Etta M. Ousley.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M. — Church Edifice, 133 Maple Street, West.
Reading Room open from 2 to 5 P.M., except Sunday; East wing of Church Building.

BRAINERD.—Christian Science Society.—First Reader, Mrs. Grace A. Thayer.—Services: 11 A.M.; Wed., 8 P.M.—Cales Hall, Front St.

DULUTH.—First Church of Christ, Scientist. —First Reader, Andes E. Skinner.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—Church Building, southeast corner 9th Avenue and E. 1st Street.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. Room 411, Alworth Building, 306 W. Superior Street.

EXCELSIOR.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie L. Wright. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—First and Center Sts.
Reading Room, Wednesday, 3 to 5 P.M.; same address.

FAIRMONT.—First Church of Christ, Scientist. — First Reader, Miss Julia Isabella Wade.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 8 P.M.—Church.
Reading Room, 10 A.M. to 12 M. and 2 to 4 P.M., except Sunday; same address.

HIBBING.—Christian Science Society.—First Reader, Mrs. Lulu R. Pellenz. — Services: 10.45 A.M.; Wednesday, 7.45 P.M. — Model Hall, 211 Pine Street.

LUVERNE.—Christian Science Society.—First Reader, Mrs. Harriet M. Armstrong.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Workmen Hall.

MADISON.—First Church of Christ, Scientist. —First Reader, Mrs. Ophelia Hayden.— Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Wed., 2 to 5 P.M.

MANKATO.—First Church of Christ, Scientist. —First Reader, Mrs. Dora B. Salisbury.— Services: 10.45 A.M.; Wednesday, 8 P.M.— Richards Block, second floor.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

MILACA. — Christian Science Society. — First Reader, Mrs. Roba Dockstader.—Service: 11 A.M.—Residence A. C. Wilkes.

MINNEAPOLIS.—Five Churches hold services and maintain separate Reading Rooms, as stated in the following notices. They also unite in Central Reading Rooms at 1006-1010 Plymouth Building, Hennepin Avenue and 6th Street. These rooms are open daily, except Wednesday and Sunday, from 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 6 P.M.; Sunday, 2.30 to 5.30 P.M.

MINNEAPOLIS.—First Church of Christ, Scientist.—First Reader, John W. R. Winter.— Services: 10.45 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—15th Street, near Portland Avenue.
Reading Room, 9 A.M. to 9 P.M., except Sundays, Wednesdays, and holidays; open Wednesday, 9 A.M. to 5 P.M. 736 Andrus Bldg.

MINNEAPOLIS. — Second Church of Christ, Scientist.—First Reader, Elbert E. Stevens.— Services: 10.45 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 2d Avenue, South, and 11th Street.
Reading Room, 10 A.M. to 5 P.M., except Sundays and holidays; also 7 to 9 P.M., except Sunday and Wednesday. 200 S. 11th St.

MINNEAPOLIS.—Third Church of Christ, Scientist.—First Reader, William Young Chute.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Lake Street and Holmes Avenue.
Reading Room, 2 to 5 P.M.; same address.

MINNEAPOLIS.—Fifth Church of Christ, Scientist.—First Reader, Charles H. Dennison.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Vestry, corner University and 12th Avenues, S. E.
Reading Room, 10 A.M. to 5 P.M. daily, except Sunday; same address.

MINNEAPOLIS.—Sixth Church of Christ, Scientist.—First Reader, William E. Bogert.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Vestry of new Church Edifice, Summit and Bryant Avenues, South.
Reading Room daily, except Sunday, 10 A.M. to 5 P.M. Church Edifice, entrance on Bryant Avenue.

MONTEVIDEO.—First Church of Christ, Scientist.—First Reader, Miss Brennis M. Foss.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—2d Street entrance, Chippewa County Bank Building.
Reading Room open 2 to 5 P.M. Tuesday and Saturday; same address.

PAYNESVILLE.—Christian Science Society.—First Reader, Mrs. Hattie Latterell.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Building.

PIPESTONE. — Christian Science Society. — First Reader, Mrs. Hattie A. Fish. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Syndicate Block.

RED WING.—Christian Science Society.—First Reader, Miss Grace Thoburn.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—601 West 3d Street.
Reading Room, 2 to 5 P.M.; same address.

ST. CLOUD.—Christian Science Society.—First Reader, Walter Scott Day.—Services: 2.30 P.M.; Wednesday, 8 P.M.—Unitarian Church.
Reading Room, 3 to 5 P.M.; same address.

ST. PAUL.—First Church of Christ, Scientist.—First Reader, Eugene L. Grimm.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—New Masonic Temple, Smith Avenue and Sixth Street.
Reading Room open daily, except Sunday, 9 A.M. to 5.30 P.M. 606 Pittsburg Building.

UTICA. — Christian Science Society. — First Reader, Mrs. Ella M. Perry.—Service: 10.45 A.M.—Church.

VIRGINIA.—Christian Science Society.—First Reader, Orlando Bigelow Wood.—Services: 11 A.M.; Wednesday, 8 P.M.—North Pole Hall.

WELLS. — Christian Science Society. — First Reader, Justin E. Stiles. — Services: 10.45 A.M.; Wed., 8 P.M.—Old Post Office Bldg.

WILLMAR.—First Church of Christ, Scientist.—First Reader, Odmund A. Sandven.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open Monday, Wednesday, and Friday, 2 to 4 P.M.; same address.

WINONA.—First Church of Christ, Scientist.—First Reader, Mrs. Kate B. Kinney.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—213 Johnson Street.
Reading Room, 2 to 4 P.M.; same address.

Mississippi.

BILOXI. — Christian Science Society. — First Reader, Rensselaer B. Bentley.—Services: 11 A.M.; Wednesday, 8 P.M.—Chapel, Howard and Seal Avenues.

GREENVILLE.—Christian Science Society.—First Reader, Arnold O. Rutz.—Services: 11 A.M.; Wed., 8 P.M.—411 Washington Ave.
Reading Room, 9 A.M. to 5 P.M.; same pl.

JACKSON.—First Church of Christ, Scientist.—First Reader, Philip Stevens Merrill.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, N. State and Fortification Streets.
Reading Room, 3.30 to 5.30 P.M.; same pl.

LAUREL. — Christian Science Society. — First Reader, Mrs. Jessie Carter. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Monday, Wednesday, and Saturday, 2 to 4 P.M.; same address.

MERIDIAN.—Christian Science Society.—First Reader, Eugene J. Harris.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Klein Bldg., 23d Ave. and 7th St.
Reading Room, 3 to 5 P.M. Monday, Wednesday, and Friday; same address.

VICKSBURG. — Christian Science Society. — First Reader, Miss Josephine Howe. — Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, 8 30 to 5.30 P.M. First National Bank Bldg.

Missouri.

BROOKFIELD.—Christian Science Society.—First Reader, Miss Carrie E. Reams.—Service: 11 A.M.—314 Linn Street.

CAPE GIRARDEAU. — Christian Science Society.—First Reader, Mrs. Ida C. Vance.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room open Thursday, 2.30 to 4.30 P.M. Sturdivant Bank Building.

CARTHAGE.—First Church of Christ, Scientist. — First Reader, Scott A. Fones. — Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th and Maple Streets.
Reading Room, 2 to 5 P.M., except Sunday; same address.

CHILLICOTHE.—Christian Science Society.—First Reader, Mrs. Florence Smith.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Circulating Library Room.

COLUMBIA.—Christian Science Society.—First Reader, Mrs. Frances E. Poore.—Service: 11 A.M.—Virginia Building, S. 9th Street.

EXCELSIOR SPRINGS. — Christian Science Society.—First Reader, Mrs. Bitha Scott.—Services: 11 A.M.; Wed., 8 P.M.—Polk Bldg.
Reading Room, 2.30 to 4.30 P.M.; same pl.

INDEPENDENCE. — First Church of Christ, Scientist.—First Reader, Adolphus W. Stevenson.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Masonic Bldg.
Reading Room, 2 to 4 P.M.; same address.

JEFFERSON CITY.—First Church of Christ, Scientist.—First Reader, Mrs. May Berger Burgess.—Services: 11 A.M.; Wednesday, 8 P.M.—318 Monroe Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

JOPLIN.—First Church of Christ, Scientist.—First Reader, Ernest Campbell Price.—Services: 11 A.M., 8 P.M.; Wed., 8 P.M.—Church Edifice, corner 16th and Wall Streets.
Reading Room, 9 A.M. to 5 P.M. Suite 403-404 Bartlett Building, Main Street.

JOPLIN.—Second Church of Christ, Scientist.—First Reader, Mrs. Juanita W. Porter.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Moffet Ave. and 6th St.
Reading Room, 2 to 4.30 P.M., except Sunday and holidays. 216 Miners Bank Bldg.

KANSAS CITY.—First Church of Christ, Scientist.—First Reader, John M. Tutt.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 9th Street and Forest Avenue.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M.; Sunday, 1 to 6 P.M. 712-714 Commerce Bldg., 10th and Walnut Sts.

KANSAS CITY. — Second Church of Christ, Scientist.—First Reader, Elmore W. Murray. — Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 31st St. and Troost Ave.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M.; Sunday, 1 to 6 P.M. 712-714 Commerce Bldg., 10th and Walnut Sts.

KANSAS CITY.—Third Church of Christ, Scientist.—First Reader, Albert E. Lombard.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — Morton Hall, corner Westport Avenue and Main Street.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M.; Sunday, 1 to 6 P.M. 712-714 Commerce Bldg., 10th and Walnut Sts.

KIRKSVILLE.—First Church of Christ, Scientist.—First Reader, Miss Minnie Gibson.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Trust Building.
Reading Room, Wed. and Sat., 1 to 4 P.M.

KIRKWOOD.—First Church of Christ, Scientist.—First Reader, Richard H. Calkins.—Services: 10.45 A.M.; Sunday School, 9.40 A.M.; Wednesday, 8.15 P.M.—Church Edifice, northwest corner Washington and Clay Aves.
Reading Room open daily, except Sunday and legal holidays, from 9 A.M. to 6 P.M. 406-407 Equitable Building, Sixth and Locust Streets, St. Louis; also local Reading Room in Church Edifice, 2 to 5 P.M.

LEBANON.—Christian Science Society.—First Reader, Mrs. Josephine N. Pierce.—Services: 11 A.M.; Wed., 7.30 P.M.—Chapter House.

LEXINGTON. — Christian Science Society.—First Reader, Miss Charlotte Morath.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Post Office Building.

MAPLEWOOD.—Christian Science Society.—First Reader, Buren Holmes.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Maple Hall, 7314 Manchester Avenue.

MARSHALL.—First Church of Christ, Scientist,—First Reader, Mrs. Annie R. Herndon.—Services: 11 A.M.; Wednesday, 8 P.M.—Methodist Church, Marion Street
Reading Room open Wednesday and Saturday, 2 to 4 P.M.; same address.

MARYVILLE.—First Church of Christ, Scientist. — First Reader, Mrs. Mary Wyatt Moore.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Maryville Conservatory of Music.
Reading Room, 2 to 5 P.M. Michau Bldg.

MEXICO.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie Rowland.—Services: 10:45 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—223 E. Promenade St.
Reading Room, 2 to 5 P.M.; same address.

MOBERLY.—Christian Science Society.—First Reader, Charles L. Leitch. — Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Goetze Auditorium.

NEVADA.—Christian Science Society.—First Reader, Mrs Mary Luna Hoss.—Services: 11 A.M.; Wed., 8 P.M.—Hotel Mitchell Annex.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

OSBORN. — Christian Science Society. — First Reader, Thomas O'Neill. — Services; 10.30 A.M.; Wednesday, 8 P.M.—Masonic Hall.

RICH HILL.—First Church of Christ, Scientist.—First Reader, Wellington S. Montgomery.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, 3 to 5 P.M. Wed.; same pl.

ST. JOSEPH.—First Church of Christ, Scientist. — First Reader, William Alan McCulloch.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and Felix Streets.
Reading Room open daily from 9 A.M. to 5 P.M., except Sunday, 42-44 Ballinger Building, 7th and Edmond Streets.

ST. JOSEPH.—Second Church of Christ, Scientist.—First Reader, Frederick E. Ernst.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 910 Edmond Street.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. 710½ Felix Street.

ST. LOUIS.—Four Churches hold services and maintain separate Reading Rooms as stated in the following notices. They also unite in one Down Town Reading Room at Suite 407-8 Equitable Building, Sixth and Locust Streets; open daily except Sunday and holidays, 9 A.M. to 6 P.M.

ST. LOUIS.—First Church of Christ, Scientist.—First Reader John Randall Dunn.—Services: 10.45 A.M., 8 P.M.; Sunday School, 9.30 and 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Kingshighway and Westminster Place.
Reading Room open daily, except Sunday and holidays, 9 A.M. to 5.30 P.M.; also evenings, except Sunday and Wednesday, from 7.30 to 9.30. 4929 Delmar Avenue.

ST. LOUIS.—Second Church of Christ, Scientist.—First Reader, Joseph A. Garrett.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 4234 Washington Blvd.
Reading Room open daily, except Sun. and holidays, 10 A.M. to 4 P.M. Church Edifice.

ST. LOUIS.—Third Church of Christ, Scientist.—First Reader, Frank Evans Stevens.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 3524 Russell Avenue.
Reading Room open daily, except Sunday and holidays, 2 to 6 P.M. 3546-48 Shenandoah Avenue.

ST. LOUIS.—Fourth Church of Christ, Scientist.—First Reader, Arthur Thornton Morey.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, Page Blvd., near Montclair Place.
Reading Room open daily, except Sunday and holidays, 2 to 5 P.M. 5618 Page Blvd.

SEDALIA.—First Church of Christ, Scientist.—First Reader, Miss Jessie A. Knowles.—Services: 11 A.M.; Wednesday, 8 P.M.—114 East 5th Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. 211-212 Odd Fellow Building.

SPRINGFIELD.—First Church of Christ, Scientist.—First Reader, John M. Orr.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple, East Walnut Street.
Reading Room, 12.30 to 4 P.M.; same place.

WARRENSBURG.—Christian Science Society.—First Reader, Mrs. Maggie Cassingham.—Services: 11 A.M.; Wednesday, 8 P.M.—Drummond Building, 206 South Holden St.

WEBB CITY.—Christian Science Society.—First Reader, Theodore Lawrence.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—I. O. O. F. Hall, Post Office Bldg.

Montana.

ANACONDA.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie Dalgler.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—209 Main Street.
Reading Room, 2 to 4 P.M.; same address.

BILLINGS.—First Church of Christ, Scientist.—First Reader, John Howard Park.—Services: 11 A.M.; Wednesday, 8 P.M.—Second floor, Masonic Temple, N. 27th Street.
Reading Room open daily, except Sunday, 2 to 4.30 P.M.; same address.

BOZEMAN.—First Church of Christ, Scientist.—First Reader, Miss Emeline R. Geise.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—110 W. Main Street.
Reading Room, open daily, except Sunday, 2 to 4.30 P.M.; same address.

BUTTE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice C. Patterson.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Southwest corner Montana and Quartz Sts.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. 86-87 Owsley Block.

BUTTE. — Christian Science Society. — First Reader, Mrs. Lillian Greiner.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Woman's Club Building, Park and Columbia Streets.
Reading Room open daily, except Sunday, 11 A.M. to 4 P.M.; also 7 to 9 P.M., except Wednesday and Friday; open Sunday, 2 to 6 P.M. 432-434 Phoenix Building.

GREAT FALLS.—First Church of Christ, Scientist.—First Reader, Albert E. Schwingel.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Valeria Library Hall, 209 3d Street, North.
Reading Room, 10 A.M. to 12 M., 2 to 5 P.M. Conrad Bank Building, Room 12.

HAMILTON. — Christian Science Society. — First Reader, Harve Ferbrache. — Service: 11 A.M.—South 5th and Bedford Streets.

HELENA.—First Church of Christ, Scientist.—First Reader, Mrs. L. June Ide.—Services: 8 P.M.; Sunday School, 1.50 P.M.; Wednesday, 8 P.M.—Unitarian Church.
Reading Room, 10 A.M. to 5 P.M.; also 7.30 to 9 P.M., except Wed. Rm. 9, Bailey Blk.

KALISPELL.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Montgomery.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—133 First Avenue, E.
Reading Room, 2 to 4 P.M. daily, except Sunday; same address.

LIBBY. — Christian Science Society. — First Reader, Mrs. Helen H. Peay.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.30 P.M.—Church Edifice, South Libby.

LIVINGSTON. — Christian Science Society. — First Reader, Mrs. Grace Sagle Esler.—Services: 11 A.M.; Wed., 8 P.M.—Electric Blk.

MISSOULA. — First Church of Christ, Scientist.—First Reader, Mrs. Sadie H. Ellsberry.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church, corner Pine and Pattee Streets.
Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address.

WHITE SULPHUR SPRINGS.—Christian Science Society.—First Reader, Mrs. Hattie E. Jones.—Service: 11 A.M.

Nebraska.

ALMA. — Christian Science Society. — First Reader, Andrew G. Johnston.—Services: 11 A.M.; Wednesday, 8 P.M.

BANCROFT. — Christian Science Society. — First Reader, Mrs. Abbie A. Ward.—Service: 11 A.M.—Christian Science Hall.

BEATRICE.—First Church of Christ, Scientist.—First Reader, Miss Edna Mae Bradshaw.—Services: 10.30 A.M.; Wednesday, 8 P.M.—800 Ella Street.
Reading Room, 2 to 4 P.M.; same address.

BLOOMFIELD. — Christian Science Society. — First Reader, William H. Harm.—Service: 10.30 A.M.—Odd Fellows Hall.

BROKEN BOW.—Christian Science Society.—First Reader, Mrs. Frances J. Eddy.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.

CENTRAL CITY.—Christian Science Society.—First Reader, Mrs. Genevieve Hutchison.—Services: 11 A.M.; Wednesday, 8 P.M.—Cuddington Hall.
Reading Room open Monday, Wednesday, and Friday, 2 to 4 P.M.; same address.

CHADRON.—First Church of Christ, Scientist.—First Reader, Walter L. Best.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 5th and Anne Streets.
Reading Room, 1 to 4 P.M. Saturday.

CRAWFORD. — Christian Science Society. — First Reader, Lewis N. Freeman.—Service: 11 A.M.—4 Adams Block.
Reading Room, 1 to 4 P.M. Saturday; same address.

EXETER.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Craven.—Services: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room open 2 to 4 P.M., Wednesday and Saturday; same address.

FAIRBURY. — Christian Science Society. — First Reader, Mrs. Cora M. Jones.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Russell Hall.

FIRTH. — Christian Science Society. — First Reader, Mrs. Alice V. Losee.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church.
Reading Room, 2 to 4 P.M., first Wednesday in each month; same address.

FREMONT.—Christian Science Society.—First Reader, Mrs. Olive A. Wright.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Public Library Auditorium.

GRAND ISLAND. — First Church of Christ, Scientist. — First Reader, Arnold Febrenkamp.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, 113 and 115 S. Pine Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. 40-41 Hedde Building.

HASTINGS.—First Church of Christ, Scientist. — First Reader, Mrs. Awana H. K. Slaker. — Services: 10.45 A.M.; Wednesday, 8 P.M.—Carnegie Library Auditorium.
Reading Room, 2.30 to 5 P.M.; same address.

HOLDREGE. — Christian Science Society. — First Reader, Mrs. Hattie Anderson.—Services: 11 A.M.; first and third Wednesday of month, 8 P.M.—Ericksons Hall, East Avenue.

KEARNEY. — First Church of Christ, Scientist. — First Reader, Mrs. Sophia Abrams. —Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 1st Ave. and 23d St.
Reading Room, 2 to 4 P.M.; same address.

LINCOLN.—First Church of Christ, Scientist. —First Reader, Louis A. Gregory.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and L Streets.
Reading Room, 10 A.M. to 5 P.M. 210 Ganter Building.

McCOOK. — Christian Science Society. — First Reader, Charles H. Meeker.—Services: 11 A.M.; Wed., 8 P.M.—Basement of Court House.
Reading Room, 3 to 5 P.M.; same address.

MINDEN. — Christian Science Society. — First Reader, Joseph Sylvester Canaday.—Services: 11 A.M.; Wed., 8 P.M.—One blk. east of P. O.

NEBRASKA CITY. — First Church of Christ, Scientist.—First Reader, Mrs. Theresa Eloise Ireland.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th Street and 1st Avenue.
Reading Room, 2 to 4 P.M. Wed. and Sat.

NELIGH.—First Church of Christ, Scientist.—First Reader, Mrs. Effa May Lawson Nash.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Tues., Sat., 3 to 4 P.M.

NORTH PLATTE.—Christian Science Society. —First Reader, Mrs. Mary T. Bare.—Service: 11 A.M.—K. of P. Hall.

OMAHA.—First Church of Christ, Scientist.—First Reader, Carl E. Herring.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Church Edifice, St. Marys Avenue and 24th Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Suite 888, Brandeis Bldg.

PLATTSMOUTH. — First Church of Christ, Scientist.—First Reader, John C. Petersen.—Services: 11 A.M.; Wednesday, 8 P.M.—9th and Main Streets.
Reading Room open Wednesday and Saturday, 2 to 4 P.M.; same address.

TECUMSEH. — Christian Science Society. — First Reader, Mrs. Mary G. Ward.—Services: 11 A.M.; Wed., 8 P.M.—Commercial Club Rms.
Reading Room, 3 to 5 P.M. Wednesday and Saturday; same address.

WAVERLY.—First Church of Christ, Scientist. — First Reader, Thomas J. Beale. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Auderton Building.
Reading Room open Wednesday and Saturday, 2 to 4 P.M.; same address.

WEEPING WATER.—First Church of Christ, Scientist.—First Reader, Dietrich Köster.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Christian Science Church.
Reading Room open Wednesday and Saturday, 2 to 5 P.M. Sheldon Building.

YORK. — Christian Science Society. — First Reader, Homer S. King.—Services: 11 A.M.; Wednesday, 7.30 P.M. — Swedish Church, Platte Avenue and 8th Street.

Nevada.

ELKO. — Christian Science Society. — First Reader, Mrs. Alice F. Means.—Services: 11 A.M.; Sunday School, 12.30 P.M.; Wednesday, 7.30 P.M.—Dotta Building, Idaho Street, near 5th Street.
Reading Room open daily, except Sunday and holidays, 2 to 4 P.M.; same address.

ELY. — Christian Science Society. — First Reader, Mrs. Grace Kridler Haff.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8.15 P.M.—Christian Science Hall.
Reading Room open daily, except Sunday, 2 to 4 P.M. Murry Street, near Hight Street.

GOLDFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Georgina Yankee. —Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M. — Northeast corner Euclid and Myers Avenues.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

RENO.—First Church of Christ Scientist.—First Reader, Mrs. Margaret A. Corser.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—I. O. O. F. Hall, 4th floor.
Reading Room, daily, 1 to 5 P.M. Rooms 303-304 3d floor, same building.

New Hampshire.

BERLIN. — Christian Science Society. — First Reader, Edwin Leslie Jewell. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, opposite the Albert Theater.

CLAREMONT. — Christian Science Society. — First Reader, Mrs. Marion C. Hatch.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Union Blk.
Reading Room, 3 to 5 P.M.; same address.

CONCORD.—First Church of Christ, Scientist. —First Reader, Charles B. Jamieson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, State and School Streets.
Reading Room, 2 to 5 P.M., except Sundays and holidays. School Street entrance.

DERRY. — Christian Science Society. — First Reader, Miss Carrie E. MacGregor.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—K. of P. Hall, Birch Street.

DOVER.—First Church of Christ, Scientist.—First Reader, E. Earle Hall.—Services: 10.45 A.M.; Sunday School, 11 A.M.; Wednesday, 7.45 P.M.—Union Block, Washington Street.
Reading Room, 2 to 5 P.M. Mon., Wed., Sat.

EXETER.—First Church of Christ, Scientist. —First Reader, Harry Thompson Burbank.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Center Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

GROVETON.—Christian Science Society.—First Reader, Mrs. Nellie Kent Cushing.—Service: 11 A.M.—Precinct Hall.

LACONIA.—First Church of Christ, Scientist. —First Reader, Miss Florence M. Elsam. —Services: 3 P.M.; Sunday School, 2 P.M.; Wednesday, 7.30 P.M.—Unitarian Church.
Reading Room, 10 A.M. to 12 M., 2 to 5 P.M.; also Sat. 7 to 9 P.M. 664 Main St.

LANCASTER. — Christian Science Society. — First Reader, Mrs. Bella S. Wark. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Bank Block.
Reading Room, 3 to 5 P.M.; same address.

LEBANON.—Christian Science Society.—First Reader, Daniel E. Bridgman.—Services: 11 A.M.; Wednesday, 8 P.M.—5 Bank Building.
Reading Room open daily, 8 to 9 P.M.; also Wed. and Sat. 2 to 4 P.M.; same address.

LISBON. — Christian Science Society. — First Reader, Mrs. Martha C. Jackman.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Parker Block.
Reading Room, 3 to 5 P.M. Tues. and Fri.

LITTLETON. — Christian Science Society. — First Reader, Miss Lydia A. Cobb.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Rounsevel Block, Jackson Street.

MANCHESTER.—First Church of Christ, Scientist. — First Reader, Harry Porter Reynolds.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, Harrison Street, near Elm.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

MILFORD.—First Church of Christ, Scientist. — First Reader, Mrs. Ella Hancock. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, South Street.
Reading Room open Wednesday and Friday, 3 to 5 P.M.; same address.

NASHUA.—First Church of Christ, Scientist, —First Reader, Daniel A. Davis.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Whiting Building.
Reading Room, 3 to 5 P.M. Wednesday and Saturday; same address.

NORTH CONWAY.—Christian Science Society. —First Reader, Miss Elizabeth H. Hanson.—Service: 10.30 A.M.—Res. Miss E. H. Hanson.

PORTSMOUTH.—Christian Science Society.—First Reader, Mrs. Effie R. Parker.—Services: 10.45 A.M.; Wed., 7.45 P.M.—2 Market St.
Reading Room, 2 to 4 P.M.; same address.

TAMWORTH. — Christian Science Society. — First Reader, Mrs. Maud Griffith Potter.—Service: 11 A.M.—Tamworth Village.

WOLFEBORO. — Christian Science Society. — First Reader, Mrs. Hannah M. Evans.—Services: 11 A.M.; Wednesday, 7.30 P.M. — Brewster Memorial Building.
Reading Room, 3 to 5 P.M. Monday, Wednesday, and Friday; same address.

New Jersey.

ASBURY PARK.—Christian Science Society.—First Reader, Mrs. Elizabeth Hooper.—Services: 11 A.M.; Wednesday, 8 P.M.—Park Hall, Summerfield Avenue, Park Hall Place.
Reading Room open daily, 2 to 4 P.M. Appleby Building.

ATLANTIC CITY. — First Church of Christ, Scientist. — First Reader, Edward R. Donnelly.—Services: 11 A.M.; Wednesday, 8 P.M. —Church Edifice, Brighton Avenue, between Atlantic and Pacific Avenues, Chelsea.
Reading Room, where Christian Science literature may be obtained, open daily, except Sunday and holidays, from 10 A.M. to 12 M., 2 to 4 P.M. 4 S. Brighton Avenue.

CAMDEN.—First Church of Christ, Scientist. —First Reader, H. Melvin Dutcher. — Services: 10.45 A.M., 8 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Northwest corner Cooper Street and Friends Avenue.
Reading Room, 1.30 to 6 P.M. same address.

CRANFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Emily L. Sperry.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Springfield Avenue and Miln Street.
Reading Room open daily, except Sunday, 10 A.M. to 12 M.; same address. All Christian Science literature on sale.

DOVER. — Christian Science Society. — First Reader, Mrs. Georgetta Wilson Fritz.—Services: 11 A.M.; Wed., 8 P.M.—24 Blackwell St.
Reading Room, Mon. and Fri. 3 to 5 P.M.; Thurs. evening, 7.30 to 9; same address.

EAST ORANGE.—First Church of Christ, Scientist.—First Reader, Christian Brüns.—Services: 11 A.M.; Wednesday, 8 P.M.—380 Main Street.
Reading Room open daily, except Sundays and holidays, 12 M. to 5 P.M.; same address.

ENGLEWOOD.—First Church of Christ, Scientist.—First Reader, De Forest A. Drake.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Engle St. and Spring Lane.
Reading Room open daily, except Sunday and legal holidays, 10 A.M. to 4 P.M.; same address.

HACKENSACK.—First Church of Christ, Scientist. — First Reader, Mrs. Lottie M. Scotcher.—Services: 11 A.M., 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Main and Warren Streets.
Reading Room open daily, except Sunday and holidays, 3 to 4.30 P.M.; same address.

HOBOKEN.—Christian Science Society.—First Reader, John G. Axtman.—Services: 11 A.M.; Wednesday, 8 P.M.—234 Washington Street.
Reading Room, 8 to 5 P.M. daily, except Sunday and holidays; same address.

JERSEY CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine W. Lüders. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Hasbrouck Institute, Harrison and Crescent Avenues.
Reading Room open daily, except Sunday and holidays, from 2 to 5 P.M.; same address.

MADISON.—First Church of Christ, Scientist. —First Reader, Mrs. Margaret M. Buttenheim. —Services: 11 A.M.; Wed., 8 P.M.—James Big.
Reading Room open daily, except Sundays and holidays, 2 to 5 P.M.; also Tuesday and Friday evenings, 8 to 9; same address.

MONTCLAIR.—First Church of Christ, Scientist.—First Reader, Mrs. Amelia F. Benjamin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, S. Fullerton Avenue, near Bloomfield Avenue.
Reading Room open daily, except Sunday, 10 A.M. to 12 M., 2 to 5 P.M.; same address.

MORRISTOWN.—Christian Science Society.—First Reader, William Henry P. Day.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—35 South Street.
Reading Room, 2 to 5 P.M.; same address.

NEWARK.—First Church of Christ, Scientist. — First Reader, Herbert L. Fritz. — Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Hill Street, near Broad Street.
Reading Room, daily, except Sunday, 10.30 A.M. to 5 P.M. 905 Wiss Bldg., 671 Broad St.

NEWARK.—Second Church of Christ, Scientist. —First Reader, John F. Potter.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Berkley Hall, 516 Clinton Avenue.
Reading Room, 2 to 4 P.M.; same address.

ORANGE.—First Church of Christ, Scientist. —First Reader, Harry Coulson Fairchild.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Cleveland St., near Main St.
Reading Room, 10 A.M. to 5 and 7.30 to 9.30 P.M., except Sunday and Wednesday; open Wednesday, 10 A.M. to 5 P.M. Decker Building, 222 Main Street. Tel. Orange 451.

PASSAIC.—First Church of Christ, Scientist. —First Reader, Mrs. Lillian C. Lord.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—58 Prospect Street.
Reading Room open Tuesday and Friday, 2 to 4 P.M.; same address.

PATERSON.—First Church of Christ, Scientist. — First Reader, Miss Daisy S. Modemann.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Orpheus Hall, Broadway and Carroll Streets.
Reading Room open daily, 2 to 5 P.M.; also Tuesday and Thursday evenings, 7 to 9. Colt Building, corner Colt and Ellison Streets.

PLAINFIELD.—First Church of Christ, Scientist. — First Reader, Miss Susan Corey. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Babcock Building.
Reading Room open daily, except Sunday and holidays, 2 to 5 P.M.; same address.

RIDGEWOOD.—First Church of Christ, Scientist.—First Reader, Harold D. Hartley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — First National Bank Building.
Reading Room open daily, except Sunday and holidays, 3 to 5 P.M.; same address.

RUTHERFORD.—First Church of Christ, Scientist.—First Reader, Miss Anna K. Alyea. —Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Franklin Building, 37 Park Avenue.
Reading Room, 2 to 4.30 P.M.; same address.

SEWAREN.—Christian Science Society.—First Reader, Mrs. Helen B. Ames.—Services: 10.50 A.M.; Wednesday, 7.50 P.M.—Residence Gorham L. Boynton.

SUMMIT.—First Church of Christ, Scientist. —First Reader, George Sansom.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Room 2, 13 Beechwood Road.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

TRENTON.—First Church of Christ, Scientist. —First Reader, Miss Saidee Vere Milne.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Church Edifice, E. State St.
Reading Room, 11 A.M. to 5 P.M., except Sundays and holidays; also 8 to 9.30 P.M., except Wednesday. Mechanics Building.

VINELAND.—Christian Science Society.—First Reader, Mrs. Emma Francis Hotchkiss.—Services: 10.45 A.M.; Wed., 8 P.M.—Errickson Bldg., southeast corner 6th and Landis Sts.
Reading Room open Wednesday and Saturday, 2 to 4 P.M.: same address.

New Mexico.

ALBUQUERQUE. — Christian Science Society. —First Reader, Octave B. Clarke.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Woman's Club Building, W. Gold Avenue and S. 7th Street.
Reading Room open daily, except Sunday, 2 to 4 P.M. 17 Stern Building, W. Central Avenue and S. 4th Street.

AZTEC. — Christian Science Society. — First Reader, Mrs. Jennie H. Walker.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Green Bldg.

LAS VEGAS (East). — Christian Science Society.—First Reader, James M. Ireland.—Services: 11 A.M.; Wednesday, 8 P.M.—O. R. C. Hall, Pioneer Bldg., Douglas Ave.

ROSWELL.—First Church of Christ, Scientist. —First Reader, Wilfrid H. Smith. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Stockard Hall, Richardson and 2d Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; same address.

New York.

ALBANY.—First Church of Christ, Scientist. —First Reader, Emory Irving Wendell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel, Madison Avenue and Quail Street.
Reading Room, 2 to 5 P.M., except Sunday; also Fri. evening, 8 to 10; same address.

AMSTERDAM.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Vought. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—9 Mohawk Place.
Reading Room, 3 to 5 P.M.; same address.

AUBURN.—First Church of Christ, Scientist. —First Reader, Mrs. Jennie S. Richey.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—193 Genesee Street.
Reading Room, 3 to 5 P.M.; same address

BALLSTON SPA.—Christian Science Society. —First Reader, William T. Gray.—Service: 10.45 A.M.—Res. W. T. Gray, 20 Blood St.

BATAVIA.—First Church of Christ, Scientist. —First Reader, Miss May L. McKenzie.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 3 to 5 P.M. 217 E. Main St.

BATH. — First Church of Christ, Scientist. — First Reader, Charles B. Madden. — Services: 10.30 A.M.; Wednesday, 8 P.M.—Room 8, Shannon Building, Liberty Street.
Reading Room, 2 to 4 P.M. Monday, Tuesday, and Thursday; same address.

BELMONT.—Christian Science Society.—First Reader Mrs. Gladys Hosley.—Service: 10.45 A.M.—Ward Hall parlors.

BINGHAMTON.—First Church of Christ, Scientist.—First Reader, Mrs. Louise C. Benedict.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—62 Exchange St.
Reading Room open daily, except Sunday, 10 A.M. to 12 M. and 2.30 to 4.30 P.M.; same address.

BUFFALO.—First Church of Christ, Scientist. —First Reader, James F. Foster.—Services: 9.30 A.M., 11 A.M., and 7.45 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, Jersey St., near Prospect Ave.
Reading Room, 9 A.M. to 5 P.M., except Sun.; also 7.30 to 9.30 P.M. Tues., Fri. 9-10 German Insurance Bldg., Main St. and Broadway. Tels. Bell Seneca 3073; Frontier 14501.

CANAJOHARIE.—Christian Science Society.—First Reader, Albert M. Klock.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Street.
Reading Room, 3 to 5 P.M. Wednesday and Saturday; same address.

CORTLAND.—Christian Science Society.—First Reader, Mrs. Laura L. D. Palmer.—Services: 11 A.M.; Wed., 8.15 P.M.—Conservatory Bldg.

DUNKIRK.—Christian Science Society.—First Reader, Charles M. W. Smith.—Services: 11 A.M.; Wed., 8 P.M.—419 Washington Ave.

EAST AURORA.—Christian Science Society.— First Reader, Mrs. Clara B. Emery.—Services: 10.45 A.M.; Wed., 8 P.M.—307 Main St.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, Saturday; same address.

ELMIRA.—First Church of Christ, Scientist.— First Reader, Fred B. Dickey. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—214 West Gray Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

FT. EDWARD.—Christian Science Society.— First Reader, Fred R. Davis.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—120 Broadway.
Reading Room, 3 to 4.30 P.M. Tuesday and Thursday; 7 to 8.30 P.M. Friday; same address.

GENEVA.—Christian Science Society.—First Reader, Mrs. Ella M. Fairfield. — Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.—Prouty Block, Seneca Street.
Reading Room, Tues., Thurs., 2.30 to 4 P.M.

GLENS FALLS.—First Church of Christ, Scientist.—First Reader, Mrs. Eleanor W. Higley. Services: 10.45 A.M.; Wed., 8 P.M.
Reading Room, open daily, except Sunday and holidays, 2 to 5 P.M. Warren and Jay Sts.

GLOVERSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Newell Van Brocklin.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—8 and 10 East Fulton St., 2d floor.
Reading Room, 8 to 5 P.M. daily; same address.

HAMBURGH.—First Church of Christ, Scientist.—First Reader, William R. McConnell.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hawkins Avenue.
Reading Room open Wednesday, 2 to 4 P.M.; same address.

HEMPSTEAD. — Christian Science Society. — First Reader, Mrs. Harriette Stent Clark.—Service: 11 A.M.—Hempstead Bank Bldg.
Reading Room, 1.30 to 5 P.M.; same place.

HERKIMER.—First Church of Christ, Scientist.—First Reader, Mrs. Hannah Wheeler.—Services: 11 A.M.; Wednesday, 8 P.M.—312 N. Main Street.
Reading Room open daily, 2.30 to 5 P.M.

HORNELL.—First Church of Christ, Scientist.—First Reader, Alson A. Covill. — Services: 10.45 A.M.; Wednesday, 8 P.M.—26 Center St.
Reading Room, 2.30 to 4.30 P.M., Monday, Wednesday, and Friday; also Sunday evening, 7.30 to 9; same address.

HORNELL.—Second Church of Christ, Scientist.—First Reader, Mrs. Henrietta H. Barker.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Chapel, 48 West Genesee Street.
Reading Room, 2.30 to 4.30 P.M.; same pl.

HUDSON FALLS.—First Church of Christ, Scientist.—First Reader, William Baker Minton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—4th floor, Masonic Temple.
Reading Room, 2.30 to 5 P.M.; same address.

ITHACA.—First Church of Christ, Scientist.—First Reader, Mrs. Phebe A. Gowling.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Christian Science Chapel, Cascadilla Park, at the foot of University Avenue.
Reading Room open daily, except Sunday and holidays, 2 to 4.30 P.M.; same address.

JAMESTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Grace Gibson Lay.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Prendergast Ave. and East 4th St.
Reading Room open daily, except Sunday, and holidays, 11 A.M. to 5 P.M. and 7.30 to 9 P.M.; open Sunday and holidays, 2 to 5 P.M. 317 Cherry Street.

JOHNSTOWN. — Christian Science Society. — First Reader, Mrs. Margaret D. Hanes.—Service: 10.45 A.M.—36 West Main Street.

KINGSTON.—First Church of Christ, Scientist.—First Reader, Carl Abram Reinward.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Chapel, Sterling St.
Reading Room open daily, except Sunday, 8 to 5 P.M.; same address.

LIVONIA.—Christian Science Society. — First Reader, Mrs. Della A. Hughson. — Service: 8 P.M.—Residence J. Edgar Hughson.

LOCKPORT.—Second Church of Christ, Scientist.—First Reader, Miss Mary B. Cushman.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, 36 East Avenue.
Reading Room, 3 to 5 P.M.; same address.

LOWVILLE. — Christian Science Society. — First Reader, Mrs. Mary Gray Barrett.—Service: 11 A.M.—350 State Street.

LYONS. — Christian Science Society. — First Reader, Miss Bertha M. Smith. — Services: 10.45 A.M.; Wed., 8 P.M.—Sturges Block.

MALONE. — Christian Science Society. — First Reader, Miss Clara M. Russell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room, 3 to 5 P.M. 159 E. Main St.

MAMARONECK.—Christian Science Society.—First Reader, Mrs. Evelyn W. Nolte.—Services: 11 A.M.; Wednesday, 8 P.M. — 145 Mamaroneck Avenue.
Reading Room, open daily, except Sunday, 2 to 4 P.M.; same address.

MIDDLETOWN.—Christian Science Society.—First Reader, Mrs. Ida M. Hill.—Services: 11 A.M., Wed., 7.45 P.M.—150 North St.

MT. VERNON.—First Church of Christ, Scientist.—First Reader, Mrs. Marie Twidy.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Valentine Street and North 9th Avenue.
Reading Room, 2 to 5 P.M.; same address.

NEWBURGH.—First Church of Christ, Scientist.—First Reader, Miss Melvina Wood.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—76 Broadway.
Reading Room, 2 to 5 P.M.; same address.

NEW ROCHELLE.—First Church of Christ, Scientist.—First Reader, George De V. Clark.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—19 Locust Ave.
Reading Room, 10 A.M. to 12 M., 2 to 4 P.M.; same address.

NEW YORK.—Twelve Churches and Societies hold services and maintain separate Reading Rooms in Greater New York, as stated in the following notices. They also unite in General Reading Rooms at the Marbridge Building, Broadway, corner 34th Street, Borough of Manhattan, open daily, except Sunday and Wednesday, from 9 A.M. to 9 P.M.; open Sunday from 2 to 5.30 P.M.; open Wednesday, 9 A.M. to 5 P.M.; and at 585 Fulton Street, Borough of Brooklyn, open daily, except Sunday, from 9 A.M. to 5 P.M.

BOROUGH OF BRONX.

CHRISTIAN SCIENCE SOCIETY.—First Reader, Mrs. Marie A. Roberts.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Masonic Temple, 1931 Washington Avenue.

BOROUGH OF BROOKLYN.

FIRST CHURCH OF CHRIST, SCIENTIST.—First Reader, Harry W. Groesbeck.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, S. W. corner Dean Street and New York Ave.
Reading Room, daily, except Sunday, 9.30 A.M. to 5.30 P.M.; also evenings, except Wednesday, 7 to 9.30. 26 Arlington Place.

SECOND CHURCH OF CHRIST, SCIENTIST.—First Reader, Llewellyn C. Morley.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8.15 P.M.—Church Edifice, 86th Street and Fort Hamilton Avenue.
Reading Room, daily, except Sunday and holidays, 1 to 5 P.M.; same address.

BOROUGH OF MANHATTAN.

FIRST CHURCH OF CHRIST, SCIENTIST.—First Reader, Richard P. Verrall.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Central Park, West, at 96th Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. and Tuesday and Friday evenings from 7.30 to 9.30. 1 W. 96th Street.

SECOND CHURCH OF CHRIST, SCIENTIST.—First Reader, William W. Porter.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Central Park, West, at 68th Street.
Reading Room open daily, except Sunday, from 9.30 A.M. to 5 P.M. 206 Broadway, corner Fulton Street.

THIRD CHURCH OF CHRIST, SCIENTIST.—First Reader, J. Allen Barris.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 125th Street, near Madison Avenue.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M.; also Tuesday and Friday evenings, 7.30 to 10. 85 E. 125th Street.

FOURTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Mrs. J. Laura J. Starke.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—600 West 181st Street, S. W., corner St. Nicholas Avenue.
Reading Room open daily, except Sunday from 1 to 5 P.M.; also Saturday evening from 8 to 9; same address.

FIFTH CHURCH OF CHRIST, SCIENTIST.—First Reader, William Nelson Burritt.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Berkeley Theater, 19 West 44th Street.

SIXTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Mrs. Laura M. Schneider.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Southeast corner Park Avenue at 61st Street.
Reading Room, open daily, except Sunday, 12 M. to 4 P.M.; also evenings, except Wed. and Sat., 7 to 9; same address.

BOROUGH OF QUEENS.

CHRISTIAN SCIENCE SOCIETY, FLUSHING, L. I.—First Reader, Edgar J. Wright.—Services: 11.15 A.M.; Wednesday, 8.15 P.M.—Post Office Building, Amity Street, near Main.
Reading Room open daily, except Sunday, from 2 to 5.30 P.M.; same address.

CHRISTIAN SCIENCE SOCIETY. RICHMOND HILL, L. I.—First Reader, Mrs. Mary W. Haring.—Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8.15 P.M.—Arcanum Hall, Jamaica and Jefferson Avenues.
Reading Room open daily, except Sunday and holidays, 3 to 5 P.M.; same address.

BOROUGH OF RICHMOND (S. I.)

FIRST CHURCH OF CHRIST, SCIENTIST.—STATEN ISLAND.—First Reader, Mrs. Lorina Josephine Nilson.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 67 Stuyvesant Place, St. George.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

NIAGARA FALLS.—First Church of Christ, Scientist.—First Reader, Edgar A. Barber.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M. — Room 100A Gluck Building.
Reading Room open Tuesday, Thursday, Friday, and Saturday, 2.30 to 4.30 P.M.; same address.

NORWICH.—Christian Science Society.—First Reader, Mrs. Maud Shaver.—Service: 11 A.M.—Eagles Hall, Piano Block, E. Main Street.

NYACK.—First Church of Christ, Scientist.—First Reader, Miss Bessie D. Patterson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sat. and Sun., 2 to 4.30 P.M.; same address.

OLEAN.—First Church of Christ, Scientist.—First Reader, Miss Frances P. de la Vergne.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner E. State and Henley Streets.
Reading Room daily, except Sunday, 2.30 to 4.30 P.M.; same address.

ONEIDA.—First Church of Christ, Scientist.—First Reader, Mrs. Catherine Ellis.—Services: 10.45 A.M.; Wednesday, 7.45 P.M—25 Spring Street.
Reading Room, 3 to 5 P.M. daily; also Friday evening, 7.30 to 9; same address.

ONEONTA.—First Church of Christ, Scientist.—First Reader, Thomas Waldo Stevens.—Services: 10.30 A.M.; Wednesday, 8 P.M.—25 Chestnut Street.
Reading Room, 2 to 5 P.M.; same address.

OSSINING.—Christian Science Society.—First Reader, Mrs. Elizabeth B. Campbell.—Services: 11 A.M.; Wednesday, 8 P.M.—G. A. R. Rooms, 168 Main Street.

OSWEGO.—First Church of Christ, Scientist.—First Reader, Mrs. Belle McCall. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—172 West Second St.
Reading Room open daily, except Sunday and holidays, 3 to 5 P.M.; same address.

PALMYRA.—Christian Science Society.—First Reader, Miss Alice E. Gifford. — Service: 10.45 A.M.—I. O. O. F. Room, Main Street.

PEEKSKILL. — Christian Science Society. — First Reader, James M. Reynolds.—Services: 11 A.M.; Wednesday, 8 P.M.—Flatiron Bldg.
Reading Room, 3 to 5 P.M. Mon., Wed., Fri.; also Sat. evening, 7.30 to 9; same place.

PORT JERVIS.—Christian Science Society.—First Reader, Miss Marie Louise Gumaer.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Room 8, Hubbard Building.
Reading Room, 1 to 5 P.M. daily; also 7.30 to 9.30 P.M. Friday; same address.

POTSDAM.—Christian Science Society.—First Reader, Mrs. Helen B. Mann.—Services: 11 A.M.; Wednesday, 8 P.M.—56½ Market St.
Reading Room, 3 to 5 P.M.; same address.

POUGHKEEPSIE. — First Church of Christ, Scientist.—First Reader, Wellington C. Lansing.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Market St. opposite Pine.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.; same address.

ROCHESTER. — First Church of Christ, Scientist.—First Reader, Herbert C. Jeffery.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Alexander and Cobb Sts.
Reading Room daily, except Sunday and Wednesday, 10 A.M. to 9 P.M.; also Wednesday, 10 A.M. to 7 P.M. 734-736 Granite Building, corner Main and St. Paul Streets.

ROME.—First Church of Christ, Scientist.—First Reader, Miss Mabel A. Gorton.—Services: 11 A.M.; Sunday School, 12.10 P.M.; Wednesday, 7.30 P.M.—Chapel, 409 North Washington Street.
Reading Room, 2 to 4 P.M.; same address.

SALAMANCA.—First Church of Christ, Scientist.—First Reader, Miss Grace E. Farman.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 5 S. Main Street.
Reading Room, 2 to 4 P.M.; same address.

SARATOGA SPRINGS.—Christian Science Society.—First Reader, Mrs. Katherine Blanchard Bailey.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 2, Citizens Bank Building.
Reading Room, 3 to 5 P.M.; same address.

SARATOGA SPRINGS.—Christian Science Society.—First Reader, Mrs. S. Isabella Harrison.—Services: 11 A.M.; Wednesday, 8 P.M. —The Athenaeum, 344 Broadway.
Reading Room daily, except Sunday, 2.30 to 4.30 P.M.; same address.

SCHENECTADY.—First Church of Christ, Scientist.—First Reader, Mrs. Lucille Preston Diller.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Rugby Road and Parkwood Boulevard.
Reading Room, 3 to 5 P.M.; also Friday evening, 7.30 to 9. 48 Parkwood Boulevard.

SEA CLIFF, L. I.—Christian Science Society. —First Reader, George M. Lloyd.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Sea Cliff Bank Building.

SENECA FALLS.—Christian Science Society. —First Reader, Miss Jane K. Weatherlow. —Services: 10.45 A.M.; Wednesday, 8 P.M.—60½ Fall Street.

SILVER CREEK. — First Church of Christ, Scientist.—First Reader, Mrs. Cora Newton Kaiser.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Room, Porter Block.
Reading Room open Saturday, 2 to 5 P.M.

SPRINGVILLE.—Christian Science Society.—First Reader, Mrs. Ella A. Dinsmore.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—27 Central Avenue.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Friday; same address.

SYRACUSE.—First Church of Christ, Scientist.—First Reader, Edward S. Gaylord.—Services: 10.45 A.M., 7.30 P.M.; Sunday School, 12.10 P.M.; Wednesday, 8 P.M.—Church Edifice, 704 East Fayette Street.
Reading Room open 10 A.M. to 5 P.M., except Sunday. 118 East Jefferson Street.

TONAWANDA. — Christian Science Society. — First Reader, Mrs. Elizabeth Wundes.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Chapel, 26 Delaware Avenue.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, and Saturday; same address.

TROY.—First Church of Christ, Scientist.—First Reader, Mrs. Marie H. Crockett.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Second Avenue and First Street, North.
Reading Room, 10 A.M. to 5 P.M., except Sundays and holidays. 15 Second Street.

UTICA.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte M. Weston.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M. — New Century Auditorium, Hopper Street.
Reading Room open from 10 A.M. to 5 P.M.

WATERTOWN.—First Church of Christ, Scientist.—First Reader, John A. Reese.—Services: 11 A.M.; Sunday School, 12.20 P.M.; Wednesday, 8 P.M.—120 Park Street.
Reading Room, 2 to 5 P.M.; same address.

WELLSVILLE.—Christian Science Society.—First Reader, Aberdeen R. King.—Services: 10.30 A.M.; Wednesday, 8 P.M. — Church Building, Jefferson Street.

WHITE PLAINS.—First Church of Christ, Scientist.—First Reader, Mrs. Georgia Clark Helms.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—First National Bank Building, 112 Railroad Avenue.
Reading Room open daily, 10 A.M. to 5 P.M.; same address.

YONKERS.—First Church of Christ, Scientist. —First Reader, Seymour Conover.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, Greenvale Avenue.
Reading Room daily, except Sunday and legal holidays, 10 A.M. to 5 P.M.; also Friday evenings, 7.30 to 9.30. 2 Hudson Street.

North Carolina.

ASHEVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Grace L. Keeler.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8.15 P.M.—64 N. French Broad Avenue, near Haywood Street.
Reading Room, 10 A.M. to 12 M. and 3 to 5 P.M. 62 Patton Avenue, Room 29.

CHARLOTTE.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Lou Templeton.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—22½ West 5th St.
Reading Room, 3 to 5 P.M.; same address.

FAYETTEVILLE.—Christian Science Society. —First Reader, James Benson Rozier.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—McCaskill Bldg., Hay St.
Reading Room, 3.30 to 5.30 P.M.; same address.

GOLDSBORO. — Christian Science Society. — First Reader, Mrs. Ella B. Borden.—Services: 11 A.M.; Wed., 7.15 P.M.—W. Center St.

KINSTON.—First Church of Christ, Scientist. —First Reader, Mrs. Emma Redd Wade.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Whitaker Building.
Reading Room, 3 to 5 P.M.; same address.

NEW BERN.—First Church of Christ, Scientist.—First Reader, Mrs. Amy Everette King. —Services: 11 A.M., 7.30 P.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—Church.
Reading Room open daily, except Sunday, 3 to 5 P.M. Church Edifice, 147 Middle St.

STATESVILLE.—Christian Science Society.—First Reader, Mrs. Lula P. Connelly.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—100 Broad Street.

North Dakota.

DEVILS LAKE.—First Church of Christ, Scientist.—First Reader, Edgar La Rue.—Services: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, 2 to 4 P.M. Tues., Thurs., Sat. Kelly Ave., between 6th and 7th Sts.

FARGO.—First Church of Christ, Scientist.—First Reader, Mrs. Lizzie E. Watson.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. — Unitarian Church, corner 2d Avenue and 9th Street, S.
Reading Room open daily, except Sunday, 2 to 5 P.M. Edwards Building.

GRAND FORKS.—First Church of Christ, Scientist.—First Reader, S. Arthur Saunderson.—Services: 10.45 A.M.; Sunday School, 12.20 P.M.; Wednesday, 8 P.M.—Church Edifice, Belmont and 4th Avenues, S.
Reading Room, 2 to 4 P.M., except Sun.; 3 to 5 P.M. Sun. 8 Clifford Annex, De Mers Ave.

WILLISTON. — Christian Science Society. — First Reader, Seneca Brownell.—Service: 11 A.M.—170 West Second Street.

Ohio.

AKRON.—First Church of Christ, Scientist.—First Reader, Mrs. Metta E. Wolcott.—Services: 10.45 A.M.; Sunday School, 9.15 A.M.; Wed., 7.45 P.M.—Walsh Block, Main St.
Reading Room, 1.30 to 4.30 P.M. daily, except Sun.; also Sat. 7 to 8.30 P.M.; same pl.

ALLIANCE.—Christian Science Society.—First Reader, Mrs. Mary Jane Sourbeck.—Services: 10.30 A.M.; Wed., 7.30 P.M.—223 E. Main St.
Reading Room, 2 to 4 P.M.; same address.

ASHLAND.—Christian Science Society.—First Reader, Mrs. Emma Myers. — Services: 10 A.M.; Wednesday, 7.30 P.M.—Freer Block.
Reading Room, 2 to 4 P.M. Wed. and Sat.

ASHTABULA.—First Church of Christ, Scientist.—First Reader, Mrs. Alta L. Seymour.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—18 Elm Street.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

BELLEVUE.—Christian Science Society.—First Reader, Mrs. Anna Eliza Mowry.—Services: 10.30 A.M.; Wed., 7.30 P.M.—222 W. Main St.

BOWLING GREEN. — Christian Science Society.—First Reader, Thomas Warren Luce.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—121 W. Wooster St.
Reading Room, 2 to 4 P.M. Thursday.

BUCYRUS.—First Church of Christ, Scientist.—First Reader, Mrs. Stella D. Cary.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—First Nat. Bank Bldg.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

CANTON.—First Church of Christ, Scientist.—First Reader, Edward Schilling. — Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Ervin Block, Cleveland Avenue and 7th Street.
Reading Room, daily, except Sun., 2 to 5 P.M.; also Sat. from 7 to 8.30 P.M.; same pl.

CAREY. — Christian Science Society. — First Reader, Mrs. Grace Lytle Phelps.—Services: 10.15 A.M.; Wednesday, 7.45 P.M.—Newhard Block, North Vance Street.

CHILLICOTHE.—Christian Science Society.—First Reader, Jacob Brehmer. — Services: 10.30 A.M.; Wed., 7.30 P.M.—59 Foulke Blk.
Reading Room, 2 to 5 P.M. Monday, Wednesday, and Friday; same address.

CINCINNATI.—First Church of Christ, Scientist.—First Reader, Albert J. Thorne.—Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Park Avenue, South, Walnut Hills.
Reading Room, daily, except Sun., Wed., and holidays, 9 A.M. to 9 P.M.; Wed., 9 A.M. to 5 P.M. 1608 First National Bank Bldg.

CINCINNATI.—Second Church of Christ, Scientist.—First Reader, Walter Tarr McGarvey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Aeolian Hall, 25 4th Avenue, West.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday. Room 414 Provident Bank Building, 7th and Vine Streets.

CLEVELAND.—First Church of Christ, Scientist. — First Reader, Wayne C. Jones. — Services: 11 A.M., 4 P.M.; Sunday School, 9.45 A.M.; Wednesday 8 P.M.—Church Edifice, East 46th Street and Cedar Avenue.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. 29 Taylor Arcade. All Christian Science literature on sale.

CLEVELAND.—Second Church of Christ, Scientist.—First Reader, Louis A. Heller.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Euclid Avenue, near East 77th Street.
Reading Room, 9 A.M. to 4 P.M. 206 Euclid Point Building, 1272 Euclid Avenue.

CLEVELAND.—Third Church of Christ, Scientist.—First Reader, Colby F. Whipple.—Services: 11 A.M.; Sunday School 9.30 A.M.; Wednesday, 8 P.M.—West 25th Street, corner Mapledale Avenue.
Reading Room, 10 A.M. to 4 P.M. Ohio Bank Bldg., Bridge Ave., corner W. 25th St.

COLUMBUS.—First Church of Christ, Scientist.—First Reader, Charles H. Fearn.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Church Edifice, Broad, corner Grant Avenue.
Reading Room, 9 A.M. to 5 P.M., except Sunday. 1032-1035 Columbus Savings and Trust Building, High and Long Streets.

CONNEAUT.—First Church of Christ, Scientist. — First Reader, William H. Dewey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Church Edifice, State Street.
Reading Room, 2 to 4 P.M. daily, except Sunday; same address.

DAYTON.—First Church of Christ, Scientist. — First Reader, Hiram H. Stamper. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, S. Boulevard, near Third St.
Reading Room, 9 A.M. to 1 P.M., 2 to 5 P.M., except Sundays and legal holidays, 1001 Commercial Building.

DAYTON.—Second Church of Christ, Scientist.—First Reader, Mrs. Ella Richardson.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church, 1st St., between Jefferson and St. Clair Sts.
Reading Room, daily, except Sunday and holidays, 10 A.M. to 5 P.M. 117 E. 1st St.

EATON.—First Church of Christ, Scientist.—First Reader, Miss Maggie M. Haper.—Services: 2.30 P.M.; Wed., 7.30 P.M.—Main St.
Reading Room, 1 to 4 P.M.; same address.

ELYRIA.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie C. Andrus.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—809 East Avenue.
Reading Room daily, except Sunday, 10 A.M. to 12 M., and 1 to 4 P.M.; same address.

FINDLAY.—Christian Science Society.—First Reader, J. Frank Axline. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Adams Bldg.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

FOSTORIA.—Christian Science Society.—First Reader, Arthur W. Geere.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—175 Sandusky Street.
Reading Room open Thurs., 2.30 to 4.30 P.M. and 7.30 to 9 P.M.; same address.

FREMONT.—First Church of Christ, Scientist. —First Reader, Nathan C. McCutcheon.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Colonial Hall, over The Colonial Bank, Front Street.
Reading Room, 1.30 to 4.30 P.M. Thursday; same address.

GALION. — Christian Science Society. — First Reader, Mrs. Susan Everett.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—First National Bank Building, Public Square.

GENEVA. — Christian Science Society. — First Reader, Mrs. Carrie M. Bartholomew.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Ford and Tibbitts Block.
Reading Room, 1.30 to 4 P.M., except Sunday; same address.

GREENVILLE.—Christian Science Society.—First Reader, Miss Sophie E. Rehling.—Service: 2.30 P.M.—Universalist Church.

HAMILTON.—First Church of Christ, Scientist.—First Reader, Edgar H. Baker.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church, 2d Street, between Market and Dayton Streets.
Reading Room, 10 A.M. to 4 P.M., except Sun. Rentschler Bld., 2d & High Sts., 5th floor.

KENT. — Christian Science Society. — First Reader, Mrs. Josephine Meloy.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Hulett Hall, N. Water.

KENTON.—Christian Science Society.—First Reader, Miss Emma L. Brechelsen.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Republican Blg.

LAKEWOOD.—First Church of Christ, Scientist.—First Reader, Frank L. Thurber.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Corner Belle and Detroit Aves. Reading Room, 11 A.M. to 4 P.M.

LANCASTER.—First Church of Christ, Scientist. — First Reader, Mrs. Clara Ellen Lee. —Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.—329 N. Broad Street. Reading Room, 1 to 4 P.M; same address.

LEETONIA.—Christian Science Society.—First Reader, John R. Williams.—Services: 10.15 A.M.; Wednesday, 7 P.M.

LIMA.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie A. Meek.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, Masonic Temple. Reading Room open daily, except Sunday, 2 to 5 P.M.; same address. Take elevator.

LORAIN. — First Church of Christ, Scientist. —First Reader, Mrs. Gertrude Haight.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —224 9th Street, corner Reid Avenue. Reading Room daily, except Sunday, 1 to 4 P.M.; same address.

MANSFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Mina F. Hamlin.—Services: 10.30 A.M., 7.30 P.M.; Wed., 7.45 P.M.—46 W. 3d Street, opposite Carnegie Library. Reading Room, 2 to 4 P.M. same address.

MARIETTA. — Christian Science Society. — First Reader, Mrs. Ethel Albee Wilson.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—Weber Block, 3d St. Reading Room, 2 to 4 P.M. Tuesday, Thursday, and Saturday; same address.

MARION.—First Church of Christ, Scientist. —First Reader, Miss Ida Annetta Shoots.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7.30 P.M.—East Church Street, corner of Baker Street. Reading Room open daily, except Sunday, 1 to 4 P.M.: same address.

MASSILLON.—First Church of Christ, Scientist. — First Reader, Theodore H. Focke. — Services: 10.30 A.M.; Sunday School 9.30 A.M.; Wed., 7.30 P.M.—Main and East Sts. Reading Room, 2 to 4.30 P.M.; also Saturday evening, 7 to 8.30. Main St. and Lincoln Ave.

MECHANICSBURG.—First Church of Christ, Scientist. — First Reader, Mrs. Jeanette Cheney.—Services: 10.30 A.M.; Wed., 7.30 P.M. Reading Room open Wednesday, 2 to 4 P.M. 3 East Sandusky Street.

MT. GILEAD. — Christian Science Society. — First Reader, Mrs. Sarah T. Albach.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Reading Room, 2 to 4 P.M. Wed and Sat.

NAPOLEON. — Christian Science Society. — First Reader, Miss Ivah Blanche Lemert. — Services: 10.45 A.M.; Wednesday, 7.30 P.M. —Grand Army Hall.

NEWARK.—First Church of Christ, Scientist. —First Reader, David W. Winter. — Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Hudson Ave. & Wyoming St. Reading Room open daily, except Sunday, 2 to 4.30 P.M.; same address.

NEW PHILADELPHIA. — Christian Science Society.—First Reader, Miss Susie Wiley Alberson. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Miller-Brown Block.

NORWALK.—Christian Science Society.—First Reader, Miss Rae M. Somers.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—4 S. Hester St.

OBERLIN.—Christian Science Society.—First Reader, Anson A. Dulmage.—Service: 10.30 A.M.—Squire Block.

PAINESVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Muzzy MacCaslin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church, Park Pl. and Richmond St. Reading Room, 10 A.M. to 4 P.M. daily, except Sunday. 311 Main Street.

PATASKALA. — Christian Science Society. — First Reader, Frank B. Headley.—Service: 7 P.M.—Residence George Albright.

PIQUA. — First Church of Christ, Scientist. — First Reader, William M. Knox.—Services: 10.45 A.M.; Wed., 7.30 P.M.—481 W. High St. Reading Room, 2 to 4 P.M. Wed.; same pl.

PORTSMOUTH.—First Church of Christ, Scientist.—First Reader, Frank Baker Moore.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —20 E. 2d Street. Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

RAVENNA.—Christian Science Society.—First Reader, Miss Cora B. Collins.—Services: 10.30 A.M.; Wed., 7.30 P.M.—610 W. Main St.

SANDUSKY.—First Church of Christ, Scientist. —First Reader, Mrs. Mary M. G. Lockwood. —Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Carnegie Library Building. Reading Room, 2 to 5 P.M. Stone Block.

SPRINGFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet S. Cowan. —Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Union Hall, 2d floor, 15 South Fountain Avenue. Reading Room, daily, except Sunday, 9 A.M. to 12 M., 2 to 5 P.M.; same address.

TIFFIN.—First Church of Christ, Scientist.—First Reader, Miss Gertrude E. Opt.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Public Library Bldg. Reading Room open Tuesday and Friday, 1.30 to 4 P.M.: same address.

TOLEDO.—First Church of Christ, Scientist. —First Reader, Clarence B. Hadden.—Services, 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Monroe Street and Lawrence Avenue. Reading Room, 9.30 A.M. to 4.30 P.M., except Sun. and holidays. 625-6 The Ohio Blg.

TOLEDO.—Second Church of Christ, Scientist. —First Reader, William L. Rowland.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Fulton and Prescott Streets. Reading Room, 9.30 A.M. to 4.30 P.M.; also Sat. evening, 7 to 9. 333 Nicholas Bldg.

VAN WERT.—Christian Science Society.—First Reader, Wilbur F. Parker.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—229 N. Washington Street. Reading Room, 2 to 5 P.M. Monday, Wednesday, and Saturday; same address.

WARREN. — Christian Science Society. — First Reader, Mrs. Anna M. Sommers.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Opera House.

WAUSEON.—Christian Science Society.—First Reader, Leroy H. Deyo.—Service: 10.45 A.M. —Miley Block.

XENIA. — Christian Science Society. — First Reader, Mrs. Ada Baker Baggott.—Services: 11 A.M.; Wednesday, 7.30 P.M.—127 East Second Street.
Reading Room, 1.30 to 4.30 P.M., except Sunday; same address.

YOUNGSTOWN.—First Church of Christ, Scientist. — First Reader, Harry K. Filler. — Services: 10.30 A.M.; Sunday School, 9.15 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner Spring and Bryson Streets.
Reading Room open daily, 11 A.M. to 5 P.M. 705 Stambaugh Building.

ZANESVILLE. — Christian Science Society. — First Reader, Elmer E. Lorimer. — Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M. — Room 2, Schultz Opera Block, N. Fifth Street.
Reading Room, 1 to 4 P.M. Tuesday, Thursday, and Saturday; same address.

Oklahoma.

ALTUS. — Christian Science Society. — First Reader, Mrs. Bertha Viola Eddleman.—Services: 11 A.M.; Wednesday, 8 P.M.

ARDMORE.—Christian Science Society.—First Reader, Mrs. Jeannette M. Moore.—Services: 11 A.M.; Wed., 8 P.M.—W. Broadway.

BARTLESVILLE.—Christian Science Society. —First Reader, Mrs. Ethel T. Jones.—Services: 11 A.M.; Wed., 8 P.M.—2d floor, Empire Bldg., corner 3d St. and Keeler Ave.

CHANDLER. — Christian Science Society. — First Reader, Miss Edith Wize Holland.—Service: 11 A.M.—Feuqua Building.

CHICKASHA. — Christian Science Society. — First Reader, Mrs. Lucy H. Fox.—Services: 11 A.M.; Wednesday, 8 P.M.—Carnegie Library.
Reading Room, 2 to 5 P.M., except Sunday. 421½ Chickasha Avenue.

EL RENO. — First Church of Christ, Scientist. —First Reader, Mrs. Clara D. Waldo.—Services: 11 A.M.; Wednesday, 8 P.M.—Hoff Avenue and London Street.
Reading Room, 2 to 4.30 P.M., except Sunday. Room 1, McClung Building.

ENID. — First Church of Christ, Scientist. — First Reader, Mrs. Elizabeth Thurman.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner West Maine and Van Buren Streets.
Reading Room, 1.30 to 5 P.M.; same address.

GUTHRIE.—First Church of Christ, Scientist. —First Reader, David Hetsch.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—116 North Broad Street.
Reading Room open daily from 2 to 5 P.M. In rear of Church.

HOBART. — Christian Science Society. — First Reader, Mrs. Willie T. Terral.—Services: 11 A.M.; Wednesday, 8 P.M.—201 Main Street.

LAWTON. — First Church of Christ, Scientist. —First Reader, Mrs. Eva B. Parmenter.—Services: 11 A.M.; Wed., 7.45 P.M.—622 B Av.
Reading Room, 2 to 5 P.M., except Sunday. Room 223, Benbow-Horton Bldg., 406 C Ave.

McALESTER.—First Church of Christ, Scientist.—First Reader, Harry T. Kyle.—Services: 11 A.M.; Wednesday, 8 P.M.—221½ East Choctaw Avenue, upstairs.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

MIAMI. — Christian Science Society. — First Reader, Mrs. Myrtle Peck.—Services: 3 P.M.; Wednesday, 7.30 P.M.—Church Edifice, Oak Street, between 4th and 5th Streets.

MUSKOGEE.—First Church of Christ, Scientist. — First Reader, Gordon J. Murray. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Corner 7th and Court Sts.
Reading Room, daily, except Sunday, 10 A.M. to 5 P.M.—615 Flynn-Ames Building.

NORMAN.—Christian Science Society.—First Reader, Mrs. Delphine Hodgson Link.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—First National Bank Bldg.

OKLAHOMA CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Mina Rushmore.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Robinson Avenue and 11th Street.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 5.30 P.M. and 7.30 to 9.30 P.M.; open Wednesday 9.30 A.M. to 5.30 P.M. 502-503 Colcord Building, Grand and Robinson Avenues.

PERRY. — Christian Science Society. — First Reader, William S. Missemer.—Services: 11 A.M.; Wednesday, 8 P.M.—Episcopal Church.

PONCA. — Christian Science Society. — First Reader, Mrs. Lola White Seybold.—Services: 11 A.M.; Wednesday, 7.30 P.M.—College of Music, Kyger Building.

SAPULPA.—Christian Science Society.—First Reader, Mrs. Alice L. Dornblaser.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—5 and 6, 105½ N. Main Street.

SHAWNEE. — First Church of Christ, Scientist.—First Reader, Mrs. Wilo Jones Hickey. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M. — Carnegie Library Building, North Broadway.
Reading Room, 2 to 5 P.M.; same address.

STILLWATER.—First Church of Christ, Scientist.—First Reader, Arlington P. Little.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Church, 706 Duncan St.
Reading Room, 9 A.M. to 5 P.M., except Sunday and holidays. 107 E. 9th Avenue.

STROUD. — Christian Science Society. — First Reader, Mrs. Anna H. Newton. — Service: 11 A.M.—Opera House.

TULSA. — First Church of Christ, Scientist. — First Reader, Miss Mabel Hollis.—Services: 11 A.M.; Wednesday, 8 P.M.—Fox Building, 205A North Main Street.
Reading Room open daily, except Sunday, 2 to 4.30 P.M. 216 Central Nat. Bank Bldg.

WAGONER. — First Church of Christ, Scientist. — First Reader, Mrs. Florence Palmer Dodge. — Services: 11 A.M.; Wednesday, 8 P.M.—Development Building, Room H.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

Oregon.

ALBANY. — Christian Science Society. — First Reader, Mrs. Lydia Gould. — Services: 11 A.M.; Wednesday, 8 P.M.—4th and Ferry Sts.

ASHLAND. — First Church of Christ, Scientist. —First Reader, August J. Biegel.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—G. A. R. Hall.
Reading Room, 2 to 4 P.M.; same address.

ASTORIA. — Christian Science Society. — First Reader, Mrs. Emily N. Stokes.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Red Men Hall.
Reading Room, 2 to 5 P.M. 506 Odd Fellows Building.

BAKER CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Susie S. Smith.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—City Hall, second floor.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Friday; same address.

CENTRAL POINT.—Christian Science Society. —First Reader, Mrs. Lena L. Davis.—Service: 11 A.M.—G. A. R. Hall.

CORVALLIS.—Christian Science Society.—First Reader, Mrs. Mary Osburn Houck.—Services: 11 A.M.: Wednesday, 7.30 P.M.—Room 11, First National Bank Building.

COTTAGE GROVE.—Christian Science Society. —First Reader, Mrs. Sarah R. Woods.—Service: 11 A.M.—Christian Science Hall.

EUGENE.—First Church of Christ, Scientist. —First Reader, Josiah W. Maltman.—Services: 11 A.M.; Wednesday, 8 P.M.—W. O. W. Hall, 8th and Lincoln Streets.
Reading Room, 2 to 4 P.M., except Sunday. 461½ Willamette Street, upstairs.

FOREST GROVE.—Christian Science Society. —First Reader, Miss Sylva L. Baker.—Services: 11 A.M.; Wednesday, 7.30 P.M.

GRANTS PASS.—Christian Science Society.— First Reader, Peter Allen de Genenult.—Services: 11 A.M.; Wed., 8 P.M.—W. O. W. Hall.
Reading Room, 2 to 4 P.M. Room 5, same building.

HOOD RIVER. — Christian Science Society. — First Reader, Mrs. Inez H. Dabney.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Room 6, Davidson Building.
Reading Room, 9 A.M. to 9 P.M.; same pl.

MARSHFIELD.—Christian Science Society.— First Reader, Miss Nellie A. Montgomery.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Hall.
Reading Room, 3 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

McMINNVILLE.—Christian Science Society.— First Reader, Miss Mary E. Smith.—Services: 11 A.M.; Wednesday 7.30 P.M.—Union Block.
Reading Room, 2.30 to 4 P.M. Tuesday and Saturday; same address.

MEDFORD.—First Church of Christ, Scientist. —First Reader, Mrs. Mary J. Alsdorf.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 212 N. Oakdale Avenue.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

MERRILL.—Christian Science Society.—First Reader, Mrs. Mary Veneta Bunting.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room, 2 to 4 P.M. Wednesday, Thursday, Friday, and Saturday; same place.

OREGON CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Alma E. Freel. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—9th and Center Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

PENDLETON. — Christian Science Society. — First Reader, Mrs. Lora Daye Idleman. — Services: 11 A.M.; Wednesday, 8 P.M. — Corner Webb and Johnson Streets.
Reading Room, 2 to 4 P.M.; same address.

PORTLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Percie Proctor.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Everett Street, between 18th and 19th Streets.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. (Wed. until 7.30 P.M.); evenings, except Sun. and Wed., 7.30 to 9. Wilcox Bldg., 6th and Washington Sts.

PORTLAND.—Second Church of Christ, Scientist.—First Reader, Miss Mary Elizabeth Corbin.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Woodmen Hall, E. 6th and E. Alder Streets.
Reading Room, 10 A.M. to 5 P.M.; same pl.

ROSEBURG. — Christian Science Society.— First Reader, Mrs. Mora N. Frear.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Maine and Lane Streets.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

ST. JOHNS.—Christian Science Society.—First Reader, Mrs. Susan Boyle.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Holbrook Block.

SALEM.—First Church of Christ, Scientist.— First Reader, Robert W. Cram.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice, 440 Chemeketa St.
Reading Room open daily, except Sunday and holidays, 2 to 5 P.M.; same address.

Pennsylvania.

ALTOONA.—First Church of Christ, Scientist. —First Reader, Mrs. Amanda Bell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—1017½ Chestnut Avenue.
Reading Room, 2 to 4 P.M.; same address.

ALTOONA.—Christian Science Society.—First Reader, Mrs. La Rue Henshey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M. —P. O. S. of A. Temple, 8th Ave. and 12th St.

ATHENS.—Christian Science Society.—First Reader, Mrs. Mary I. Harden.—Service: 10.30 A.M.—106 Elm Street.

BEAVER FALLS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Powell. —Services: 11 A.M.; Wednesday, 7.45 P.M.— 1117 7th Avenue.
Reading Room open Wednesday, Thursday, and Friday, 2 to 4 P.M.; same address.

BELLEFONTE.—Christian Science Society.— First Reader, Mrs. Jennie O. Canfield.—Services: 10.45 A.M.; Wed., 8 P.M.—0½ E. High.

BETHLEHEM.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth W. Darrach.—Services: 11 A.M.; Wednesday, 8 P.M.—133 East Broad Street.
Reading Room open daily, except Sunday and holidays, 2.30 to 4.30 P.M.; same address.

BLOOMSBURG.—Christian Science Society.— First Reader, Mrs. Mary Scott Worthington. —Service: 11 A.M.—155 W. Fifth Street.

BRADFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Titus.— Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—18 Kennedy Street.
Reading Room open 3 to 5 P.M., except Sunday; same address.

BUTLER. — Christian Science Society. — First Reader, Ralph Herriott.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M. 310 N. McKean Street.
Reading Room open Tuesday, Thursday, and Saturday, 3 to 5 P.M.; same address.

CAMBRIDGE SPRINGS. — Christian Science Society.—First Reader, Mrs. Mary M. Townsend.—Services: 2.45 P.M.; Wednesday, 7.45 P.M.—115 Spring Street.

CHAMBERSBURG.—Christian Science Society. —First Reader, Miss Harriet S. Hoke.—Services: 11 A.M.; Wed., 8 P.M.—302 Trust Bldg.
Reading Room, 2 to 4 P.M. Wed. and Sat.

CHESTER.—First Church of Christ, Scientist. —First Reader, Mrs. Ruth H. Stokes.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—619 Edgmont Avenue.
Reading Room open Tuesday and Thursday, 3 to 5 P.M.; Monday and Friday evenings from 8 to 9; same address.

CORRY. — Christian Science Society. — First Reader, Mrs. A. Ella King. — Services: 11 A.M.; Wednesday, 8 P.M.—Johnson Block.
Reading Room, 2 to 5 P.M., except Sunday; also 7.30 to 9 P.M. Tuesday, Thursday, and Saturday; same address.

EASTON. — Christian Science Society.—First Reader, Mrs. Isabella F. Baker.—Services: 11 A.M.; Sunday School, 9.45 A.M.; first Wed. in each month, 8 P.M.—Pomfret Bldg.
Reading Room open daily, except Sunday and holidays, 8 to 5 P.M.; same address.

ELLWOOD CITY.—Christian Science Society. —First Reader, Harry H. Wood.—Service: 11 A.M.—Dambach Hall, Sixth Street.

ERIE. — First Church of Christ, Scientist. — First Reader, James Russell. — Services: 3 P.M.; Sunday School, 2 P.M.; Wednesday, 8 P.M.—Unitarian Church, West 9th Street, between Peach and Sassafras.
Reading Room, 10 A.M. to 5 P.M.; also Thursday and Saturday, 7 to 9 P.M. 208 Masonic Temple.

FRANKLIN.—First Church of Christ, Scientist. —First Reader, Frederick W. Mann.—Services: 10.45 A.M., 7.45 P.M.; Sunday School following morning service; Wednesday, 7.45 P.M.—1128 Elk Street.
Reading Room open daily, 2 to 4.30 P.M., also Friday, 7.30 to 9.30 P.M.; same address.

FREDONIA. — Christian Science Society. — First Reader, Mrs. Martha C. Lee.—Service: 11.30 A.M.

GIRARD. — Christian Science Society. — First Reader, Fredrick Heil.—Service: 10.45 A.M. —Battles Bank Building.

GREENSBURG.—First Church of Christ, Scientist. — First Reader, Mrs. Grace L. G. Shiveley.—Services: 11 A.M.; Wednesday, 8 P.M.—16 East Otterman Street.
Reading Room, 2 to 4 P.M.; same address.

HARRISBURG. — First Church of Christ, Scientist.—First Reader, Aaron E. Brandt.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Board of Trade Hall.
Reading Room, 2 to 4.30 P.M. Cameron Building, Second and Walnut Streets.

JOHNSTOWN. — First Church of Christ, Scientist.—First Reader, Mrs. Florence L. Giffin. —Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—512 Main Street.
Reading Room, 10 A.M. to 5.30 P.M.; same pl.

JOHNSTOWN. — Christian Science Society. — First Reader, W. DeWitt Manning.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Jordan Building, 424 Main Street.
Reading Room, 2 to 4 P.M.; same address.

LANCASTER. — First Church of Christ, Scientist.—First Reader, J. Ellsworth Herr.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.— 110 N. Prince Street.
Reading Room, 1 to 4 P.M.; same address.

LOCK HAVEN. — Christian Science Society. — First Reader, Mrs. Helena Wilson. — Services: 11 A.M.; Wednesday, 7.45 P.M. — I. O. O. F. Block, E. Main Street.
Reading Room, Monday, Wednesday, and Friday, 2 to 4 P.M.; same address.

McKEESPORT.—First Church of Christ, Scientist.—First Reader, Dan E. Carpenter.—Services: 10.45 A.M.; Sunday School, 11.50 A.M.; Wed., 8 P.M.—Masonic Temple, Room 308.
Reading Room open Tuesday, Wednesday, and Thursday, 2 to 4 P.M.; same address.

MEADVILLE.—First Church of Christ, Scientist.—First Reader, Edward H. Callahan.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—361 Sherman Street.
Reading Room open daily, except Sunday, 12 M. to 2 P.M.; same address.

MEADVILLE. — Christian Science Society. — First Reader, Mrs. Elizabeth C. Whiting. — Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Mrs. Porter's Organ Studio, Water Street.
Reading Room, 2 to 5 P.M. 942½ Water St.

MONONGAHELA.—Christian Science Society. —First Reader, James D. Holzinger.—Service: 11.15 A.M.—Ideal Theater.

NEW CASTLE.—Christian Science Society.— First Reader, Miss Leslie M. Crawford.—Services: 11 A.M.; Wednesday, 8 P.M.—Rooms 400 and 402, fourth floor Wallace Block, corner Washington and Jefferson Streets.
Reading Room, 2 to 4 P.M.; same address.

NORRISTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie F. Kimmens.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Franklin Avenue and Lafayette Street.
Reading Room, daily, except Sundays and holidays, 3 to 5 P.M.; same address.

OIL CITY.—Christian Science Society.—First Reader, Max Kurth. — Services: 11 A.M.; Wednesday, 8 P.M.—Levi Block.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, Friday; same address.

PHILADELPHIA. — First Church of Christ, Scientist.—First Reader, Ethelbert Nimelton. —Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Walnut Street, west of 40th Street.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; open Wednesday until 7 P.M. 504 Perry Building, southeast corner 16th and Chestnut Streets.

PITTSBURGH.—First Church of Christ, Scientist.—First Reader, Roy A. Mather.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Clyde Street, near 5th Avenue.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday, 9.30 A.M. to 5 P.M. 1414 Keenan Building, Liberty Avenue and 7th Street.

PITTSBURGH.—Second Church of Christ, Scientist.—First Reader, H. Percival Alicott.— Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, North and Galveston Avenues, North Side.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday, 9.30 A.M. to 5 P.M. 1414 Keenan Building, Liberty Avenue and 7th Street.

PITTSTON (WEST). — Christian Science Society.—First Reader, Mrs. Sarah D. Brune.— Services: 11 A.M.; Wednesday, 8 P.M.— Delahunty Building, 415 Wyoming Avenue.

POTTSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Ida L. Gardner.— Services: 10.45 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Merchants Nat. Bank Bldg.
Reading Room, 2 to 4 P.M.; same address.

PUNXSUTAWNEY. — First Church of Christ, Scientist.—First Reader, Mrs. Blanche S. Mitchell.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Christian Science Hall, Fackiner Bldg., 107 S. Findley St.
Reading Room open daily, except Sunday, 3 to 5 P.M.; also 7.30 to 9 P.M. Saturday; same address.

READING.—First Church of Christ, Scientist. —First Reader, William H. Ibach.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, North 5th Street, near Buttonwood.
Reading Room, 10 A.M. to 12 M., 2 to 5 P.M.; also 8 to 9 P.M., except Wednesday. 805 Colonial Trust Building.

SCRANTON.—First Church of Christ, Scientist.—First Reader, Laurence H. Watres.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—620 Vine Street.
Reading Room open daily from 10 A.M. to 12 M.; 2 to 4 and 7 to 9 P.M.; same address.

SHARON.—First Church of Christ, Scientist. —First Reader, Miss Ethel V. Carley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Corner Irvine Avenue and A Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. 6 S. Water Street.

STROUDSBURG.—Christian Science Society.—First Reader, Mrs. Belle Snover Weaver.—Service: 11 A.M.—Malta Temple, Main St.
Reading Room, 3 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

TOWANDA.—First Church of Christ, Scientist. —First Reader, Mrs. Charlotte D. Holcombe. —Services: 11 A.M. Wednesday, 7.30 P.M.—Ontario Building, Main Street.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, and Saturday; same address.

WARREN. — Christian Science Society. — First Reader, Fred J. Shepard. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—137 Conewango Avenue.
Reading Room, Tuesday and Thursday, 2 to 5 P.M.; same address.

WASHINGTON.—Christian Science Society.—First Reader, Mrs. Myrtle Bruce Stright.—Services: 11 A.M.; Wednesday, 8 P.M.—Assembly Room, Court House.
Reading Room open daily, except Sunday, 2 to 4 P.M. 401 Washington Trust Building.

WELLSBORO. — Christian Science Society. — First Reader, Mrs. Cora Phelps.—Service: 11 A.M.—Harden Block, Main Street.

WEST CHESTER. — First Church of Christ, Scientist.—First Reader, Miss Edith S. Darlington.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wed., 8 P.M.—Church, N. High St.
Reading Room, Tues., Thurs., Sat., 3 to 5 P.M.; Mon., Fri., 7 to 9 P.M.; same address.

WILKES BARRE.—Christian Science Society. —First Reader, Eugene T. Smith.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Universalist Church, 453 S. Main Street.

WILLIAMSPORT. — First Church of Christ, Scientist.—First Reader, Miss Lucy C. Evans. —Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Maynard and Third Streets.
Reading Room open daily, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

YORK. — Christian Science Society. — First Reader, Mrs. Alice Baker Le Fevre.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Gas Co. Bldg., 125 W. Market St.
Reading Room, 12 M. to 4 P.M.; same place.

Rhode Island.

NEWPORT. — First Church of Christ, Scientist.—First Reader, Mrs. Margaret Foster.—Services: 10.45 A.M.; Wednesday, 8 P.M.—18 Bellevue Avenue.
Reading Room open daily, 2 to 4.30 P.M.; same address.

PROVIDENCE.—First Church of Christ, Scientist.—First Reader, Warren O. Evans.—Services: 10.45 A.M. and 4 P.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—250 Bowen St.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 171 Westminster St.

PROVIDENCE.—Second Church of Christ, Scientist.—First Reader, Frederick A. Manley. —Services: 10.45 A.M.; Wednesday, 8 P.M.—49 Bridgham Street.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

South Carolina.

CHARLESTON.—First Church of Christ, Scientist.—First Reader, Miss Virginia L. Williams.—Services: 11.30 A.M.; Sunday School, 10.45 A.M.; Wed., 8.15 P.M.—145 Meeting St.
Reading Room open Tues., Thurs., and Sat., 5 to 6.30 P.M.; same address.

South Dakota.

ABERDEEN.—First Church of Christ, Scientist.—First Reader, Mrs. Emma S. Barker.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—Red Men Hall, 422 S. Main St.
Reading Room, 3 to 5 P.M., Wednesday and Saturday; same address.

BROOKINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Ella L. Ziegler.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 6th Street and 5th Avenue.
Reading Room open Wednesday and Saturday from 2 to 4 P.M.; same address.

DEADWOOD. — Christian Science Society. — First Reader, Miss Pearl H. Cook.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Martin and Mason Block.
Reading Room, 2 to 4 P.M. Wed. and Sat.

FLANDREAU. — Christian Science Society. — First Reader, Mrs. Helen M. Locke. — Services: 11 A.M.; Wednesday, 8 P.M. — Few Block.

HURLEY.—First Church of Christ, Scientist.—First Reader, Miss Emma Grace Carr.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M.

HURON. — Christian Science Society. — First Reader, Miss Ethel C. Smith.—Services: 11 A.M.; Wednesday, 8 P.M.—C. S. Hall, Fourth St., between Illinois and Wisconsin Streets.

LEAD. — Christian Science Society. — First Reader, Mrs. Helen Bard Clark.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Corner Main and Seiver Streets.

MITCHELL.—Christian Science Society.—First Reader, Hercules McCormick.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—310 Main St.
Reading Room, except Sunday, 2 to 4.30 P.M. 406 Western National Bank Building.

RAPID CITY.—First Church of Christ, Scientist. — First Reader, Mark Ehle, Jr.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, 6th Street.
Reading Room open Saturday from 1.30 to 5 P.M.; same address.

REDFIELD. — First Church of Christ, Scientist.—First Reader, Mrs. Grace Alexander. —Services: 11 A.M.; Wednesday, 7.45 P.M. —Damuth Building.
Reading Room open Wednesday and Saturday from 2 to 4 P.M.; same address.

SIOUX FALLS.—First Church of Christ, Scientist.—First Reader, Mrs. Lydia Shepard Carr.—Services: 11 A.M.; Wednesday, 8 P.M. —Corner Dakota Avenue and 8th Street.
Reading Room, 2 to 5 P.M. 411 Boyce Greeley Building.

WATERTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Kathryn B. Way.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner of Maple Street and 1st Avenue.
Reading Room open daily, 2 to 4 P.M. Church Edifice, Maple Street entrance.

WATERTOWN. — Second Church of Christ, Scientist.—First Reader, Irvin H. Myers.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Oak Street and 3d Avenue, N. W.
Reading Room open Wednesdays and Saturdays from 2 to 4 P.M.; same address.

WEBSTER.—Christian Science Society.—First Reader, Carson K. Maxwell.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Fireman Hall, east room.
Reading Room, 2 to 5 P.M. Wed.; same pl.

YANKTON.—First Church of Christ, Scientist.—First Reader, Ephraim A. Snider.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue.
Reading Room, 2 to 5 P.M. Saturday; same address.

Tennessee.

CHATTANOOGA. — First Church of Christ, Scientist.—First Reader, Samuel D. Cole.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Temple of Music, 421 Walnut Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 1220-21 James Bldg.

KNOXVILLE.—First Church of Christ, Scientist. — First Reader, Mrs. Mildred Seckner Smith.—Services: 11 A.M.; Wednesday, 8 P.M.—Lyceum Bldg., Walnut and Cumberland Sts.
Reading Room, 2 to 5 P.M. daily, except Sunday. 501 Van Deventer Building.

McKENZIE.—First Church of Christ, Scientist.—First Reader, Miss Myrtle Pierce.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open Thursday, 2 to 4 P.M.

MEMPHIS.—First Church of Christ, Scientist.—First Reader, John M. Dean.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Dunlap Street and Monroe Avenue. (Opposite Forrest Park.)
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 1408-9 Exchange Bldg., corner Madison and N. 2d Streets.

MILAN. — Christian Science Society. — First Reader, Mrs. Lizzie Stone.—Service: 11 A.M.

NASHVILLE.—First Church of Christ, Scientist.—First Reader, Earl Edwin Roach.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Seventh Avenue and Commerce Street.
Reading Room, 9 A.M. to 5 P.M., except Sunday. 1013 First National Bank Building.

Texas.

ABILENE.—Christian Science Society.—First Reader, Miss Emma H. Sayles.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Pine Street.

AMARILLO.—First Church of Christ, Scientist.—First Reader, Judge Joe L. Penry.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—315 Polk Street, upstairs.
Reading Room open daily, including Sunday, 2 to 5 P.M. Room 22, Old Eberstadt Bldg.

AUSTIN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Maverick Sammons.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—112 East 9th St.
Reading Room open daily, except Sunday. 2 to 5 P.M. Austin National Bank Building, 509 Congress Avenue.

BEAUMONT.—First Church of Christ, Scientist.—First Reader, William Durr Gordon.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Masonic Temple, corner Pearl and Cedar Streets.
Reading Room, 11.30 A.M. to 4.30 P.M.; same address.

BOWIE. — Christian Science Society. — First Reader, Mrs. Jennie Hinton.—Services: 11 A.M.; Wednesday, 7.30 P.M.

CANYON. — Christian Science Society. — First Reader, Mrs. Laura K. Heflin.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 4 P.M. Tues. and Fri.

CLEBURNE. — Christian Science Society. — First Reader, Mrs. Lulu N. West.—Services: 11 A.M.; Wed., 8 P.M.—612 N. Main Street.
Reading Room, 9 A.M. to 5 P.M.; same pl.

CORPUS CHRISTI.—Christian Science Society.—First Reader, Mrs. Harriet G. Banes.—Services: 11 A.M.; Wed., 8 P.M.—601 Mesquite St.
Reading Room, 2 to 4 P.M.; same address.

CORSICANA. — Christian Science Society. — First Reader, Mrs. Mary J. Wilson.—Services: 11 A.M.; Wednesday, 4.30 P.M.—15th Street, between 5th and 6th Avenues.

CROWELL.—Christian Science Society.—First Reader, Mrs. Flossie Gorrell.—Services: 11 A.M., 7.30 P.M.; Wed., 7.30 P.M.—C. S. Chapel.

DALLAS.—First Church of Christ, Scientist.—First Reader, Fred W. Indermille.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church, Temple Emanu-El, corner Ervay and St. Louis Street.
Reading Room, 10 A.M. to 5 P.M., except Sunday. 502 Wilson Building, Main Street.

DEL RIO. — Christian Science Society. — First Reader, Mrs. Matilda C. Gibbons.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Perry Street.

EASTLAND.—Christian Science Society.—First Reader, Mrs. Sinie J. Schmick.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Yoeman Hall.

EL PASO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary B. Gleason.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Montana and Stanton Streets.
Reading Room open daily, except Sunday, 10 A.M. to 12 M. and 1 to 5 P.M. 509 Mills Building.

FORT WORTH.—First Church of Christ, Scientist.—First Reader, William L. Hagman.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 502 Lamar Street, corner Fourth.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. Room 905, 9th floor, First National Bank Building.

GAINESVILLE.—Christian Science Society.—First Reader, Mrs. Ella Lanius.—Services: 11 A.M.; Wednesday, 7.30 P.M.—S. Dixon St.
Reading Room, 4 to 6 P.M. Monday, Wednesday, and Saturday; same address.

GALVESTON.—First Church of Christ, Scientist.—First Reader, Donald J. MacGregor.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner Ball Avenue and 22d Street.
Reading Room, 8 to 5 P.M.; same address.

HOUSTON.—First Church of Christ, Scientist.—First Reader, Nathaniel Colyer.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Main Street and Jefferson Avenue.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also 7 to 9 P.M. Tuesday and Friday. Room 303, S. F. Carter Building.

LAMPASAS.—First Church of Christ, Scientist.—First Reader, Miss May Alexander.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday and Saturday, 8 to 5 P.M. Church Edifice.

MARSHALL. — First Church of Christ, Scientist.—First Reader, Mrs. Clara Clapp Starr.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Bldg., N. W. corner Houston Ave. and Lafayette St.
Reading Room open Tuesday, Thursday, and Friday, 2 to 4 P.M.; same address.

NEW BRAUNFELS. — Christian Science Society.—First Reader, Mrs. Lottie Faust.—Services: 11 A.M.; Wednesday, 8 P.M.—Simon Building.

PALESTINE. — Christian Science Society. — First Reader, Mrs. Willie Mae Colley.—Services: 8 P.M.; Wednesday, 8 P.M.—Brown Building, Oak Street.
Reading Room open Wednesday and Saturday, 3 to 5 P.M.; same address.

PARIS. — First Church of Christ, Scientist. — First Reader, William Henry Upton. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M. — 115 South side of Square.
Reading Room, 2 to 5 P.M.; same address.

SAN ANTONIO.—First Church of Christ, Scientist.—First Reader, Judge William Merritt Pardue. — Services: 11 A.M.; Wednesday, 8 P.M.—501 Avenue D.
Reading Room, 2 to 5 P.M.; same address.

SHERMAN.—First Church of Christ, Scientist. —First Reader, Edward B. Caraway.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Crockett and Jones Streets.
Reading Room, 2 to 5 P.M.; same address.

TEMPLE. — Christian Science Society. — First Reader, George W. Wilson. — Services: 11 A.M.; Sunday School, 10 A.M.—Second floor, Sherrill Building, Central Avenue.
Reading Room, 1.30 to 3.30 P.M.; same pl.

TEXARKANA. — Christian Science Society. — First Reader, Mrs. Maggie H. Munson. —Services: 11 A.M.; Wednesday, 8 P.M.—102 West 7th Street.
Reading Room open daily, except Sunday and Monday, 2 to 4 P.M.; same address.

TYLER. — Christian Science Society. — First Reader, Mrs. Lola Verner Reese.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Carnegie Library Auditorium.

VICTORIA.—Christian Science Society.—First Reader, Frederick Dewitt Peters.—Service: 11 A.M.—Alden Building, opposite City Hall.

WACO. — First Church of Christ, Scientist. — First Reader, Mrs. Lucy J. King.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Carnegie Library.
Reading Room open daily, except Sunday, 8 to 5 P.M. Room 2014 Amicable Building.

Utah.

MILFORD.—First Church of Christ, Scientist. —First Reader, Mrs. Annie J. Atkin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, 2 to 4 P.M. Corner 1st Ave. and McKeon St.

OGDEN.—First Church of Christ, Scientist.—First Reader, Miss Pearl M. Dallimore.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 10 A.M. to 1 P.M. and 2 to 5 P.M. 511-512 First National Bank Bldg.

PARK CITY. — Christian Science Society. — First Reader, Russell T. Mason.—Services: 7.30 P.M.; Wednesday, 7 P.M.—Society Hall.

PROVO. — First Church of Christ, Scientist.—First Reader, William E. James.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—42 East Center Street.
Reading Room, 2 to 4 P.M.; same address.

SALT LAKE CITY.—First Church of Christ, Scientist.—First Reader, Henry A. Teasdel. —Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 336 East Third South St.
Reading Room, 10 A.M. to 9 P.M., except Sun. and Wed.; open Wed. 10 A.M. to 7 P.M. 505-6-7-8 Scott Building. 168 Main Street.

SALT LAKE CITY.—Second Church of Christ, Scientist.—First Reader, Alfred G. Potts.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Unitarian Hall, 138 South 2d East Street.
Reading Room, 10 A.M. to 9 P.M., except Sun. and Wed.; Wed., 10 A.M. to 7 P.M. 505-6-7-8 Scott Building, 168 Main Street.

Vermont.

BARNARD. — Christian Science Society. — First Reader, Adelbert Goss. — Services: 11 A.M.; Wednesday, 8 P.M.—Residence Adelbert Goss.
Reading Room, 8 to 5 P.M. Fri.; same pl.

BARRE.—First Church of Christ, Scientist.—First Reader, Mrs. Rose F. Walker. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—7 Summer Street.
Reading Room, Tues. and Fri. 2 to 4 P.M.

BENNINGTON. — Christian Science Society. — First Reader, Mrs. Gertrude E. Moseley Babcock.—Service: 11 A.M.—Park and Scott Sts.

BRATTLEBORO. — First Church of Christ, Scientist. — First Reader, Mrs. Fanny G. Miles.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.45 P.M.—Emerson Building, Elliot Street.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, and Saturday; same address.

LYNDONVILLE.—Christian Science Society.—First Reader, Miss Cora W. Frasier.—Services: 10.45 A.M.; Sunday School, 11.45 A.M. —Masonic Block.

MONTPELIER.—Christian Science Society.—First Reader, Miss Miriam I. Kimball.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—141 Main Street.
Reading Room, 3 to 5 P.M. Tues. and Fri.

RANDOLPH.—First Church of Christ, Scientist. — First Reader, Primus P. Lamson. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, Randolph Avenue.
Reading Room, 3 to 5 P.M. Wed. and Fri.

RUTLAND.—First Church of Christ, Scientist. —First Reader, Mrs. Alice E. Carpenter.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. Church Edifice, Cottage Street.
Reading Room, 2.30 to 5 P.M.; same place.

ST. ALBANS. — Christian Science Society. — First Reader, Mrs. Anna B. Hale.—Service: 10.30 A.M.—12 Kingman Street.
Reading Room, 3 to 5 P.M. Wed.; same pl.

ST. JOHNSBURY. — First Church of Christ, Scientist. — First Reader, Charles E. Peck. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Pythian Building.
Reading Room open daily, except Sunday, from 2.30 to 5 P.M.; same address.

WILMINGTON. — Christian Science Society.—First Reader, William N. Bassett.—Services: 11 A.M.; Wednesday, 7.30 P.M. — Wheeler Block, S. River Street.

Virginia.

DANVILLE.—Christian Science Society.—First Reader, Mrs. Mattie Enright.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple. Reading Room, 9 A.M. to 5 P.M.; same address.

LYNCHBURG. — Christian Science Society. — First Reader, Mrs. Annie M. W. Marshall.—Services: 11 A.M.; Wednesday, 8 P.M.—Hill City Lodge.

NORFOLK.—First Church of Christ, Scientist. —First Reader, Miss Hattie P. Williams.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 261 Freemason Street. Reading Room, 10 A.M. to 8 P.M., except Sunday; same address; entrance on Boush St.

RICHMOND. — First Church of Christ, Scientist. — First Reader, Mrs. Mabelle Libby. — Services; 11 A.M.; Wednesday, 8.30 P.M.—Church Edifice, corner Park Avenue and Meadow Street. Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 207½ North 6th Street.

ROANOKE.—Christian Science Society.—First Reader, Mrs. Ruby S. Tinsley. — Services: 11 A.M.; Wed., 8 P.M.—3d floor, National Business College Building, 11 Church Ave.

Washington.

ABERDEEN.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie Anderson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—1st Street, near Broadway. Reading Room open daily, except Sunday, 1.30 to 5 P.M. 231 Finch Building.

BELLINGHAM.—First Church of Christ, Scientist.—First Reader, Miss Sophia A. Barbo.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Aftermath Club House, Broadway and Holly Street. Reading Room, 10 A.M. to 4 P.M. daily, except Sunday. 222 Exchange Building.

BLAINE. — Christian Science Society. — First Reader, Mrs. Lucy A. Wells.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Prendergast Bldg., Washington Ave. Reading Room, 2 to 4 P.M.; same address.

BREMERTON.— Christian Science Society. — First Reader, Elmer A. Tucker.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 4th and Warren Streets.

CENTRALIA. — Christian Science Society. — First Reader, Mrs. Jessie H. Thompson. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Andrews Hall, 106 South Tower Avenue.

COLFAX. — First Church of Christ, Scientist. —First Reader, Mrs. Margaret L. Larue.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Main Street. Reading Room, 2 to 4 P.M.; same address.

COLVILLE.—Christian Science Society.—First Reader, Mrs. Grace Lincoln Burnam.—Services: 11 A.M.; Wed., 8 P.M.—C. S. Chapel. Reading Room, 2 to 4 P.M.; same address.

EVERETT.—First Church of Christ, Scientist.—First Reader, Mrs. Nettie Pendleton Sheridan.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 33d Street and Colby Avenue. Reading Room, daily, except Sunday, 12 M. to 4 P.M.; also Saturday evening, 7.30 to 9. Room 7, the Eclipse Building, Colby Avenue.

HOQUIAM.—First Church of Christ, Scientist. —First Reader, Franklin D. Arnold.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice. 7th and L Streets. Reading Room, 2 to 5 P.M.; same address.

KENNEWICK. — Christian Science Society. — First Reader, Mrs. May Trimble.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, Third Street.

NORTH YAKIMA. — First Church of Christ, Scientist.—First Reader, Charles A. Griffith. —Services: 11 A.M.; Wed., 8 P.M.—Church. Reading Room, 12 M. to 4 P.M. daily, except Sunday. Church parlors, 107 N. 3d St.

PORT ANGELES. — First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Lewis. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7 P.M.—8th and Laurel Streets. Reading Room, 2 to 4 P.M.; same address.

PORT TOWNSEND. — Christian Science Society.—First Reader, Mrs. Martha J. Hinds. —Services: 11 A.M.; Wednesday, 8 P.M.

PROSSER.—Christian Science Society.—First Reader, Mrs. Margretta B. Wells.—Services: 11 A.M.; Sunday School, 12.10 P.M.—Odd Fellows Hall.

PUYALLUP.—First Church of Christ, Scientist. — First Reader, Mrs. Luella Lee. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—3d Ave. and 6th St., S. W. Reading Room, 2 to 4 P.M. Monday, Wednesday, and Friday; same address.

RAYMOND.—Christian Science Society.—First Reader, John Joseph Haggerty.—Service: 11 A.M.—Lodge Hall, Philbrick Building.

SEATTLE.—First Church of Christ, Scientist. —First Reader, Edwin W. Craven. — Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner 16th Avenue and Denny Way. (Take Madison Street or Capitol Hill cars.) Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 7.30 P.M. 923-924 Alaska Bldg.

SEATTLE. — Second Church of Christ, Scientist.—First Reader, Miss Edith Coates.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—2011 W. 58th Street, Ballard. Reading Room, 1 to 4 P.M.; same address.

SEATTLE. — Fourth Church of Christ, Scientist. — First Reader, Charles W. Ireland.—Services: 11.15 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Arcade Hall, Arcade Bldg., 2d Ave., between Union and University Sts. Reading Room, daily, except Sun. and Wed., 10 A.M. to 5 P.M., 7 to 9 P.M.; Wednesday, 10 A.M. to 7.30 P.M. 1152-3 Empire Bldg.

SNOHOMISH.—First Church of Christ, Scientist.—First Reader, Winfred E. Bakeman.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Avenue D and 4th Street. Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

SPOKANE.—First Church of Christ, Scientist. —First Reader, John MacNeil Henderson.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, 4th Avenue and Post Street. Reading Room, daily, except Sunday, 10 A.M. to 5 P.M. 616 Hutton Building, corner Sprague Avenue and Washington Street.

SPOKANE.—Second Church of Christ, Scientist.—First Reader, Arthur D. Barker.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Building, Post Street and Spofford Avenue. Reading Room open daily, except Sunday and holidays, 10 A.M. to 5 P.M. 616 Hutton Building.

TACOMA. — First Church of Christ, Scientist. —First Reader, James F. Hiatt.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Masonic Temple, 736 St. Helens Avenue.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday until 7.30 P.M. Rooms 609-610 Fidelity Building, corner 11th and C Streets.

VANCOUVER. — Christian Science Society.—First Reader, William H. Medaris.—Services: 11 A.M.; Wed., 8 P.M.—711 Washington St.
Reading Room, 2 to 4 P.M.; same address.

WALLA WALLA. — First Church of Christ, Scientist.—First Reader, Norman C. Wilson. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Building, corner 3d and Poplar Streets.
Reading Room, daily, except Sun., 10 A.M. to 12 M., 1.30 to 4.30 P.M.; same address.

WENATCHEE. — Christian Science Society. — First Reader, Mrs. Mary Cornelia Hoppock. —Services: 11 A.M.; Wednesday, 8 P.M.—Washington St., between Douglas and King Sts.
Reading Room open daily, 2 to 5 P.M. Columbia Valley Bank Building.

WINLOCK.—Christian Science Society.—First Reader, Charles H. Eyerley. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.

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Reading Room, 2 to 5 P.M.; same address.

CLARKSBURG. — Christian Science Society.— First Reader, Mrs. Effie Grace Bailey.—Services: 8 P.M.; Wednesday, 8 P.M. —Room 901, Golf Building.

HUNTINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Gerlach. —Services: 11 A.M.; Wednesday, 8 P.M.—1109 Third Avenue.
Reading Room open daily, 2 to 5 P.M.; same address.

PARKERSBURG. — First Church of Christ, Scientist.—First Reader, Mrs. Margaret R. Bailey. — Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—203 Union Trust Bldg.
Reading Room, 2 to 4.30 P.M.; same address.

WHEELING.—First Church of Christ, Scientist.—First Reader, George Albert Blackford. —Services: 11 A.M.; Wednesday, 8 P.M.—A. O. U. W. Auditorium, 1119 Chapline St.
Reading Room open daily, except Sunday and holidays, 12 M. to 4 P.M. 401 Schmulbach Building.

Wisconsin.

ANTIGO. — Christian Science Society. — First Reader, Mrs. Alice Jackson.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.45 P.M.—I.O.O.F. Hall, 5th Av. and Clermont St.
Reading Room, 2 to 4 P.M. Mon., Tues., Wed.; 7.45 to 9.30 P.M. Thurs.; same address.

APPLETON. — First Church of Christ, Scientist.—First Reader, Mrs. Olive B. Russell.—Services: 10.30 A.M.; Wednesday, 8 P.M.—687 Franklin Street.
Reading Room, 2 to 4 P.M. same address.

BELOIT. — First Church of Christ, Scientist. —First Reader, John E. Sargent.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Bluff Street and Garden Lane.
Reading Room, 2 to 4 P.M.; same address.

BERLIN. — Christian Science Society. — First Reader, Mrs. Eva H. Huntington.—Services: 11 A.M.; Wed., 8 P.M.—Public Library Bldg.
Reading Room open daily, 2.30 to 4.30 P.M.; same address.

CHILTON. — Christian Science Society.—First Reader, Miss Agnes N. Goff.—Service: 10.45 A.M.—Church.

DELAVAN.—First Church of Christ, Scientist. —First Reader, Mrs. Clara J. Gregory.—Services: 10.45 A.M.; Wed., 8 P.M.—Church.
Reading Room open Wednesday and Saturday, from 2 to 4 P.M.; same address.

EAU CLAIRE.—First Church of Christ, Scientist.—First Reader, Rev. Martin Sindell.— Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Gray and Farwell Streets.
Reading Room, 2 to 4 P.M. Church Parlor.

ELKHORN.—Christian Science Society.—First Reader, Mrs. Ruth A. Eames. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.

ELROY. — Christian Science Society. — First Reader, Glen W. Searles. — Service: 10.30 A.M.—Residence of Mrs. A. R. Searles.

FOND DU LAC.—First Church of Christ, Scientist.—First Reader, Miss Magdalena Flater. —Services: 10.30 A.M.; Wed., 7.45 P.M.—142 S. Main Street, between 2d and 3d Streets.
Reading Room, 2 to 5 P.M.; same address.

GRAND RAPIDS.—Christian Science Society. —First Reader, Joseph W. Fitch.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.

GRANTON.—Christian Science Society.—First Reader, Mrs. Clara Zwick.—Service: 11 A.M. —Union Church.

GREEN BAY.—First Church of Christ, Scientist.—First Reader, Wilbert K. Bartels.— Services: 11 A.M.; Wednesday, 7.45 P.M. —Church Edifice, Cherry St. and Monroe Ave.
Reading Room, 2 to 4 P.M.; same address.

JANESVILLE. — First Church of Christ, Scientist.—First Reader, Mrs. Jessie A. Fifield. —Services: 10.30 A.M.; Wednesday, 7.45 P.M. —Phoebus Block, W. Milwaukee Street.
Reading Room, 2 to 4 P.M., except Sunday.

JEFFERSON. — Christian Science Society. — First Reader, Miss Ellen Rebecca Garfield.— Services: 10.30 A.M.; Wed., 8 P.M.—Main St.

KENOSHA.—First Church of Christ, Scientist. —First Reader, Miss Elizabeth Evans Clarkson. — Services: 10.45 A.M.; Wednesday, 8 P.M.—165-167 Park Street.
Reading Room, 2.30 to 4.30 P.M., Tuesday, Thursday, and Saturday.

LA CROSSE.—First Church of Christ, Scientist. — First Reader, Mrs. Selma Miller.— Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Church, 530 King Street, between 5th and 6th Streets.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

LAKE GENEVA.—Christian Science Society.— First Reader, Samuel M. Brown.—Service: 10.45 A.M.—Library Hall.

MADISON.—First Church of Christ, Scientist. —First Reader, Mrs. Adele J. Barker.— Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Woman's Building, 240 West Gilman Street.
Reading Room, daily, except Sunday, 10 A.M. to 12 M.; 2.30 to 4.30 P.M.; open Sunday, 2.30 to 4.30 P.M. 306, Wisconsin Bldg.

MANITOWOC. — First Church of Christ, Scientist.—First Reader, Mrs. Camilla Thrall. —Services: 10.30 A.M.; Wednesday, 8 P.M. —Bank Building, 8th and Jay Streets.
Reading Room open Tuesday, Thursday, and Friday from 2 to 4 P.M.; same address.

MARINETTE.—First Church of Christ, Scientist. — First Reader, Mrs. Alice Eden Longfellow.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner Stephenson and Liberty Streets.
Reading Room, 2 to 5 P.M. Rear of Church.

MENOMONIE. — Christian Science Society. — First Reader, Thomas Howard Tash.—Service: 10.45 A.M.—Wilson-Weber Building.
Reading Room, 2 to 4.30 P.M. Tues., Sat.

MILWAUKEE.—First Church of Christ, Scientist. — First Reader, James Phelps.—Services: 11 A.M., 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Prospect Avenue and Keene Street.
Reading Room open daily, except Sun. and legal holidays, 9.30 A.M. to 5.30 P.M. 413-416 Wells Bldg., Wisconsin and Milwaukee Sts.

MILWAUKEE. — Third Church of Christ, Scientist.—First Reader, Leberecht J. Klug.—Services: 10.45 A.M.; Wednesday, 8 P.M.—John Plankinton Hall, Milwaukee Auditorium.
Reading Room, 9.30 A.M. to 5.30 P.M. daily, except Sunday. 413-416 Wells Building.

MILWAUKEE.—Fourth Church of Christ, Scientist.—First Reader, William C. Jones.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Conservatory Hall, Stephenson Building.
Reading Room, 9.30 A.M. to 5.30 P.M. daily, except Sunday. 813-814 Pabst Building.

MILWAUKEE. — Christian Science Society. — First Reader, Mrs. Jennie E. Sawyer.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Church Edifice, Van Buren St., between Juneau Av. and Martin St.

MONROE.—Christian Science Society.—First Reader, Mrs. Marian K. Hayman.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—315 West Russell Street.

NEENAH. — Christian Science Society. — First Reader, Mrs. Mary Elizabeth Morgan.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—115 West Wisconsin Avenue.

NEW LONDON.—Christian Science Society.—First Reader, Mrs. Myrtle M. Swift.—Service: 10.30 A.M.—Odd Fellows Hall.

OCONOMOWOC.—Christian Science Society.—First Reader, Mrs. Josephine Holstein Derse.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Rest Room, Public Library.

OCONTO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Fumell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church.
Reading Room, open 2 to 4 P.M. Wednesday. Church, Main and Chicago Streets.

OSHKOSH.—First Church of Christ, Scientist.—First Reader, Miss Mary I. Willett.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—The Century on High Street.
Reading Room daily, except Sunday, 10 A.M. to 12 M., 2 to 5 P.M. 5 Webster Block.

PESHTIGO.—Christian Science Society.—First Reader, Mrs. Cora E. Fowler. — Services: 10.30 A.M.; Wed., 7.30 P.M.—Emery Ave.

PLYMOUTH.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Donath.—Services: 11 A.M.; Wednesday, 8 P.M.—Over Public Library.
Reading Room, 2 to 4 P.M.; same address.

PORTAGE.—Christian Science Society.—First Reader, Walter C. Judson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Odd Fellow Hall.

RACINE.—First Church of Christ, Scientist.—First Reader, Byron S. Hatherell. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Southwest corner Main and 7th Streets.
Reading Room open daily, except Sundays and legal holidays, from 1 to 5 P.M. 2d floor, Robinson Building, Main and 6th Sts.

RICE LAKE. — Christian Science Society. — First Reader, Mrs. Ada Rice.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice.

RIPON. — Christian Science Society. — First Reader, Mrs. Carrie A. Stone. — Services: 11 A.M.; Wednesday, 8 P.M.—Public Library.

SHEBOYGAN. — First Church of Christ, Scientist. — First Reader, Mrs. Francilie O. Johnson.—Services: 10.40 A.M.; Wednesday, 8 P.M.—Church Edifice, 609 Niagara Avenue.
Reading Room, 10 A.M. to 5 P.M.; same address.

SUPERIOR. — First Church of Christ, Scientist. — First Reader, Mrs. Ottilie S. Riches. - Services: 11 A.M.; Wednesday, 8 P.M.—2 Board of Trade Building.
Reading Room, 2 to 4 P.M.; same address.

TOMAH. — Christian Science Society. — First Reader, Hervey A. Lightner.—Services: 11 A.M.; Wednesday, 8 P.M.—Warren Building, Superior Avenue.
Reading Room open Tuesday and Friday, 3 to 5 P.M.; Monday and Saturday evenings, 7.30 to 9; same address.

WATERTOWN.—First Church of Christ, Scientist. — First Reader, Pardon H. Swift. — Services: 10.30 A.M.; Wednesday, 8 P.M.—500 5th Street.
Reading Room, 2.30 to 4.30 P.M., except Sundays and holidays; same address.

WAUKESHA. — Christian Science Society. — First Reader, Mrs. Emma E. Lord.—Services: 11 A.M.; Wednesday, 8 P.M.—400 Maple Ave.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

WAUPUN.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Meiklejohn.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Corner of Jefferson and Mill Streets.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

WAUSAU.—First Church of Christ, Scientist.—First Reader, Perley W. Sawyer.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, McClellan Street, between 2d and 3d Streets.
Reading Room open daily from 2 to 5 P.M.; Tues. and Fri., 7 to 9 P.M.; same address.

WHITEWATER.—First Church of Christ, Scientist.—First Reader, Mrs. Laura D. Bovee.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Universalist Church.
Reading Room, 4 to 6 P.M.; same address.

WHITEWATER.—Christian Science Society.—First Reader, Will M. Cowles.—Services: 10.45 A.M.; Wednesday, 8 P.M.—First Street.

Wyoming.

BASIN. — Christian Science Society. — First Reader, Mrs. Olive J. Marshall. — Service: 11 A.M.—2d floor, Fraternity Hall.

CHEYENNE.—First Church of Christ, Scientist.—First Reader, Miss Minnie L. Limbach.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Carey Avenue and 26th Street.
Reading Room, daily, 2.30 to 4.30 P.M. Room 7, Annex Block, Capitol Avenue.

LARAMIE.—Christian Science Society.—First Reader, Mrs. Mary L. Dailey.—Services: 11 A.M.; Wednesday, 8 P.M.—Wilkinson Room, 3d and Grand Streets.
Reading Room, 2 to 5 P.M.; same address.

RAWLINS.—Christian Science Society.—First Reader, Mrs. Wilmena F. Rehmeyer.—Services: 11 A.M.; Wed., 8 P.M.—Ferris Hotel.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, Saturday; same address.

SOUTH AMERICA.

ARGENTINA.

BUENOS AIRES.—Christian Science Society.—First Reader, Mrs. Avah S. Chandler.—Services: 10.30 A.M.; Wednesday, 8.45 P.M.—735, Calle Rivadavia.
Reading Room daily, except Sunday and holidays, 12.30 to 4.30 P.M.; same address.

BUENOS AIRES. — Christian Science Society. —First Reader, Mrs. Mary E. Barbour.—Services: 10.30 A.M.; Wednesday, 8.45 P.M.—827 Calle Cangallo.
Reading Room, 2 to 5 P.M. daily, except Sunday and holidays; same address.

CHRISTIAN SCIENCE ORGANIZATIONS

IN COLLEGES AND UNIVERSITIES

These organizations are formed and maintained in accordance with Article XXIII., Sect. 8, of The Mother Church Manual.

California.

BERKELEY. — Christian Science Society of University of California. President, Miss Edith L. Mossman; Secretary, J. Warren Knowles, 2522 Dwight Way. Meetings, first Thursday in each month, 8 P.M. Hotel Shattuck, corner Shattuck Ave. and Allston Way.

Illinois.

URBANA-CHAMPAIGN. — Christian Science Society of University of Illinois. President, Selden L. Stebbins; Secretary, Philip S. Barto, P. O. Box 8. Meetings, first and third Friday in each month, 7 P.M. Room 203, University Hall.

Kansas.

LAWRENCE. — Christian Science Society of University of Kansas. President Claud E. Sowers; Secretary, Lewis Nofsinger. Meetings, Tuesday, 4.30 P.M., Frazier Hall.

Massachusetts.

CAMBRIDGE. — Christian Science Society of Harvard University. President, Edward Pearson Felker; Secretary, Willard M. Grimes, Weld, 16. Meetings, first and third Friday in each month, 7.30 P.M. Phillips Brooks House. Open to members of the University.

NORTHAMPTON. —Christian Science Society of Smith College. President, Miss Lea Gazzam; Secretary, Miss Lois Gould, 21 Belmont Avenue.

Michigan.

ANN ARBOR. — Christian Science Society of University of Michigan. President Charles M. Welstead; Secretary, Miss Hazel Wolcott, 814 S. University Avenue. Meetings, first and third Thursday in each month, 7.30 P.M.—Newberry Hall.

Minnesota.

MINNEAPOLIS.—Christian Science Society of University of Minnesota. President, William Edwards Brewster; Secretary, Miss Florence Hayden Lewis, 107 West Grant Street. Meetings, first and third Friday in each month, 1.10 P.M. Room 204 Folwell Hall.

New York.

ITHACA.—Christian Science Society of Cornell University. President, Harold G. Weidenthal; Secretary, Stephen J. Fuller, 502 N. Aurora St. Meetings, Thurs., 7.15 P.M. Barnes Hall.

NEW YORK. — Christian Science Society of Columbia University. President, Miss Sallie B. Tannahill, 404 W. 115th Street; Secretary, ——— ——— Meetings, first and third Friday in each month, 8 P.M. 435 W. 117th St.

CHRISTIAN SCIENCE PRACTITIONERS

The practitioners whose cards appear in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and they are therefore amenable to its discipline. It is expected that practitioners will observe the instructions in regard to cards given in the "Advertising Department" of this periodical.

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Anderson, Mrs. Minnie, C.S. Goldreight Street, corner of Clair Street, Hillbrow.
Bredell, Carl, C.S. Steytler Building, Loveday and Market Streets.
Dilworth, Christopher, C.S. 19 Adderley Mansions, Eloff Street.
Ockenden, Mrs. Claudine L., C.S. St. Marys Buildings. Telephone. 3202.

ASIA.

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OLONGAPO.
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Cusack, Miss Mary Alexia, C.S. 10 Manning St., off Macley St., Potts Pt. Tel. 592 William St.
Gibbs, Charles H., C.S.B. Normal Course Graduate. Hours, 10 A.M. to 1 P.M. Mutual Life Bldg., Martin Place. Res. Bellcourt, Woollahra Point. Tel. Edgecliff 607.
Kirkland, Miss Mary A., C.S. 9 A.M. to 12 M. 147 Military Road, Neutral Bay. Telephone, Mosman 994.
Lawson, Mrs. J. Eveline, C.S. 11 A.M. to 1 P.M. Wordsleigh, Karcela Road, Cremorne. Telephone, Mosman 903.
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Martin, Rev. George, C.S. Norwich Chambers, Hunter Street. Telephone, Mosman 95.
Martin, Miss Marian E., C.S. 10 A.M. to 4 P.M. Savings Bank Chambers, Moore Street. Telephone, Balmain 243.
Symonds, Miss Eva M., C.S. Terrys Chambers, 14 Castlereagh Street.
Virtue, Mrs. Harriet M., C.S. Hours by appointment. Glengyle, Ragian St., Mosman.

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Ham, Miss Marie, C.S. 9.30 A.M. to 1 P.M., except Saturday. Rothwell Chambers, Edward Street. Telephone, 1825.
Schlencker, Miss Blanche Elizabeth, C.S. 9 A.M. to 12.30 P.M., except Wednesday. New Zealand Chambers, Queen Street. Tel. 2824.

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Victoria.

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MELBOURNE.
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Burkitt, Miss Adelaide, C.S. 509 Collins St., W.
Butler, Mrs. Amy B., C.S. 2.30 to 4.30 P.M., except Saturday. Oxford Chambers, Bourke St.
Edwards, Mrs. Ann, C.S. 2 to 5 P.M. 325 Collins St. Res. 72 Mt. Alexander Road, Flemington.
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Salmon, Miss Ellen Agnes, C.S. 421 Collins St.
Stone, Albert Cope, C.S. See Boston, Mass.
Stone, Mrs. Florence Mary, C.S. See Boston.
Stone, William Taylor, C.S. 11 A.M. to 4 P.M. Trustees and Executors Building, Collins Street. 'Phone, Cheltenham 129.
Swan, Miss Mary, C.S. Whitehall, Bank Place.
Watson, P. Sidney, C.S. 12 M. to 3 P.M. Trustees and Executors Bldg., Bank Pl. 412 Collins St.

NEW ZEALAND.

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Bradley, Mrs. Esther Catherine, C.S. 11 A.M. to 3 P.M. 54 City Chambers.

CHRISTCHURCH.
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EUROPE.

FRANCE.

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McAdow, Mrs. Lillian M., C.S.B. Practitioner and Teacher. Hours by appointment. 44 Blvd. Port Royal. See New York City, U. S. A.
Norledge, Mrs. Louise M., C.S. 10 A.M. to 12 M. Tues., Thurs., Sat. 5 rue Bonaparte.
Norledge, William H., C.S. 2 to 5 P.M. Monday, Wednesday, Saturday. 5 rue Bonaparte.
Tournier, Mlle. Alice B., C.S. 9 rue Victor Considerant.

GERMANY.

BERLIN.
Engelken, Frau Hanna, C.S. Blumeshof 8 W.
Hergenhahn, Fr. Louise, C.S. 10 A.M. to 1 P.M. Mon., Wed., and Frl.; 5 to 7 P.M. Sat. Linkstr. 13. Correspondence, Landhausstr. 12. Telephone, Pfalzburg 6113.
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Hüsgen, Mrs. Elisabeth, C.S. 10 A.M. to 1 P.M. Tuesday and Thursday. Linkstr. 13. Telephone, 6A 19960. 3 to 4 P.M. Monday and Friday. Trautenaustr. 1. Correspondence, Trautenaustr. 1 Wilmersdorf.
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Hill, Mrs. Mabel P., C.S. By appointment. 3220 Tulare Street. 'Phone, Main 2031.
Rowland, Mrs. Eleanora M., C.S. 2045 Belmont.

GLENDALE.
Ball, Mrs. Frances E., C.S. 9 A.M. to 12 M. 423 Everett Street. Telephone, 2791.
Seely, Horace, C.S. 1226 Lomita Avenue.
Seely, Mrs. Laura Fiske, C.S. 10 A.M. to 1 P.M., except Fri. 1226 Lomita Ave. Both tels.
Whaley, Mrs. Ethel Fay, C.S. 'Phone, 2171.

HANFORD.
McQuiddy, Mrs. Rebecca McMillan, C.S. 114 E. 8th Street. Telephone, Black 5192.

HAYWARD.
Madsen, Mrs. Mathilde, C.S. 417 Castro St.

HOLLYWOOD.
Brada, Mrs. Frances W., C.S. 9 A.M. to 1 P.M., except Saturday. 1805 Rosetta St. Tel. 59254.
Campbell, Mrs. Chloe E., C.S. 555 Rose Street. Telephones, Home 57410; Sunset 3263.
Chandler, Mrs. Ella M., C.S. 125 N. Magnolia Avenue. 'Phones, Home 57373; Sunset 1322.
Chandler, William H., C.S. 125 N. Magnolia Ave.
Fergusson, Miss Elizabeth, C.S. Postal address, Hotel Bonnie Brier.
Knight, Mrs. Mary G., C.S. 127 S. Gower Street. 'Phones.
Peck, Mrs. Minnie Sherman, C.S. 1812 Paul Place. 'Phones, Home 59803; Sunset 4876.
Pelton, Mrs. Martha Wells, C.S. 10 A.M. to 12 M. 152 N. Magnolia Ave. Both 'phones.

HUNTINGTON BEACH.
Shorting, Mrs. Agnes Sophia, C.S. 19th Street and Acacia Avenue. Telephone, Home 514.

LA JOLLA.
Burr, Mrs. Eleanor H., C.S. 1 to 5 P.M., except Saturday. Tels. Home 21; Sunset 461.
Easton, Mrs. June F., C.S. Hours by appointment. Torrey Road.
Ledbetter, Mrs. Irene H., C.S. 10 A.M. to 1 P.M.
Rutherford, Mrs. Jennie E., C.S. 10 A.M. to 12 M.

LINDSAY.
Gregory, Mrs. Mary F., C.S. 9 A.M. to 2 P.M.

LODI.
Bales, Mrs. Maria N., C.S. Hours, 2 to 5 P.M. 216 West Elm Street.

LONG BEACH.
Archer, Mrs. Berta Goddard, C.S. 145 West 4th St. 'Phones, Bell Main 6358; Home 8431.
Axtell, Miss Margaret J., C.S. 418 W. 3d St.
Bick, Mrs. Alice P., C.S. 2 to 4 P.M. 310 Long Beach National Bank Bldg. Home tel. 1710.
Cheney, Albert M., C.S. 9 A.M. to 1 P.M. 524 First National Bank Building. Home tel. 101.
Cole, Mrs. Charlotte E., C.S. 614 First National Bank Building. Home 'phone, 7323.
Douglas, Mrs. Lucy, C.S. 10 A.M. to 4 P.M. 601 1st Nat. Bank Blg. Home tels. 162; res. 14182.
Fitch, Mrs. Cora, C.S. 112 E. 7th Street.
Gray, Mrs. Kate Joy, C.S. The Blaisdell.
Gray, Mrs. Louise, C.S. 2 to 5 P.M., except Sat. 412 Long Beach Bank Bldg. Both tels.
Green, Miss Nell L., C.S. 10 A.M. to 4 P.M. 527 1st Nat. Bank Bldg. Res. tel. Home 1711.
Johnson, Mrs. Harriet C. H., C.S. 323 Cedar Avenue. Home telephone, 1451.
La Bee, Mrs. Mary B., C.S. 11 A.M. to 3 P.M. The Mun. Home telephone, 9681.
Lathrop, Mrs. Emma M., C.S. "The Kennebec."
Morrison, Mrs. Ada, C.S. 1644 Appleton St.

LONG BEACH.
Nichols, Mrs. Elizabeth Wadsworth, C.S. 1844 American Avenue. Home telephone, 1725.
Severns, Miss Clara L., C.S. 10 A.M. to 3 P.M. Long Beach Bank Bldg. Home 'phone, 8382.
Singleton, Mrs. Gertrude M., C.S. 10 A.M. to 3 P.M. 627 First Nat. Bank Bldg. Home tel. 575.
Snyder, Albert Ross, C.S. 9 A.M. to 1 P.M. 412 Long Beach Bank Bldg. Home tel. 7894.
Tracy, Mrs. Marion, C.S. The Blaisdell.

LOS ANGELES.
Abbott, S. Manson, C.S. 515 Story Building.
Alexander, Mrs. Cora B., C.S. 10 A.M. to 1 P.M. St. Lawrence Apmts., St. James Park.
Alexander, Mrs. Mary Lizzie, C.S. 9 A.M. to 12 M. Hershey Arms Hotel, Wilshire Blvd.
Allen, Mrs. Harriet B., C.S. 9 A.M. to 12 M. 817 Mallard Street. Home 'phone, 52555.
Allen, Miss Mary L., C.S. Mornings, except Saturday. 1603 Toberman St. Home tel. 21910.
Alton, Mrs. Kathryn McKey, C.S.B. 2 to 4 P.M. The Rampart, 6th and Rampart Sts.
Backus, Hollis J., C.S. 10 A.M. to 4 P.M. 504 H. W. Hellman Bldg. Home 'phone, A 8705.
Backus, Mrs. Mary E., C.S. 9 A.M. to 5 P.M. 532-533 Hellman Bldg. Res. 1141 W. 21st St. Tels. Bell West 1498; Home 24838.
Backus, Miss Viola K., C.S. 10 A.M. to 4 P.M. 504 H. W. Hellman Building.
Bailey, Mrs. Julia R., C.S. 9 A.M. to 4 P.M., 2804 N. Sichel Street. Bell tel. East 3128.
Baldwin, Mrs. Mary E., C.S. 9 A.M. to 4.30 P.M. 1410 E. 46th St. Bell tel. South 386.
Ball, Miss Eleanor V., C.S. 9 A.M. to 3 P.M. 2512 West 8th St. Home telephone, 52209.
Bass, Mrs. Mary E., C.S. 9 A.M. to 1 P.M. 211 West 15th Street. Home 'phone, B. 3055.
Bauer, Mrs. Edna A., C.S. 12 M to 4.30 P.M. 420 H. W. Hellman Bldg. Bell tel. Main 5061.
Beck, Mrs. Emma M.. C.S. 11 A.M. to 3 P.M. 922 Edgeware Road. Home 'phone, E 3773.
Behrens, Mrs. Johanna, C.S. 9 A.M. to 2 P.M., except Friday. 742 West Lake Avenue.
Bell, Miss Emily W., C.S. 616 Bixel Street. 'Phones, Home 53283; Bell Main 7389.
Bell, Mrs Zue A., C.S. 728 W. 11th Street. Home telephone, 54846.
Benedict, Charles, C.S. 912 West 7th Street.
Benedict, Mrs. May P., C.S. Postal address, 338 H. W. Hellman Building. 'Phones, Bell Main 898; Home F 1986.
Benedict, Mrs. Neuta L., C.S. 912 W. 7th St.
Bland, Mrs. Emma F., C.S. 10 A.M. to 4 P.M. 428 H. W. Hellman Bldg. Home 'phone, F 6684.
Blocher, Mrs. Blanche Ash, C.S. 2249 W. 15th Street. Both 'phones.
Boggis, William E., C.S. 315 F. P. Fay Bldg.
Bolton, Mrs. Ella J., C.S. 9 A.M. to 1 P.M. 1322 Ingraham Street. Home tel. 52780.
Brown, Mrs. Katherine C., C.S. 919 W. 8th St.
Brown, Mrs. Mary E. Young, C.S.B. 9 A.M. to 1 P.M., except Saturday. 745 Whittier Street. Telephones, Home 51926; Bell Wilshire 44.
Brown, William E., C.S.B. 10 A.M. to 4 P.M. 502 H. W. Hellman Bldg. Tel. Home A 1290.
Bruner, Mrs. Katherine, C.S. 945 S. Flower St.
Burger, Mrs. Ada Lenhart, C.S. San Gabriel Apartments, 947 Francisco Street. Home telephone, F 6970.
Burton, Edmund F., C.S. See New York city.
Campbell, George B., C.S. 10 A.M. to 5 P.M. 1542 W. 7th Street. Home telephone, 53098.
Case, Mrs. Addie E., C.S. 9 A.M. to 1 P.M. 356 Altavista Blvd., Hollywood. Home tel. 57542.
Clark, Mrs. Alice H., C.S.B. Normal Course Graduate. Practitioner and Teacher. 2005 S. Union Avenue. Home telephone, 23932.
Clarke, Clarence J., C.S. Auditorium Hotel.
Cole, James R., C.S. 623 H. W. Hellman Bldg.
Cooke, Mrs. Caroline A., C.S. 11 A.M. to 2 P.M. 217 West 21st Street.
Cooke, Richard A., C.S. 10 A.M. to 2 P.M. 217 West 21st Street.
Cooper, Mrs. Lizzie L., C.S. 200 W. 46th St.
Copp, Miss Ethel Grace, C.S. 10 A.M. to 4 P.M. 321 Mason Bldg. Home 'phone, F 2218. Res. 619 Wisteria Drive. Home 'phone, 59542.

LOS ANGELES.

Corby, Mrs. Blanche K., C.S.B. Normal Course Graduate. Practitioner and Teacher. 10 A.M. to 3 P.M., except Sat. H. W. Hellman Bldg.

Cox, Miss Mary E., C.S. 951 West 35th Place.

Crane, Mrs. Elsie S., C.S. 830 Kensington Rd.

Crane, Miss Harriet A., C.S. 830 Kensington Rd.

Cunningham, Mrs. Fanny Reese, C.S. 10 A.M. to 5 P.M. 514 H. W. Hellman Building. 'Phones, Home A 6196; Bell Main 5479. Residence, Hotel Lankershim.

Denton, John J., C.S. 9 A.M. to 1 P.M. 516 Walter P. Story Bldg., Broadway and 6th St. Res. 500 S. Lake Ave., Pasadena. Both tels.

Dickey, Edward W., C.S.B. 2 to 4 P.M. 513 Story Building. Home 'phone, F 2632.

Dieterich, John F., C.S. 9 A.M. to 5 P.M. 2012 S. Figueroa St. Tels. Bell West 63; Home 22496.

Dieterich, Mrs. Martha Washington, C.S. 2012 S. Figueroa Street.

Dipner, Miss Josephine, C.S. 1640 S. Figueroa Street. Home telephone, 22020.

Douglass, Mrs. Emma S., C.S. 9 A.M. to 1 P.M. Hershey Arms Hotel, Wilshire Blvd.

Downs, Mrs. Ada Veda, C.S. 3987 Normandie Ave. (Dalton Ave. car.) Bell tel. West 1339.

Eckerly, Miss Anna, C.S. 9 A.M. to 12 M. 309 N. Boylston St. Home telephone, 53020.

Eddy, John S., C.S. 504 Story Bldg. Home tel. A. 4988. Res. 1330 Arapahoe St. Tel. Home 22605.

Edwards, Mrs. Kate A., C.S. 12 M. to 5 P.M. 336 Security Building. Both 'phones.

Ellington, Mrs. Allie D., C.S. 9.30 A.M. to 4 P.M. 521 H. W. Hellman Bldg. Home tel. A 4695.

Filbert, Mrs. Lizzie L., C.S.D. Graduate of Massachusetts Metaphysical College. Practitioner and Teacher. 10 A.M. to 3 P.M. 2515 Romeo Street and West Adams. 'Phones, Bell West 2242; Home 71559.

Fitschen, Mrs. Ida Greeley, C.S. 613 E. 27th St.

Fletcher, Mrs. Carrie H., C.S. 9 A.M. to 1 P.M. Hotel Heinzeman, 620 S. Grand Av. Both tels.

Foley, John Francis, C.S. 1020½ West 23d Street. Home telephone, 24315.

Frackelton, Mrs. Alice E., C.S.B. Normal Course Graduate. Practitioner and Teacher. 9 A.M. to 3 P.M. 1832 Manhattan Place.

Frick, Mrs. Elizabeth W., C.S. 10 A.M. to 4 P.M. Rm. 527, W. P. Story Bldg., 6th St. & Broadway. Home tel. F 2670. Res. 779 Ottawa St.

Fuller, Mrs. Alice W., C.S. 421 H. W. Hellman Bldg. Home tel. F 4172. Res. 2430 Raymond Av.

Gabbert, Mrs. Daisy B., C.S. 1 to 5 P.M. 503 H. W. Hellman Bldg. Res. 1516 Essex St. Tels.

Gay, Mrs. Rebecca Parker, C.S. Hours, 10 A.M. to 4 P.M. 523 H. W. Hellman Bldg.

Gee, Mrs. Sarah T., C.S. 9 A.M. to 1 P.M. Room 526, Story Building. Home tel. A 4233.

Gentry, Mrs. Myra, C.S. 1 to 4 P.M. 517 Story Bldg., 6th St. & Broadway. Home tel. F 2987.

Giffen, George Monroe, C.S. 9 A.M. to 5 P.M. 535 H. W. Hellman Bldg. Home tel.. A. 7639.

Gilman, Mrs. Orange M., C.S. 346 W. 41st St.

Gleason, Mrs. Elida, C.S. 815 West 9th Street. Home telephone, 51446.

Gleason, Mrs. Rose M., C.S. 10 A.M. to 1 P.M. 509 Story Bldg. Home tels. F 6630; res. 22574.

Goodin, Mrs. Leola A., C.S. 10 A.M. to 3 P.M. 1019 Lincoln Street. Home telephone, 52630.

Goodman, Mrs. Mabel H., C.S. Hotel Loomis.

Goodwin, Mrs. Mary Emma, C.S. 1 to 4 P.M. 1631 Wilton Place. Home telephone, 72009.

Greppin, Mrs. Kate S., C.S. 1657 St. Andrews Place. 'Phones, Home 72043; Bell West 5455.

Griffith, Mrs. Mattie, C.S. 2 to 5 P.M. 1508 West 17th Street. Home 'phone, 23533.

Gruber, Mrs. Minnie, C.S. 9 A.M. to 4 P.M. 343 West 56th Street. Bell 'phone, South 4.

Hall, Miss Lulu B., C.S. 526 Story Building. Home tel. A 4233; res. tel. Home 53289.

Harrison, Mrs. Lena W., C.S. 623 West Lake Ave. Tels. Home 51649; Bell Temple 1251.

Hawes, Mrs. Ida M., C.S. 4157 Budlong Ave.

Hayward, Mrs. Allie H., C.S. 2 to 4 P.M. 516½ S. Hill St. Tels. Home F 5827; Bell Main 2265.

Heath, Mrs. Ursula W., C.S. 10 A.M. to 3 P.M. 438 H. W. Hellman Bldg. Res. 1019 Florida St.

LOS ANGELES.

Hebbard, Mrs. Josephine A., C.S. 10 A.M. to 3 P.M. 500 Story Bldg. Home tel. F 6639.

Hedenberg, Mrs. Annie Q., C.S. 2 to 5 P.M. 815 Mallard Street. Home 'phone, 53399.

Hitchcock, Mrs. Frances, C.S. 10 A.M. to 3 P.M., except Sat. 1866 W. 11th St. Home tel. 54661.

Hong, Mrs. Lillian D., C.S. 721 Crocker St.

Hodge, Mrs. Adell J., C.S. 9 A.M. to 3 P.M. 802 West 7th Street. Home 'phone, F 2547.

Holcomb, Mrs. Hattie A., C.S. 1832 Arlington Avenue. Bell telephone, West 304.

Hole, Mrs. Marcia E., C.S. 10 A.M. to 3 P.M. Room 510, Story Building.

Holt, Mrs. Mary B., C.S. 1049 W. 21st Street.

Inskeep, Mrs. Emma L., C.S. 218 West Slauson Avenue, near Moneta Avenue. 'Phones, Home 29382; Bell South 1026.

Janes, Miss Martha B., C.S. 1010 Orange St.

Johnston, Mrs. Fanny K., C.S. Mornings, except Sat. 1082 W. 30th St. Tel. Home 23224.

Jones, Mrs. Anna K., C.S. 517 Story Building.

Jones, Mrs. Elma P., C.S.B. 9 A.M. to 2 P.M. 1638 W. 24th St. Tels. Home 71737; Bell West 1447.

Justus, Mrs. Flora A., C.S. 9 A.M. to 5 P.M. 526 H. W. Hellman Bldg. Bell tel. Main 4715.

Kellogg, William M., C.S. Office at residence, 1437 South Flower Street. Home tel. 24531.

Kenney, Mrs. Edith C. F., C.S. 1107 El Molino.

Kleruff, Mrs. Mellie R., C.S. 10 A.M. to 3 P.M. 1036 Magnolia Avenue. Both 'phones.

Kimball, Mrs. Salena, C.S. 10 A.M. to 5 P.M. 511 W. P. Story Blg. Bell tel. Broadway 1759.

Kimberley, Mrs. Carol, C.S. 2 to 4 P.M. 727 West First Street. Home 'phone, A 1941.

King, Miss Myra, C.S. 9 A.M. to 1 P.M. 524 H. W. Hellman Bldg. Res. tel. Home 26246.

Kissick, Mrs. Sydnie V., C.S. Hours by appointment. 145 W. 47th St. Home tel. 28353.

Klein, Mrs. Julia, C.S. 10 A.M. to 1 P.M. 945 East 23d Street. Bell telephone, South 1354.

Knox, Mrs. Lottie E., C.S. 11 A.M. to 4 P.M. 527 H. W. Hellman Blg. Res. 824 W. 55th St. Tels.

Kraner, Mrs. A. Frances, C.S.B. Normal Course Graduate. Practitioner and Teacher. 10 A.M. to 3 P.M. 629 Herman W. Hellman Bldg.

Lee, Mrs. Isabel, C.S. Postal address, 529 H. W. Hellman Building, 4th and Spring Streets. Home telephone, F 2359.

Lee, Mrs. M. Eleanor, C.S. 10 A.M. to 3 P.M. 520 H. W. Hellman Blg. Home tel. A 5487. Res. 415 Lake St. Tels. Home 52330; Bell Wilshire 242.

Lewis, Mrs. Mary J., C.S.D. 10 A.M. to 3 P.M. 513 H. W. Hellman Blg. Res. tel. Home 21143.

Lillie, Mrs. Anna M., C.S. 9 A.M. to 1 P.M. 926½ Valencia St. Bell tel. Broadway 4364.

Lockhart, Mrs. Ione I., C.S. 9 A.M. to 1 P.M. 528 H. W. Hellman Bldg., 4th and Spring Sts.

Loeb, Mrs. Emma, C.S. 10 A.M. to 2 P.M. 1730 Lenox Avenue. Home telephone, 73662.

Magee, Thomas E., C.S. 9 A.M. to 3 P.M. 521 H. W. Hellman Bldg. Res. 1638 S. Figueroa St.

Manning, Mrs. Cora A., C.S. 9 A.M. to 1 P.M. 1343 Kellam Avenue. Home tel. 53352.

Mayo, Mrs. Evaline Roy, C.S. 10 A.M. to 2 P.M. 2818 W. Pico St. Bell 'phone, West 1105.

McClure, Mrs. Fanny B. Stewart, C.S. 10 A.M. to 2 P.M. 120 S. Boyle Ave. Home tel. 41037.

McCrea, Mrs. Ann M., C.S. 9 A.M. to 1 P.M., except Saturday. 530 H. W. Hellman Bldg.

McFarland, Mrs. Cora B., C.S. 1936 West 20th Street. Home 'phone, 73675.

McMurphy, Mrs. Maud, C.S. 10 A.M. to 4 P.M. 126 S. Beaudry Ave. Home 'phone, A 4273.

Mead, Mrs. A. Florence, C.S. 10 A.M. to 2 P.M. except Fri. 151 S. Union Ave. Home tel. 53597.

Meadows, Mrs. S. Carrie, C.S. 1 to 5 P.M. 422 H. W. Hellman Building. Both 'phones.

Miller, Charles Hunter, C.S.B. Normal Course Graduate. Practitioner and Teacher. 10 A.M. to 4 P.M. 502 Herman W. Hellman Building.

Monnette, Mrs. Frances B., C.S. 2 to 5 P.M., except Saturday. 844 W. Washington Street. Home telephone, 23224.

Morgan, Mrs. Adelia G., C.S. 1 to 5 P.M. 528 H. W. Hellman Bldg. Bell tel. East 258.

Morice, Mrs. Caroline, C.S. 11 A.M. to 4 P.M. The Albany, 919 Albany St. Bell tel. Main 8015.

LOS ANGELES.

Muller, Mrs. Sadie E., C.S. 11.30 A.M. to 4.30 P.M. 527 H. W. Hellman Bldg. Both 'phones.
Nones, Mrs. Mary C., C.S. 1 to 5 P.M. 520 H. W. Hellman Blg. Home tel. A 5487. Res. 841 Mallard St. Tels. Home 52442; Bell B'dw'y 2581.
Normecutt, Mrs. Ella B., C.S. 526 W. P. Story Blg.
Peck, Mrs. Bertha A., C.S. 1 to 5 P.M. 5001 Wilton Place. Home 'phone, 26572.
Peckham, Mrs. Evangeline L., C.S. 10 A.M. to 4 P.M. 1345 West 5th Street. Both 'phones.
Perkins, Mrs. Lucia L., C.S. 10 A.M. to 2 P.M. 613 East 27th Street.
Phillips, Mrs. Jennie B., C.S. 446 E. Ave. 28.
Phipps, Mrs. Emma F., C.S. 400 N. Hobart Blv.
Pickett, Mrs. Anna M., C.S. 1209 W. 8th St.
Potter, Mrs. Minnie E., C.S. 728 S. Figueroa St.
Preston, Mrs. Lizzie Lovelady, C.S. 437 East 52d Street. Bell telephone, South 1575.
Read, Frank P., C.S. 3416 Sabina Street.
Reed, Mrs. Christine L., C.S. 969 Dacotah Street.
Richards, Mrs. Anna Mae, C.S. 1452 S. Union Avenue. Bell telephone, West 5020.
Roll, Mrs. Sarah E., C.S. Hours, 2 to 4 P.M. 346 East 35th Street. Bell 'phone, South 7628.
Rowe, Mrs. Bessie D., C.S. By appointment. 203 West 18th Street. Bell 'phone, Main 4706.
Shallish, Mrs. Eliza J., C.S. 420 West 30th Street. Home 'phone, 24298.
Showers, Mrs. Clara C., C.S. 10 A.M. to 4 P.M. 321 Mason Bldg. Home 'phone, 52983.
Smith, Miss Amanda, C.S. 9 A.M. to 1 P.M. 503 H. W. Hellman Blg. Bell tel. Res. Sawtelle.
Smith, Mrs. Zaidee V., C.S. 1 to 5 P.M. 524 H. W. Hellman Bldg. Home 'phone, 52415.
Snodgrass, Mrs. Flora O., C.S. 220 Ardmore Street. Home 'phone, 56332.
Spring, Mrs. Marguerite N., C.S. 1 to 5 P.M. 530 H. W. Hellman Blg. Res. tel. Home 51785.
Stoneman, Miss Jane D., C.S. 2656 Orchard Ave.
Sutherland, Enos Ell, C.S. 9 A.M. to 4 P.M. 523 Story Building. 'Phones, Home F 3149; Bell Main 1814.
Sutton, Mrs. Helen H., C.S. 10 A.M. to 2 P.M., except Sat. 2024 Oak St. Home 'phone, 22793.
Swallow, Mrs. Alwilda C., C.S. 535 West First Street. Home telephone, A 6978.
Taylor, Miss Clara B., C.S. Hours, 9 A.M. to 12 M. 1515 Ingraham Street.
Tennant, Mrs. Kate E., C.S. 10 A.M. to 5 P.M. 511 Story Bldg. Bell tel. Broadway 1759.
Thompson, Mrs. Ella C., C.S. 10 A.M. to 2 P.M., except Sat. 325 S. Johnston St. Home tel. 31534.
Tracy, Mrs. Almeda Norcross, C.S. 453 E. 31st St.
Trahn, Miss Atalanta, C.S. 511 H. W. Hellman Building.
Trahn, Mrs. Ladora D., C.S.D. 10 A.M. to 3 P.M. 500 H. W. Hellmnn Building.
Trahn, Peter N., C.S.D. Practitioner and Teacher. Hours, 9 A.M. to 4 P.M. Office, 509 H. W. Hellman Bldg., cor. 4th & Spring.
Truslow, Mrs. Julia B., C.S. 10 A.M. to 2 P.M. 1350½ Alvarado Street. Home 'phone, 22186.
Tufts, Mrs. Jenny H. S., C.S.B. Normal Course Graduate. Practitioner and Teacher. 21 Chester Place. Bell telephone, West 55.
Van Derslice, Samuel I., C.S. 10 A.M. to 1 P.M. 931 Denver Avenue.
Waitt, Mrs. Frances E., C.S. 9 A.M. to 5 P.M. 421 H. W. Hellman Bldg. Tel. Home F 4172.
Webb, Mrs. Marietta T., C.S. 9 A.M. to 4 P.M. 1342 West 35th Place. Bell tel. West 440.
Wern, Mrs. Leila K., C.S. 10 A.M. to 4 P.M., except Sat. 570 Holliday St. Home tel. 53791.
Whitaker, Mrs. Helen E., C.S. 2.30 to 5 P.M., except Fri. Hotel Empire, 902½ S. Figueron St.
Whitaker, Reuben, C.S.D. 9 A.M. to 1 P.M. 1351 W. 20th Street. Home 'phone, 22786.
Wielgman, Mrs. Mary E., C.S. 10 A.M. to 3 P.M. 1838 S. Flower St. Home tel. 24426.
Wildermuth, Mrs. Jennie B., C.S. 12 M. to 3 P.M. 916 Kensington Road. Home tel. E. 3603.
Wing, Mrs. Jennie F., C.S. 10 A.M. to 3 P.M. 514 Security Building. Both 'phones.
Works, Mrs. Harriet W., C.S. Room 520, H. W. Hellman Building. Res. tel. Home 53739.

LOS ANGELES.

Yates, Miss Ethel, C.S. 9 A.M. to 1 P.M. 153 West 22d Street. Both telephones.
Young, Mrs. Emma, C.S. 1 to 5 P.M. 504 H. W. Hellman Building, 4th and Spring Streets. Home 'phone, A 8705; res. 'phone, Home 52738.
Young, Mrs. Lila A., C.S. 10 A.M. to 3 P.M. 512 Hellman Bldg., cor. 4th and Spring Sts.

LOS GATOS.

Erickson, Mrs. Amalia M. J., C.S. 1 to 5 P.M. San Jose Avenue. Telephone, Red 411.
Potter, Mrs. Elmina A., C.S. 2 to 5 P.M. Tues., Thurs., Sat. Theresa Blg. Res. tel. Main 1231.
Staus, Mrs. Emma A., C.S. 11 A.M. to 4 P.M., except Sat. Rankin Block. Tel. Red 343.

MODESTO.

Lawrence, Miss Ada, C.S. 724 13th Street.

MONROVIA.

Hazen, Mrs. Isabella, C.S. 3 to 5 P.M. 118 N. Myrtle Avenue. 'Phone, Green 29.

NAPA.

McDougall, Mrs. Mary A., C.S. Hours, 9 A.M. to 1 P.M. 120 Polk Street.

NATIONAL CITY.

Praul, Mrs. Eliza A., C.S. 10 A.M. to 4 P.M. Monday, Wednesday, Friday. 8th Street, opposite Post Office. Residence, H Avenue.

OAKLAND.

Baker, Miss Septina, C.S. 1251 Clay Street, corner 15th Street.
Barton, Mrs. Louise S., C.S. 368 Bellevue Ave.
Blodgett, Mrs. Frances S., C.S. 517 Oakland Av.
Bray, Mrs. Eva J., C.S. Room 10, Bacon Bldg.
Brereton, Mrs. Katherine S., C.S. 1418 Telegraph Avenue.
Browne, Mrs. Morgenia, C.S. 1435 East 18th St.
Cooper, Mrs. Sophie C., C.S. 534 25th Street.
Day, Mrs. Mary P., C.S. 11 Cherry St., E. 'Phone.
Divoll, Mrs. Lydia A., C.S. 947 Poplar Street.
Dunn, Mrs. Priscilla Myers, C.S. 1 to 5 P.M. 1490 Webster Street. Tel. Oakland 7581.
Fairchild, Mrs. Hester A., C.S. 565 24th St.
Fluno, Mrs. Ella V., C.S.B. 1368 Franklin St.
Fluno, Francis J., C.S.D. 1368 Franklin St.
Fowle, Mrs. Harriett Ellen, C.S. 135 12th St.
Foyle, Mrs. Mabel J., C.S. 1 to 5 P.M., except Saturday. 322 22d Street. Tel. Oakland 5386.
Glass, Mrs. Emma, C.S. 1 to 3 P.M. Monday, Wednesday, and Friday. 708 39th Street.
Grant, Mrs. Sophia A., C.S. 1125 Adeline St.
Haly, Mrs. E. Madelene Standish, C.S. 666 Walsworth Avenue. Telephone, Piedmont 805.
Hatch, Charles R., C.S. 1372 Harrison Street.
Hatch, Mrs. Sarah C., C.S. 1372 Harrison St.
Ingerson, Mrs. Henriette, C.S. 120 Lester Av., E.
Jackson, Mrs. Minnie H., C.S. Office hours, 10 A.M. to 4 P.M. 1381 Webster St. Both tels.
Jackson, Orrin W., C.S. 1381 Webster Street.
Jones, Mrs. Callie S., C.S. 841 Mead Avenue. 'Phones, Oakland 5855; Home A 3427.
Jones, Mrs. Mary A., C.S. 10 A.M. to 3 P.M. 566 24th St. Telephone, Oakland 616.
Klewish, Mrs. Cinderella, C.S. 1374 Franklin St.
Loomis, Mrs. Emma L., C.S. 2107 13th Avenue, corner 21st Street. 'Phone, Merritt 1267.
Lyon, Mrs. Alice E., C.S. 4291 Howe Street, corner John. 'Phone, Piedmont 2464.
Marshall, Mrs. Julia E., C.S. 1903 Telegraph Avenue, corner 35th Street.
McBurney, Rev. Elmer, C.S. 1503 Franklin St.
McBurney, Mrs. Lizzie H., C.S. 1503 Franklin.
McDonald, Mrs. Mary A., C.S. 2 to 5 P.M. 5804 Telegraph Ave. Tels. Piedmont 5311; H 6846.
Michener, Charles A., C.S. 1114 7th Ave., E.
Morgan, Mrs. Kittie K., C.S. 9 A.M. to 3 P.M. Mon., Wed., and Fri. 1386 Alice Street.
Norris, Mrs. Augusta Cole, C.S. 131 Napier Ave.
Norris, Frank B., C.S. 131 Napier Avenue.
Perkins, Mrs. Josephine H., C.S. 1224 8th Ave.
Pryor, Mrs. Mary E., C.S. 1 to 4 P.M. 1722 46th Avenue, Melrose. 'Phone, Merritt 2724.
Runner, Mrs. Sophia A., C.S. 1826 Fruitvale Ave.

OAKLAND.
Shannon, William W., C.S. 1 to 5 P.M. "The Roslyn," Telegraph Avenue at 19th Street. Telephone, Oakland 4062.
Shields, Mrs. Marion H., C.S. 1401 Franklin St.
Springsteen, Mrs. Fannie, C.S. 950½ 30th St.
Watson, Mrs. Venie Evelyn, C.S. 1 to 4 P.M. 1013 Madison Street, Tel. Oakland 4265.
Whipple, Mrs. Laura B., C.S. 131 Napier Ave.

OCEANPARK.
Ferree, Mrs. Jessie Ewart, C.S. 10 A.M. to 1 P.M. 130 Fraser Avenue. Both 'phones.
Hathaway, Mrs. Kate W., C.S. 162 Raymond Av.
Hegeman, Mrs. Mary L., C.S. Mornings. 111 Park Place. Home 'phone, 4768.
Osborn, Mrs. Achsah D., C.S. Postal address, 2907 Main Street, near Pier Avenue.

ORANGE.
Gregg, Mrs. Elizabeth M., C.S. 10 A.M. to 12 M. 717 East Chapman Ave. Tel. Sunset 1633.

OROVILLE.
Tucker, Miss Kate M., C.S. 1215 Bird Street.

OXNARD.
Bartley, Mrs. Carrie H., C.S. 534 D Street.

PACIFIC GROVE.
Cantrell, Mrs. Minnie Ayers, C.S. 1 to 4 P.M., except Friday. 121 Carmel Ave. Tel. Red. 644.
Nis, Mrs. Theodora, C.S. 142 Forest Ave. Tel.
Whipple, Miss Mary S., C.S. Postal address, P. O. Box 114.

PALO ALTO.
Ackley, Mrs. Ethel Sanor, C.S. 10 A.M. to 12 M., 2 to 5 P.M. Martin Building. Residence 'phone, Main 358.
Howe, Miss Mollie A., C.S. 2 to 5 P.M., except Sat. 527 Emerson St. Res. tel. 80.
Kimball, Mrs. Mary A., C.S. 720 Waverly St.
Smith, Mrs. Marion L., C.S. 837 Cowper St.

PASADENA.
Badger, Mrs. Agnes Dudley, C.S. 10 A.M. to 12 M. 531-533 Chamber of Commerce Bldg.
Ballou, Miss Orvillie, C.S. 2 to 5 P.M. 350 N. Los Robles Avenue. Home 'phone, 4012.
Blackler, Mrs. Elizabeth, C.S. 10 A.M. to 2 P.M. 842 North Mentor Ave. Tel. Main 412.
Butterworth, Mrs. Mary H., C.S. 2 to 5 P.M., except Saturday. 100 S. El Molino Avenue. Telephone, Home 2104.
Campbell, Miss Maurine, C.S.B. Normal Course Graduate. Practitioner and Teacher. 430-432 by appointment. 144 N. Euclid Ave. 'Phones.
Church, Miss Cornelia C., C.S.B. Normal Course Graduate. Practitioner and Teacher. 430-432 Chamber of Commerce Building, Colorado Street and Broadway. Home 'phone, 255.
Denton, Mrs. Harriet, C.S. 500 S. Lake Avenue. Home 'phone, 3657.
Fern, Miss Dora, C.S. 1 to 4 P.M., except Sat. 448 Chamber of Commerce Bldg. 'Phones.
Gatch, Mrs. Emma G., C.S.B. Normal Course Graduate. Practitioner and Teacher. 10 A.M. to 1 P.M., except Wednesday. 546 Chamber of Commerce Building.
Gilmour, Mrs. Martha E., C.S. 2 to 5 P.M., except Sat. 337 N. Catalina Ave. Tel. Main 1280.
Goodnow, Mrs. L. Pettit, C.S. 9 A.M. to 1 P.M. 434 Chamber of Commerce Building.
Hanna, Mrs. Camilla, C.S.D. 520 S. Oakland Ave.
Hanna, Septimus J., C.S.D. 520 S. Oakland Ave.
Haskell, Mrs. Martha S., C.S. See Alhambra, Cal.
Hodges, Mrs. Belle Goodyear, C.S.B. 9 A.M. to 12 M. 370 Arroyo Terrace. Both tels. 3098.
Horstmann, Mrs. Alvina, C.S. Hours by appointment. N. E. corner Santa Barbara and Sierra Bonita Streets. Home 'phone, 2182.
Keen, Miss Eunice, C.S. By appointment. 111 N. Hudson St. Res. 1149 N. Catalina Ave.
Keller, Mrs. Sadie L., C.S. Hours by appointment. 79 South Wilson Avenue. Both tels.
Macnell, Mrs. Elizabeth M., C.S.B. Normal Course Graduate. Practitioner and Teacher. 183 North Orange Grove Avenue. 'Phones, Home 861; Sunset 588.

PASADENA.
McClelland, Mrs. Sara L., C.S. 156 Carlton Ave.
Oliver, Mrs. Ermina G., C.S. 10 A.M. to 2 P.M. 465 E. Orange Grove Avenue. Both 'phones.
Pink, Mrs. Lola M., C.S. 1175 East Colorado Street. Home telephone, 1358.
Reed, Mrs. Cora C., C.S. 524 Center Street.
Van Arsdale, Henry, C.S. 1.30 to 5 P.M. 341-343 Chamber of Commerce Bldg. Both tels.
Williams, Mrs. Mary E., C.S. 111 N. Hudson Av.

PASADENA (SOUTH).
Carlson, Mrs. Millie Jean, C.S. 10 A.M. to 4 P.M. Ong Bldg., Fair Oaks and Mission Sts. Tels.

PETALUMA.
LaPoint, Mrs. Belle, C.S. 9 A.M. to 1 P.M. 515 Central Avenue. Telephone, 521 R.

POMONA.
Baker, Vincent W., C.S. 1 to 3 P.M. 428 San Francisco Avenue. 'Phone, Home 3027.
Weller, Mrs. Mary C., C.S. 148 W. Holt Ave.

PORTERSVILLE.
Partridge, Mrs. Ida M., C.S. 708 D St. Tel. 101 X.
Thorn, Joseph Camp, C.S. 117 North Hackett Street. 'Phone, 116 X.
Thorn, Mrs. Mary H., C.S. 117 N. Hackett St. Tel.

RED BLUFF.
Sewell, Mrs. Mahala A., C.S. 338 Hickory St.

REDDING.
Scribner, Mrs. Electa E., C.S. 8 A.M. to 12 M. 1107 S. California Street.

REDLANDS.
Fowler, Charles D., C.S. By appointment. 837 Orange Street. Telephone, Main 906.
Holcomb, Mrs. Adna T., C.S. 213 W. Clark St.
Lee, Mrs. Ada M., C.S. 10 A.M. to 12 M. 72 Eureka Street. Telephone, Main 419.
McManigal, Mrs. Elizabeth, C.S. 225 Grant St.
Weir, Mrs. Jane, C.S. 701 W. Olive Avenue.

REDONDO BEACH.
Boehinger, Mrs. Matilda C., C.S.
Woolley, Mrs. Anna, C.S. 9 A.M. to 1 P.M. 327 N. Gertruda Ave. Bell tel. Main 1442.

REDWOOD CITY.
Felton, Mrs. Mary M., C.S. Telephone, 215 Y.

RIVERSIDE.
Bennett, Stokes Anthony, C.S. 1 to 4 P.M. 844 8th St. P. O. Box 964. Sunset 'phone.
Davis, Mrs. Emma S., C.S.B. Normal Course Graduate of the Massachusetts Metaphysical College. Practitioner and Teacher. 9 A.M. to 5 P.M. Post Office Box 773.
Filkins, Miss Edna M., C.S. 2 to 4 P.M., except Wednesday and Saturday. 883 Main Street.
Greene, Alexander M., C.S. Hours by appointment. Palmryta Avenue.
Hall, Mrs. Agnes O., C.S.B. Normal Course Graduate. Practitioner and Teacher. Hours, 1 to 4 P.M., except Saturday. Room 320, Loring Block, Main Street.
Herdeg, Mrs. Anna L., C.S. Hours by appointment. 1135 Eldorado Street. Both 'phones.
Johnson, Mrs. Sara F. P., C.S. 9.30 A.M. to 12 M., except Saturday. Room 320, Loring Block, Main Street. Residence telephone, Home 1289.
Kimball, Mrs. Anna, C.S. 445 Eucalyptus Ave.
Lawton, Miss Ida, C.S. 2 to 4 P.M., except Thursday. 387 Lime Street.
Newman, Mrs. Emma Easton, C.S.D. Postal address, The Glenwood Mission Inn.
Parsons, Mrs. Sarah E., C.S. 378 W. 6th Street.
Spaulding, Mrs. Alpha D., C.S. 119 Brockton Av.
Suits, Mrs. Mary B., C.S. 2 to 4 P.M., except Saturday. 378 Bandini Avenue. 'Phones.
Sulcer, Abraham A., C.S.B. 1062 9th Street.

ROHNERVILLE.
Crabtree, Mrs. Emeline Helen, C.S.

SACRAMENTO.

Bonnell, Benjamin Franklin, C.S. 5 to 9 P.M. Suite 308-309, Peoples Savings Bank Building. Telephone, Main 4049 J.

Bradner, Mrs. Clara H., C.S. 9 to 11 A.M. Peoples Savings Bank Bldg. By appointment at residence, 1423 O St. Tel. Main 1750 R.

Bradner, Ernest Howard, C.S. 11 A.M. to 1 P.M. Peoples Savings Bank Bldg. By appointment at res. 1423 O St. Tel. Main 1750 R.

Cooper, Mrs. Isabelle C., C.S. 1 to 3 P.M. 308-9 Peoples Savings Bank Building, 8th and J Streets. Tel. 4049 J. Res. 1326 K St. Tel.

Hayford, Mrs. Emma W., C.S. 3 to 5 P.M. Peoples Savings Bank Building, 8th and J Streets. Tel. 4049 J.; res. tel. Main 3000.

Jones, Mrs. Alice M., C.S. 716 11th St. Tel.

Ratzlaff, David B., C.S. Hours, 1.30 to 5.30 P.M. 2625 K Street. 'Phone, Main 2693.

Reilley, Mrs. Leone A., C.S. 10 A.M. to 3 P.M. 333-4 Ochsner Bldg. Res. Sacramento Hotel.

SAN BERNARDINO.

Kendall, Mrs. Martha M., C.S. 802 Fifth St.

Lord, Mrs. Lusina, C.S. Hours, 2 to 4 P.M. 1073 Mt. Vernon Avenue. Home 'phone, 490.

Morrow, Mrs. Isa A., C.S. 797 E St. Both 'phones.

Nuckolls, Mrs. N. Bessie, C.S. 866 D St. Tels. Home 1526; Pacific 446. P. O. Box 462.

Reed, Mrs. Rosa, C.S. 1 to 5 P.M., except Thursday. 455 Second Street. Both tels.

SAN DIEGO.

Blackwell, Miss Miriam C., C.S. 1821 4th Street. Telephones, Home 3001; Main 4614.

Bowler, Mrs. Esther Kidd, C.S. 1 to 4 P.M. 631 12th St. 'Phones, Home 3224; Sunset 1521.

Buchanan, Mrs. Hannah M., C.S. 1229 Pennsylvania Avenue. Home 'phone, 4557.

Bush, Mrs. Ollie Kerr, C.S. 10 A.M. to 1 P.M. 203 Scripps Building.

Chewning, Mrs. Mary L., C.S. 2 to 5 P.M. 4246 Hooker St., Mission Hills. Tel. Sunset 1613.

Churchill, Mrs. Elizabeth F., C.S. 3870 Richmond St. Tels. Home 3538; Pacific 1785.

Cobb, Mrs. Jessie Parsell, C.S. 208 Scripps Building. Res. 'phone, Sunset, Main 4667.

Cobb, Silas, C.S. 3040 F Street. Sunset telephone, Main 4067.

Conklin, Mrs. Myra I., C.S. Hours by appointment. 3343 First Street. Home 'phone, 4984.

Fitzgerald, Mrs. Grace Fuller, C.S. 429 Union Building. Tels. Home 3161; Sunset 1664.

Hailey, Mrs. Margaret E., C.S.B. Normal Course Graduate. Practitioner and Teacher. 414 Union Building. Postal address, Montrose, Col.

Hammond, Edwin F., C.S. 2 to 4.30 and 7.30 to 9 P.M. 1568 Sixth St. Tel. Pacific 1725.

Hammond, Mrs. Gussie L., C.S. 9 A.M. to 12 M. 1568 6th St. Tels. Home 4032; Sunset 1725.

Henderson, Mrs. Anna E., C.S. Madison and New York Streets. Home 'phone, 1472.

Journeay, Mrs. Ernestine, C.S. Postal address, 670 20th Street.

Kirtland, Charles Lorraine, C.S. 10 A.M. to 4 P.M. 301 Scripps Bldg. Pacific 'phone, 4562. Res. Second and Ivy Sts. Both 'phones.

Kirtland, Mrs. Flora Ellis, C.S. 10 A.M. to 12 M., except Friday. Second and Ivy Streets.

Loomis, Cassius M., C.S. 9 A.M. to 12 M.; 2 to 4 P.M. 512 Scripps Bldg. Tel. Pacific 539. Res. 2742 Fifth St. Tel. Pacific 4708.

Manning, Courtland C., C.S. 12 M. to 4 P.M. 211-212 Scripps Building. Telephone, Pacific Main 4692. Residence, 3411 5th St. Telephones, Pacific Main 4503; Home 1495.

McCutcheon, Mrs. Alma T., C.S. 10 A.M. to 12 M., 2 to 4 P.M. 826 Timken Bldg. 'Phone, Home 2467; residence 'phone, Sunset 1448.

McKoon, Mrs. Fannie M., C.S. 9 A.M. to 1 P.M. 2204 Albatross Street. Both 'phones.

Paton, Mrs. Avaline A., C.S.B. Normal Course Graduate. Practitioner and Teacher. 412 Scripps Building.

Pierce, Charles Edwin, C.S. Office hours, 8.30 A.M. to 12 M. and 1 to 3 P.M. Room 508, Union Bldg. Res. 1922 First St. Both 'phones.

SAN DIEGO.

Sumner, Mrs. Mary, C.S. Sumner & Pueblo Sts.

Thompson, A. Richard, C.S. 2155 Lincoln Ave.

SAN FRANCISCO.

Bacon, Miss Lucy A., C.S. 10 A.M. to 1 P.M., except Wed. 180 Sutter St. Tel. Douglas 1349. Res. 1716 Larkin St. Tel. Franklin 5201.

Bartlett, Mrs. Josephine Warren, C.S. 9.30 A.M. to 12.30 P.M., except Wed. 180 Sutter St. Tel. Kearny 134; res. tel. Franklin 1434.

Bauer, Mrs. Edna R., C.S. Hours, 10 A.M. to 3 P.M. Monday, Wednesday, and Friday. 45 Kearny St., Room 809. Res. tel. West 6035.

Beauchamp, Mrs. Susan A., C.S. 12 M. to 4 P.M. and 7 to 9 P.M. Apartment 4, Duboce Apartments, 400 Duboce Av. Tel. Market 3075.

Becker, Miss Emily Ruth, C.S. 11 A.M. to 3 P.M. Mon., Wed., Fri. 45 Kearny St. Tel. Douglas 1760. Res. Belvedere. Tel. Main 354.

Beckett, Mrs. Jennette, C.S. 10 A.M. to 12 M. 2186 California Street. Telephone, West 2892.

Berry, Mrs. Harriett S., C.S. 1 to 4 P.M., except Friday. 609 Frederick Street. Telephone, Park 6583.

Best, Mrs. Ada C., C.S. Oscar Luning Bldg., 45 Kearny St. Tel. Sutter 1209; also at Vallejo, 912 York St., Tues., Thurs., Sat.

Birdsall, Mrs. Margaret, C.S. 11 A.M. to 4 P.M. 45 Kearny Street. Telephone, Sutter 1516.

Blake, Mrs. Helen P., C.S. 901 Lake Street.

Boukofsky, Mrs. Selina, C.S. 10 A.M. to 2 P.M. 171 16th Avenue. Res. tel. Pacific 798.

Bradshaw, Miss Sue Ella, C.S.D. 11 A.M. to 3 P.M., except Saturday. Adams Building, Sutter and Kearny Sts. Tel. Douglas 1349.

Braidwood, Mrs. Katherine H., C.S. 1 to 4 P.M. 2526 Washington St. Both 'phones.

Breyman, Mrs. Mame, C.S. 1.30 to 5 P.M. 45 Kearny Street, Room 603. Telephone, Douglas 3331; res. tel. Pacific 719.

Brotherton, Miss Blanche M., C.S. 1.30 to 4.30 P.M., except Sat. Whitney Bldg. Tel. Sutter 1984.

Burque, Mrs. Mary J., C.S. 2 to 5 P.M. Mon., Wed., and Fri. 1400 Washington Street.

Chamberlin, Mrs. Kathryn S., C.S. Mornings. 2052 Bush Street. Telephone, West 5781.

Cornish, Mrs. Lorraine A., C.S. Hours, 9.45 A.M. to 2.30 P.M. 1732 Washington Street.

Davie, Mrs. Abbie A., C.S. 1 to 4 P.M. 3530 19th Street. 'Phone, Market 3012.

Davie, Charles A., C.S. 11 A.M. to 5 P.M. Room 702, 45 Kearny Street. Telephone, Douglas 5408; residence telephone, Market 3012.

Dickinson, Mrs. Frances E., C.S. 1 to 4 P.M., except Saturday. 3652 Sacramento Street. Telephone, West 4278.

Dodge, Mrs. Kate L., C.S. 1 to 4 P.M., except Saturday. 3338 22d Street. Tel. Mission 8138.

Farwell, Albert B., C.S. Hours, 1 to 5 P.M. 839 Devisadero Street. 'Phone, West 7764.

Fosbery, Arthur F., C.S. 9 A.M. to 12.30 P.M., except Fri.; also 7.30 to 8.30 P.M. Tues. and Sat. 45 Kearny St. Tel. Douglas 3331.

Foster, Mrs. Alice S., C.S. 10.30 A.M. to 4.30 P.M. 180 Sutter Street. Tel. Sutter 662.

Fuller, Miss Catharine M., C.S. 12 M. to 3 P.M., except Sat. 1130 Market St. Tel. Market 1519.

Gale, Frank W., C.S.D. 1 to 4 P.M., except Fri. 180 Sutter St. Tels. Kearny 134; Home C 1337; res. tels. Franklin 6876; Home S 4182.

Goodman, Mrs. Emma, C.S. 1 to 5 P.M. 2476 Mission St. Tel. Mission 9046; res. tel. 1998.

Hansen, Henry, C.S. 10 A.M. to 3 P.M. 45 Kearny Street. Telephone, Douglas 5498.

Haskell, Olcott, C.S. 10 A.M. to 12 M., except Saturday. 166 Geary St. Tels. Sutter 584; Home C 1471; res. tel. San Rafael 3471.

Howe, Mrs. Sarah D., C.S.D. 11 A.M. to 4 P.M. 626 Phelan Bldg. 'Phone, Douglas 4147.

Hoy, Mrs. Johanne A., C.S. 10 A.M. to 1 P.M., except Sat. 500 3d Ave. Tel. Pacific 1543.

Kelsey, Mrs. Laura F. B., C.S. 1 to 4 P.M. 1650 California Street, Apartment 10. Telephone, Franklin 2489.

SAN FRANCISCO.

LeBlond, Mrs. Eleanor, C.S.B. 11 A.M. to 4 P.M., except Sat. Whitney Bldg. Tel. Sutter 735.
Lefkovitz, Miss Bessie, C.S. 2 to 5 P.M. 1845 Larkin St. Tel. Franklin 7888. German language spoken.
Levy, Mrs. Elida Becker, C.S. 11 A.M. to 5 P.M. Monday, Wednesday, Friday. 180 Sutter St. Tel. Douglas 760. Res. tel. Market 5391.
Lomax, Mrs. Lilla M., C.S. 45 Kearny St. 'Phone, Douglas 1760; res. 'phone, Market 6673.
Lord, Mrs. Fanny A., C.S. 1 to 4 P.M. 122 3d Avenue. Telephone, Pacific 260.
Lovering, Miss Daisy, C.S. 10 A.M. to 2 P.M., except Thursday. 2332 Webster Street, near Jackson. Telephone, Fillmore 877.
Mabury, Miss Eugenia B., C.S. 2 to 5.30 P.M. Monday, Wednesday, Friday. 180 Sutter St. Tel. Douglas 1349; res. tel. West 8981.
Marsh, Mrs. Jean L., C.S. 180 Sutter St. Tel.
Marvin, Mrs. Matilda, C.S. 2 to 4 P.M., except Saturday. Benedict Apartments, Polk and Sacramento Streets. 'Phone, Franklin 7589.
McGregor, Mrs. Mary O. Allen, C.S. 10 A.M. to 4 P.M. 304 Adams Bldg., 180 Sutter St., cor. Kearny. Tel. Kearny 5066; res. tel. West 8589.
Miles, Mrs. Lillian H., C.S. 1.30 to 5 P.M. 45 Kearny St., Room 603. 'Phone, Douglas 3331; residence 'phone, Franklin 3215.
Mocker, Mrs. Mary T., C.S. 11 A.M. to 5 P.M. 180 Sutter Street. Telephone, Douglas 760.
Nichols, Mrs. Helen M., C.S. Afternoons. 1831 Buchanan Street. Telephone, West 6380.
O'Keeffe, Mrs. Lizzie Loucks, C.S. 10 A.M. to 1 P.M. Tues., Thurs., Sat. 180 Sutter St. Room 406. Tel. Douglas 1849; res. tel. Pacific 2006.
Paddison, Mrs. Mary B., C.S. 1 to 5 P.M. 1776 Post Street. Telephone, Fillmore 1134.
Partington, Miss Blanche, C.S. 180 Sutter St. Tel. Douglas 3243; res. tel. Pacific 2500.
Pierce, Mrs. Mildred, C.S. 9 A.M. to 1 P.M., except Sat. 133 Geary St. Tel. Kearny 3084.
Pringle, Mrs. Alice, C.S. 2 to 5 P.M. 2612 Folsom Street. Telephone, Mission 2119.
Prior, Mrs. Nellie M., C.S. 9 A.M. to 1 P.M. 45 Kearny Street. Room 603. Telephone, Douglas 3831; residence telephone, Mission 3503.
Putnam, George Lincoln, C.S. 11 A.M. to 4 P.M. and by appointment. 632 Whitney Bldg., 133 Geary St. 'Phones, Sutter 1983; S 4900.
Putnam, Mrs. Rosalie Belle, C.S. 1 to 3 P.M. 2675 California Street. Tel. Fillmore 567.
Rosengarden, Mrs. Henrietta, C.S. Hours, 10 A.M. to 3 P.M. Tues., Thurs., and Sat. 45 Kearny St, Room 809. Res. tel. West 6635.
Russell, John W., C.S. 10 A.M. to 4 P.M. 612 Phelan Building. 'Phone, Douglas 1410. Residence, 310 6th Avenue. 'Phone, Pacific 1644.
Schreiber, Mrs. Hattie, C.S. 1 to 5 P.M. 252 Guerrero Street. 'Phone, Market 4444.
Smith, Miss Elizabeth E., C.S. 1.30 to 3 P.M., except Wednesday and Saturday. 2536 Folsom Street. Telephone, Mission 3699.
Squires, Miss Ida E., C.S. 1 to 4 P.M., except Saturday. 2150 Sutter St. Tel. West 2534.
Stanton, David J., C.S. 9 A.M. to 12 M., except Friday. 17 Palm Avenue.
Stanton, Mrs. Dora J., C.S.B. Normal Course Graduate. Hours, 9 A.M. to 12 M. Mon., Wed., and Sat. 17 Palm Ave. Tel. Pacific 3738.
Stewart, Mrs. Tessie, C.S. 1 to 3 P.M. 38 Palm Avenue. Telephone, Pacific 1261.
Swenson, Mrs. Margaret A., C.S. 1 to 4 P.M., except Tuesday and Saturday. 607 Frederick Street. Telephone, Park 1147.
Vierhus, Mrs. Marian Morlock, C.S. 1 to 5 P.M., except Friday. 1264 12th Avenue, Sunset District. 'Phone, Park 3510.
Wade, Mrs. Dorothee W., C.S. 10 A.M. to 1 P.M., except Saturday. 1514 Leavenworth Street. Telephone, Franklin 4249.
Webster, Mrs. Rose J., C.S. 2186 California St.
Wightman, Miss Helen F., C.S. 10 A.M. to 1 P.M. 45 Kearny Street. 'Phone, Sutter 1290. Res. 2186 California St. 'Phone, West 2892.
Wolfe, Elmer A., C.S. 10 A.M. to 1 P.M. 45 Kearny Street. Tel. Kearny 2632. Res. Burlingame. Tel. Burlingame 462.

SAN FRANCISCO.

Woodward, Davis A., C.S. Hours, 1 to 4 P.M., except Thursday. 45 Kearny Street.
Yates, Mrs. Violet, C.S. 1.30 to 5 P.M. 45 Kearny Street. 'Phone, Sutter 1299.

SAN JOSE.

Allyn, Mrs. Ida, C.S. Daily, except Saturday. 808 Delmas Avenue. Telephone, 5630.
Bramkamp, Mrs. Carrie H., C.S. 2 to 4 P.M. Bank of San Jose Bldg. Tel. San Jose 1417.
Chipman, Mrs. Emma, C.S. 2 to 4 P.M., except Saturday. 410 E. San Salvador Street. Tel.
Eustace, Mrs. Bessie M., C.S.B. Normal Course Graduate. 2 to 4 P.M., except Saturday. Bank of San Jose Bldg. Res. tel. Main 518.
Eustace, Herbert W., C.S.B. Normal Course Graduate. Practitioner and Teacher. 2 to 5 P.M., except Sat. Bank of San Jose Building.
Fleming, Miss Louise Kate, C.S. 2 to 4 P.M. Mon., Wed., Fri. Bank of San Jose Bldg. Tel.
Hyde, Mrs. Jettora W., C.S. 679 S. 2d Street.
McCulloch, Mrs. Mary F., C.S.B. Normal Course Graduate. Practitioner and Teacher. 48 S. Second St., Apmt. B. Tel. Main 762.
Sheppard, R. Cyril, C.S. 2 to 5 P.M. Tues., Thurs., Sat. Bank of San Jose Building.
Webster, Miss Hannah E., C.S. 9 A.M. to 12 M. 417 Bank of San Jose Bldg. Res. tel. 4889.
Whiteside, Mrs. Nellie M., C.S. 71 Clay Street.

SAN MATEO.

Bromfield, Mrs. Mary, C.S. Tel. San Mateo 613.

SAN PEDRO.

Charles, Miss Jeannette E., C.S. 9 A.M. to 12 M. 624 Santa Cruz St. Home 'phone, 370.
Deuchler, Mrs. Gertrude A., C.S. 1.30 to 3.30 P.M. 477 10th Street. Home telephone, 183.
Hipple, Mrs. Lucille, C.S. 2 to 4 P.M. 264 9th Street. Home telephone, 284.
Koontz, Mrs. Florence Pearson, C.S. 9 A.M. to 12 M. 363 15th Street. Home 'phone, 119.

SAN RAFAEL.

Haskell, Mrs. Emmeline, C.S. 3 to 4.30 P.M., except. Wed. Room 1, 822 4th St. Res. tel. 3471.

SANTA ANA.

Boothe, Mrs. Cora M., C.S. 1 to 5 P.M. 707 Sycamore Street. Both 'phones.
Coutts, Mrs. Eugenia Ada, C.S. 406 W. 6th St.
Coutts, George Young, C.S. 2 to 5 and 8 to 10 P.M. 406 W. 6th St. Tel. B. 1201; Home 180.
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Ober, Mrs. Alice E., C.S. 2 to 5 P.M. 480 W. 5th St.
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Von Essen, Miss Margaret C., C.S. 2 to 5 P.M. 419 French St. Sunset tel., Red 2671.

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Brotherton, Mrs. Minerva A., C.S. 1213 Garden Street. Both telephones, 696.
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Hewen, Mrs. Eva L., C.S. 4421 Perry Street.

Heyd, Ernst Ferdinand, C.S. 768 Oakwood Blvd.

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Johnson, Mrs. Mattie L., C.S. 6209 Drexel Ave.

Jones, Mrs. Alice L., C.S. 1257 Early Avenue.

Jones, Miss Frances C., C.S. 2326 Indiana Ave.

Jones, Miss Maria W., C.S. 2326 Indiana Ave.

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Kimball, Mrs. Kate Davidson, C.S.D. 9.30 A.M. to 12.30 P.M. Mon., Wed., Thurs. 5317 Cornell.

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Spoehr, Mrs. Frida, C.S. See Schorndorf, Ger.

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Cowing, Mrs. Mary J., C.S. 211 West 2d St.

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Meadors, Mrs. Flora, C.S. High St. Both tels.

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Kahn, Mrs. Adele K., C.S. 334 W. La Salle Ave.
Myers, Mrs. Lottie, C.S. 321 Michigan Avenue.
Prell, Miss Martha B., C.S. 340 W. La Salle Ave.
Triller, Mrs. Carrie Johnson, C.S. 1326 Mishawaka Avenue. Home telephone, 1886.
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Hackmann, Miss Ella, C.S. 125 N. 2d Street.
Swertfager, George Albert, C.S. 10 A.M. to 12 M., 2 to 4 and 7 to 8 P.M. 207 La Plante Building. Telephone, 1295.

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Blackford, Mrs. Emily E. P., C.S. Postal address.

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Harvey, Herbert E., C.S. 128 Graham Avenue.
Hastings, Mrs. Carrie A., C.S. 240 Harrison St.
Spiking, Mrs. Pheobe, C.S. 2721 Avenue A.
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Miller, Mrs. Martha K., C.S. 10 A.M. to 12 M. 1215 31st Street. 'Phone, Drake Park 1479.
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Lewis, Mrs. Jennie L., C.S. 522 College Street.

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Pearce, Mrs. Cordelia, C.S. 521 Park Avenue.

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Hirsch, Mrs. Leah J., C.S. 332 W. 5th St. Tel. 544.
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Hill, Mrs. Eugenia Parmenter, C.S. Syndicate Block, Flat 4. 'Phone, Black 283.

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Kent, Miss Edith A., C.S. 1104 Douglas St.
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Gardner, Mrs. Harriet O., C.S. 306 Commercial Street. Telephone, 1793.
Levy, Mrs. Bertha, C.S. 426 La Fayette Bldg.
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Rowe, Mrs. Abbie E., C.S.

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Barker, Miss Bertha, C.S. 612 S. Lincoln Ave.
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Keel, Miss Emma M., C.S. 613 Commercial St.
McNutt, Mrs. Carrie B., C.S. 1 to 4 P.M., except Saturday. 832 Rural St. Tel. Green 820.

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Campbell, Mrs. Josephine H., C.S. 300 South 6th Street. Telephone, 914.

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De Waters, Mrs. Lizzie S., C.S. 209 East St.

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Fisk, Winslow C., C.S.D. Practitioner and Teacher. 422 West 7th Street, corner Topeka Avenue. 'Phones, Ind. 278; Bell 1216.
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Herr, Henry T., C.S. 511 W. 6th Street. Independent telephone, 1037.
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McKinstry, Willis D., C.S.B. Normal Course Graduate. Practitioner and Teacher. Room 716, Mills Building. Independent 'phone, 916.
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Hays, Mrs. Mary E., C.S. 1017 South 28th St.
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Reeder, John W, C.S.B. Normal Course Graduate. Hours, 1 to 4.30 P.M. Pierce Building, Copley Square. Residence, 8 Norway Street.
Rice, Miss Bertha L., C.S. 9 A.M. to 12 M., except Tues. and Fri. 927 Colonial Bldg. Res. Garrison Hall, Garrison St. Tel. B. B. 2308.
Robinson, Mrs. Helen Friend, C.S. 9 A.M. to 1 P.M. Mon. and Thurs. Room 927, Colonial Building, 100 Boylston Street. Residence, 194 Waban Ave., Waban. Tel. Newton S. 311 L.
Rounsevel, Mrs. Emile, C.S.B. 9 A.M. to 12 M. 46 Westland Avenue, Suite 20. Telephone.
Scott, Mrs. Minnie A., C.S. 10 A.M. to 1 P.M. 12 Westland Avenue. Tel. Back Bay 4088 R.
Segerson, John, C.S. Evenings. 140 Boylston Street. Telephone, Oxford 4073 M.
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Smith, Mrs. Myrtle Holm, C.S.B. See Brookline.
Squires, Mrs. Grace, C.S. See Winchester.
Stark, Mrs. Eva A., C.S. 9.30 A.M. to 12.30 P.M. 551 Boylston Street. Tel. B. B. 3645 M. Res. 133 St. Botolph St. Tel. B. B. 3367 L.
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Stewart, Mrs. Ida G., C.S.B. Practitioner and Teacher. 10 A.M. to 1 P.M. 1857 Commonwealth Avenue, corner Strathmore Road. Telephone, Brighton 89.
Stickney, Mrs. Rosa H., C.S. See Allston.
Stickney, Seth P., C.S.B. Hours, 10 A.M. to 1 P.M. 90 Gainsboro Street. Tel. B. B. 968.
Stickney, Walter H., C.S. See Allston.
Stone, Albert Cope, C.S. Hours by appointment. 153 Hemenway St. Tel. B. B. 21467.
Stone, Mrs. Eldie E., C.S. 10 A.M. to 1 P.M., except Fri. 617 Berkeley Bldg. 420 Boylston St. Res. 10 Clarkwood St., Mattapan. Tel.
Stone, Mrs. Florence Mary, C.S. 2 to 4 P.M. 153 Hemenway St., Suite 2. Tel. B. B. 21467.
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Strang, Mrs. Martha L., C.S. 9.30 A.M. to 12.30 P.M. 551 Boylston Street. Telephone.
Thomas, Mrs. Nellie S., C.S. 10 A.M. to 1 P.M. 83 Gainsboro St. Tel. Back Bay 4942.
Thompson, John H., C.S.B. 12 M. to 5 P.M. 372 Boylston Street. Tel. Back Bay 3278. Res. 1 Batavia St. Tel. Back Bay 1200.
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Tomkins, Mrs. Estella L., C.S. Mornings, except Saturday. 372 Boylston Street. Tel. Back Bay 2097; res. tel. Brookline 983.
Tomkins, George S., C.S. 12.30 to 4.30 P.M. 372 Boylston Street. Telephone. Back Bay 2097. Cable address, Biblos, Boston, U. S. A.
Tomlinson, Irving C., C.S.B. Practitioner and Teacher. 10 A.M. to 1 P.M., except Saturday. 201 Devonshire Street. Telephone, Fort Hill 1615; residence telephone, Brookline 1800.
Tomlinson, Mrs. Julia M. C., C.S. 10 A.M. to 1 P.M. Garrison Hall. Tel. Back Bay 2309.
Treat, Miss Esther E., C.S. 2 to 4.30 P.M. Wed. and Sat. 100 Boylston St., Room 927.
Turner, William Bradford, C.S. 1 to 4 P.M., except Saturday. 149 Tremont Street, Room 907. Tel. Oxford 1933. Res. and correspondence, 130 Englewood Ave., Brookline. Tel. 1878 M.

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Welch, Mrs. Carolyn S., C.S. 2 to 5 P.M., except Sat. 96 Gainsboro St. Tel. B. B. 1014 M.
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Willis, Mrs. Ella Lance, C.S.B. Practitioner and Teacher. 9 A.M. to 1 P.M. Monday, Wednesday, and Friday. 400 Boylston St. Tel. Back Bay 4387. Res. tel. Mansfield.
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Wright, Miss E. Mildred H., C.S. 10 A.M. to 12 M., except Fri. 99 Gainsboro St. Tel.
Wright, Miss M. Rosamond. C.S. 9 A.M. to 12 M. 46 Westland Ave., Suite 13. Tel. B. B. 3501 M.

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Hollis, Mrs. Lura A., C.S. 9 to 11 A.M. Tues. and Thurs. 507 Washington St. 'Phone.
Kohler, Mrs. Mary Lovinia, C.S. 9 to 11 A.M. Wed. and Fri. 375 Washington St. Tel. 146-2.

BRAINTREE (EAST).

Merrick, Mrs. Minnie Schuyler, C.S. 2 to 4 P.M., Wed. and Fri. 8 Stetson Street. 'Phone.

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Field, Mrs. Cora A., C.S. 24 Newton Street.
Hoyt, Mrs. Margaret, C.S. 55 Belcher Avenue. Telephone, 1946.
Knox, Mrs. Alice Roberts, C.S. 10 A.M. to 12 M., Tues., Wed., Thurs. 225 Spring St. Tel. 060.
Richardson, Mrs. Harriet E., C.S. The Chesston.
Thompson, Mrs. Gertrude Tilden, C.S. 57 Highland Terrace. Telephone, 1914.

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Baker, Mrs. Hannah P., C.S.B. Normal Course Graduate. Hours, 10 A.M. to 12 M., except Wednesday. 471 Washington Street.
Beasley, Mrs. Mary M., C.S. 10 A.M. to 1 P.M. 204 Babcock St. Telephone, Brookline 867.
Behr, Mrs. Gertrude. C.S. Mornings, except Sat. 172 Mason Terrace. Tel. Brookline 223.
Benner, Mrs. May W., C.S. Hours, 1 to 3 P.M. 327 Harvard St. Tel. Brookline 3905.
Binley, Mrs. Sallie Lee, C.S. 2 to 5.30 P.M., except Sat. 673 Boylston St., Boston. Tel. B. B. 2714. Res. 145 Aspinwall Ave. Tel. 539-1.
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Cooley, Mrs. Jennie M., C.S. 65 Pleasant St.
Cudworth, Mrs. Grace F., C.S. 8 Strathmore Road. 'Phone, Brookline 455.
Dewey, Mrs. Frances L., C.S. 8 Cypress Place.
Dickey, Adam H., C.S.D. Hours by appointment. Hotel Beaconsfield.
Dickey, Mrs. Lillian S., C.S.B. Normal Course Graduate. Hours by appointment. Hotel Beaconsfield. 'Phone, Brookline 1370.
Dittemore, Mrs. Edith B., C.S.B. 8.30 A.M. to 12 M. 135 St. Paul St. 'Phone, Brookline 196.
Dittemore, John V., C.S.B. See Boston.
Durell, Mrs. Katherine Van Tine, C.S. 147 Winthrop Road. Telephone.
Hooper, Miss Mary Louise, C.S.B. 10 A.M. to 12 M. 231 Rawson Road. Tel. Brook. 4399 W.
Judd, Mrs. Estelle D., C.S. Afternoons by appointment. Hotel Beaconsfield. Tel. 1370.
Mattox, Mrs. Fannie S., C.S. 14 Park St. Tel.
McClintock, Mrs. Annie, C.S. 54 Kent Street.
McLellan, Mrs. Jeannette R., C.S.B. 30 Kenwood St.
Merrifield, Mrs. Susanna B. B., C.S. 34 Naples Rd. Tues. afternoon, 927 Colonial Bldg., Boston.

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Norris, Mrs. Susan S., C.S. 10 A.M. to 1 P.M. 82 Park Drive. 'Phone, Brookline 1207 M.
Norwood, Mrs. H. Frances R., C.S. 1651 Beacon St.
Ogden, David B., C.S.B. Hours by appointment. 1869 Beacon St. Tel. Brookline 1977.
Ogden, Mrs. Margaret Wood, C.S.B. See Boston.
Phelps, Mrs. Lucy D., C.S. 95 Sutherland Rd.
Philp, Miss Eliza, C.S. 10 A.M. to 12 M., except Sat. 471 Washington St. Tel. 1667.
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Smith, Clifford P., C.S.B. Practitioner and Teacher. 16 Corey Road.
Smith, Mrs. Myrtle Holm, C.S.B. 16 Corey Road (near Beacon St.). Tel. Brookline 3354.
Snell, Mrs. Emeline, C.S. 2 to 4 P.M., except Wed. 208 Winthrop Rd. Tel. Brookline 22901.
Stewart, Mrs. Elsie M., C.S. See Boston.
Stewart, Mrs. Ida G., C.S.B. See Boston.
Tomlinson, Irving C., C.S.B. See Boston.
Train, Miss Minna, C.S. Chestnut Place.
Tuttle, Mrs. Annie D., C.S. 9 A.M. to 12 M. 3 Auburn Court. Telephone, Brookline 3572 M.
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Wardwell, Mrs. Jessie S., C.S. 195 Winthrop Rd.
White, Miss Bessie, C.S. 7 to 9 P.M., except Wed. and Sat. 350 Chestnut Hill Ave. Tel.
White, Miss Grace, C.S. 7 to 9 P.M., except Wednesday and Saturday. 350 Chestnut Hill Avenue. Telephone.
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Winans, Mrs. Maude A., C.S. 10 A.M. to 12 M., except Saturday. 1865 Beacon St. Tel. 1524-1.

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Davison, Mrs. Emma E., C.S. 2 Clinton Street.
Fales, Mrs. Mary J., C.S. Hours, 3 to 5 P.M. 1415 Cambridge Street. Tel. Cambridge 1979.
Glidden, Mrs. May Orange, C.S. 2 to 4 P.M. 14A Sacramento Street. Telephone.
Gragg, Mrs. Eldora O., C.S.D. 26 Maple Ave.
Hogg, Mrs. Lillian Rena, C.S. Riverbank Ct.
Marsh, Mrs. Ella R., C.S. 18 Centre St., Suite 6.
McKenzie, Mrs. Daisette D. S., C.S.B. 10 Concord Avenue, Arsenal Square.
McKenzie, William P., C.S.B. Practitioner and Teacher. Friday afternoon. 10 Concord Avenue, Arsenal Square. Telephone.
Milligan, Mrs. Effie F. C., C.S. 46 Fairfield Street. Telephone, Cambridge 3773 M.
Rome, James J., C.S.B. Hours by appointment. Riverbank Court. Telephone, 2680.
Rome, Mrs. Joan H., C.S.B. Riverbank Court.
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Williams, Mrs. Elizabeth Clarke, C.S. 154 Magazine Street. Tel. Cambridge 1177-1.
Williams, Mrs. Mary L., C.S.B. 10 A.M. to 1 P.M. Wednesday and Saturday. Room 41, 5 Boylston Street, Harvard Square.

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Francis, Mrs. Sarah H., C.S. 2 to 5 P.M. Mon., Wed., and Fri. 60 Baldwin St. Tel. 532-4.

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Hoyt, Mrs. Susan R. K., C.S.D. Hours, 9 A.M. to 12 M. 50 Tudor Street. Tel. Chelsea 835 L.

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Miller, Mrs. Printhia T., C.S.B. 109 Commonwealth Ave. Telephone, Newton South 220.
Slocomb, William W., C.S. 384 Beacon Street. Telephone, Brookline 4115.
Woolley, Mrs. Ella L., C.S. 40 Waban Hill Road. Telephone, Newton South 455-1.

CLINTON.
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Cheney, Miss Caroline F., C.S.B. 90 Main Street. Telephone, 109.
Wheeler, Miss Mary, C.S. Elm St. Tel. 34-2.

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Crawley, Miss D. Lillian, C.S. 1 to 4 P.M., except Sat. 27 Wrentham St. Tel. Dor. 1371-2.
Hellberg, Mrs. Nellie C., C.S. 25 Drayton Ave.
Hosmer, Mrs. Edith Comey, C.S. See Boston.
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Spaulding, Mrs. Emma G., C.S. 62 Lyndhurst St.
Stephens, Mrs. Alice E., C.S. 147 Ashmont Street. Telephone, Milton 148-3.
Waite, Mrs. Emma L., C.S. 510 Talbot Ave.
Wilde, Mrs. Annie M., C.S. 2 to 4 P.M., except Tues. and Sat. 67 Tonawanda St. Tel.

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Corbin, Mrs. Mary E., C.S. 85 Webster St. Tel.
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Ruedinger, Miss Bertha R., C.S. Mornings. 80 Middle Street. Telephone, 1381-5.

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Anthony, Mrs. Mary P., C.S. 469 Prospect Street. Telephone, 773-2.
Manley, Mrs. Della S., C.S.D. 1 to 4 P.M. Wed., Thurs. 837 Pine St. Res. tel. Westport 9-13.

FITCHBURG.
Crosby, Miss Ruth C., C.S. 9 A.M. to 12 M. 8 Pearl Street. Telephone, 1078 W.
Graves, Mrs. Agnes E., C.S. Hours, 2 to 5 P.M. 150 Blossom Street. Telephone, 18.
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Harrison, John M., C.S.B. 10 A.M. to 3 P.M. 50 Merrimack Street. Telephone, 2208.
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Tarbox, Mrs. Lottie W. S., C.S. 146 Corliss Hill. Telephone, 499-14.

HUDSON.
Wetherbee, Mrs. Lucy E., C.S.B. 68 Warner St.

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McKim, Mrs. Elizabeth F. E., C.S. Mornings, except Wed. 1 Hathaway St. Tel. Jam. 946-4.

LAWRENCE.
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Swan, Mrs. Alice D., C.S. 27 Dorchester St.

LEE.
Judd, Mrs. Mary A., C.S. 23 Franklin Street.

LEOMINSTER.
Bates, Miss Corabelle H., C.S. 9 A.M. to 12 M. 25 Arlington Street. 'Phone, 133 R.

LEXINGTON.
Emery, Mrs. Grace H., C.S. 5 Stetson Street. Telephone, Lexington 420.
Hall, Mrs. Marion E., C.S. Percy Rd. Tel. 21211.
Rowse, Mrs. Ada H., C.S. Winthrop Road.

LOWELL.
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Fairbairn, Mrs. Myrtle R., C.S. Hours, 9 to 11 A.M. 697 Westford Street. Tel. 1939-1.
Honig, Mrs. Lillian E., C.S. 9 A.M. to 12 M., except Saturday. 539 Westford Street. Tel.
Wesson, Mrs. Edith K., C.S. 2 to 4 P.M., except Thurs. & Sat. 545 School St. Tel. 1144-5.

LYNN.
Byers, Miss Alice, C.S. Hours, 3 to 6 P.M., except Wed. 59 Broad St. 'Phone, 1007-5.
Drew, Mrs. Norma Smith, C.S. 235 Ocean St.
Ellis, John, C.S. 7 to 9 A.M., 3 to 9 P.M. and by appointment. 104 Hanover St. Tel. Lynn 402-5.
Hickford, Mrs. Thirsa M., C.S. 10 A.M. to 2 P.M., except Friday. 28 Amory Street.
Maynard, Miss Harriet B., C.S. See Boston.
Moore, Miss Lizzie, C.S.B. Forenoons. 24 Bassett Street. Telephone, Lynn 2202-1.
Moulton, Miss Elizabeth J., C.S. 2 to 4 P.M., except Saturday. 25 Bassett St. Tel. 1448-2.
Naismith, Hugh R. C., C.S. 35 Deer Park.
Prescott, Mrs. Emma F., C.S. Hours by appointment. 23 Huron Street. Tel. 2322-2.
Reed, Mrs. Addell E., C.S. 9 A.M. to 2 P.M. 65 Newhall Street. Telephone, 674-5.
Welch, Mrs. Eliza P. C.S. 3 to 5 P.M., except Thursday. 195 Williams Avenue. Tel. 2878-1.

MALDEN.
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Gabriel, Mrs. Julia E., C.S. 10 A.M. to 12 M., except Saturday. 155 Salem St. Tel. 1165 L.
Goding, D. Elmer, C.S. Hours, 8 to 10 A.M. 406 Pleasant Street. Telephone, 304-4.
Goding, Mrs. Lottie A., C.S. 406 Pleasant St.
Harrington, Mrs. Carrie A., C.S. Hours, 9 A.M. to 12 M., except Monday. Residence, 167 Maple Street. Telephone, 830.
Hawke, Mrs. Rosetta, C.S. 31 Holyoke Street.
Johnson, Mrs. Nettie A. Richardson, C.S. By appointment. 54 Porter St. Tel. 618 M.
Müller, Louis R., C.S. Hours by appointment. 21 Vista Street. Telephone, 896 M.
Nickerson, Miss Ida M., C.S. Hours, 10 A.M. to 12 M. Tues., Thurs., and Sat. 45 Clifton St.

MARLBORO.
Clough, Mrs. Priscilla R., C.S.B. 2 to 5 P.M. 49 Central Street. Telephone, 243-3.
White, Mrs. Sophronia F., C.S. 3 to 5 P.M., except Thursday. 38 Gay Street. Telephone,

MATTAPAN.
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Walker, Mrs. Cora A., C.S. 96 Wellington Hill St.
Yates, Mrs. Elizabeth J., C.S. 381 Norfolk St.

MEDFORD.
Dorr, Mrs. Florence I., C.S. 9 A.M. to 12 M., except Saturday. 17 Oakland St. Tel. 211-2.
Loveland, Mrs. Eva M. Baxter, C.S. Postal address, 12 Bradshaw Street.

MEDFORD HILLSIDE.
Stevens, Mrs. Clara B., C.S. 87 North St. Tel. Medford 184-3. Office, 927 Colonial Bldg., Boston, Monday and Thursday, 2 to 4.30 P.M.

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Gould, Mrs. Clara A., C.S. 10 A.M. to 12 M. Tues., Wed., and Fri. 32 Adams St. Tel. 199.
Morrill, Mrs. Myra E., C.S. 9 to 11 A.M., except Sat. 14 Farwell Ave. Tel. Melrose 401-2.
Perkins, Rev. Henry M., C.S. 9 A.M. to 12 M. 76 Trenton Street. Telephone, Melrose 700-2.
Sawtell, Mrs. Elmina M., C.S. 9 to 11 A.M. Wednesday and Friday. 56 Rowe Street.

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NEEDHAM.
Wood, Leon Irving, C.S. Evenings. Powers St.

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Lowell, Mrs. Fannie C., C.S. 1 to 3 P.M., except Friday. 8 Borden Street. 'Phone, 1400.
Macy, Mrs. Louise R., C.S. Hours by appointment. 74 Bay Street.
Ruedinger, Miss Bertha R., C.S. See Fairhaven.
Stratton, Mrs. Lucy A., C.S. 9 to 11 A.M. and 2 to 4 P.M., except Tues. 124 Maxfield St.
Taber, Mrs. Alice B., C.S. 9 to 10 A.M., 2 to 3 and 7 to 8 P.M. 21 S. 6th St. Tel. 595.

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Morrill, George C., C.S.B. 9 A.M. to 3 P.M. 112 High Street. 'Phone, 533-15.
Noyes, Mrs. Florence A., C.S. 68½ Bromfield St.
Ordway, Mrs. Lizzie P., C.S. 7 to 8 P.M. Tuesday and Friday. 22 Strong Street.
Prime, Miss Sarah T., C.S.D. Practitioner and Teacher. 12 M. to 3 P.M. 70 Pleasant St. Tel.

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Brackett, Mrs. Cora S., C.S. 65 Bellevue St. Office, Room 927, 100 Boylston St., Boston.
Newhall. Mrs. Minnie L., C.S. Mornings. The Marion, 457 Washington St. Tel. N. N. 241-4.

NEWTON HIGHLANDS.
Stevens, Horace P., C.S. 9 A.M. to 12 M. 20 Circuit Avenue. 'Phone. Newton S. 017-4. Wed. 1 to 4 P.M. 170A Tremont St., Boston.

NEWTONVILLE.
Lord, Mrs. Sarah Conant, C.S. By appointment. 25 Kimball Ter. Tel. Newton N. 1823 W. 2 to 4 P.M. Sat. at office, 614 Berkeley Bldg, Boston.

NEWTON (WEST).
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Chase, Mrs. Nettie Rowe, C.S. 61 Temple Street. Telephone, Newton West 825-3.
Woods, Mrs. Bertha H., C.S. Hours by appointment. 41 Berkeley St. Tel. Newton W.430.

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Wilson, Mrs. Cora E., C.S. 2 to 4 P.M. Tuesday and Wednesday. 15 Tyler Street.

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Orr, Mrs. Alice L., C.S. 29 Holbrook Street.

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Clark, Miss Miriam B., C.S. 90 Maple St. Tel.
Harris, Mrs. Mary E., C.S.D. 75 Masonic St.
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ORANGE.
Davis, Mrs. Henrietta M., C.S. 80 W. Main St.

PITTSFIELD.
Adams, Mrs. Jessie C., C.S. 35 George Street. Telephone, 1070.
Dutton, George D., C.S. 9 to 11.30 A.M., except Saturday. Room 416, Agricultural National Bank Building.
Merrick, Miss Edith, C.S. 106 Bartlett Avenue. Telephone, 1061-1.
Van Ostrand, Archie E., C.S.B. Practitioner and Teacher. 17 E. Housatonic St. 'Phone, 78.
Van Ostrand, Mrs. Ellen N., C.S.B. 17 E. Housatonic Street.

PLYMOUTH.
Stockbridge, Mrs. Nellie F., C.S. 10 A.M. to 1 P.M., except Fri. 7 Lothrop St. Tel. 234 M.

QUINCY.
Baxter, Mrs. Elizabeth H., C.S.D. 9 to 11 A.M., except Saturday. 32 Greenleaf Street.
Morgan, Mrs. Harriet R., C.S. 9 to 11 A.M., except Friday. 2 Alleyn Terrace. 'Phone.
Tirrell, Mrs. Harriet W., C.S.D. Practitioner and Teacher. At office, Tuesday and Thursday. 109 Franklin Street.
Upton, Mrs. Edna, C.S. 91 Glendale Road.

RAYNHAM CENTER.
Jones, Mrs. Susan K., C.S. 113 Pleasant St.

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Prescott, Mrs. Julia E., C.S.D. Practitioner and Teacher. Hours, 1 to 3 P.M., except Friday. 21 Pleasant St. 'Phone, Reading 180.

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Blackmar, Mrs. Lelia E., C.S. 66 Yeaman Street. Telephone, 277-3.

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Clark, Mrs. Susan A., C.S. Linden Street.

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Balch, Mrs. Etta M., C.S. 3 Sunderland Street.
Carter, Mrs. Deborah J. E. S., C.S. 10 A.M. to 12 M. 114 Harrishof St. Tel. Rox. 2887-2.
Cook, Mrs. Clara L., C.S. 12 Rockville Park. Office, 100 Boylston St., Room 927, Boston.
Cotton, Miss Elizabeth L., C.S. 9 A.M. to 12 M., 26 Holborn Street. 'Phone, Roxbury 3103 L.
Foster, Miss Edith Preston, C.S. 10 A.M. to 12 M., except Wed. and Sat. 3 Ruthven St. Tel.
Haddock, George Silas., C.S. 8.30 A.M. to 1 P.M. 9 Crawford St. Tel. Roxbury 1600.
Hall, Mrs. Lucinda Kimball, C.S. 281 Warren Street. Telephone, 3593 M.

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Lakin, Mrs. Susie B., C.S. 4 Carlisle St. Tel.
Lane, Miss Lucy Ellen, C.S. 5.30 to 7.30 P.M., Mon., Thurs. 91 Munroe St. Tel. Roxbury 1625-3.
Lewis, Mrs. Adeline E., C.S. 2 to 5 P.M. Mon., Wed., Frl. 27 Wabon St. Tel. Rox. 1272-3.
McFarland, Mrs. Carrie A., C.S. 10 A.M. to 12 M. 7 Wellington Court. Tel. Rox. 1691-3.
Norcott, Mrs. Ada Lincoln, C.S. Hours by appointment. 9 Whiting Street. Telephone.
Ordway, Mrs. Ida H., C.S. 2 to 5 P.M., except Sat. 58 Ruthven St. Tel. Rox. 2453-1.
Pree, Mrs. Adelaide M., C.S. Postal address, 34 Maple Street.
Rice, Mrs. Addie E., C.S. 9 A.M. to 12 M. 82 Hartwell Street. Telephone, Roxbury 60.
Scott, Mrs. Minnie A., C.S. See Boston.
Seeley, Elisha B., C.S. 1.30 to 4 P.M., other hours by appointment. 33 Elm Hill Park. Telephone, Roxbury 1396.
Seeley, Mrs. Lillie E., C.S. 10 A.M. to 12 M., except Sat. 33 Elm Hill Park. Tel. Rox. 1396.
Stephens, Miss Dora W., C.S. 9 A.M. to 12 M. 202 Townsend Street. Tel. Roxbury 747 W.
Viall, Mrs. Kate L., C.S.B. The Dartmouth, 53 Warren Street. Tel. Roxbury 1113 M.
Weschkolofsky, Herman, C.S. 2 to 4.30 P.M. 9 Elm Hill Park. Telephone, Roxbury 183.
Whitcomb, Miss H. May, C.S.B. Hours, 10 A.M. to 12 M., except Friday. 34 Maple Street.
Whitcomb, Miss M. Ethel, C.S.B. Hours, 2 to 4 P.M., except Wednesday. 34 Maple Street. Telephone. Roxbury 598.

SALEM.
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Marvin, Mrs. Emma J., C.S. 2 to 5 P.M. 300 Essex St. Res. 16 Mason St. Tel. 1686-2.
McKinstry, Mrs. Roetta Page, C.S. 10 A.M. to 1 P.M., except Saturday. 16 Federal Street. Telephone, 480.
Roble, Mrs. Mary Abbie, C.S. 2 Summer St. Pl. Tel.

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Holm, Mrs. Josephine S., C.S. 71 Hall Avenue.
Richmond, Mrs. Edith H., C.S. 20 Powder House Boulevard. Tel. Somerville 1900.
Smith, Mrs. Annie H., C.S. 2 to 5 P.M., except Saturday. 2 Campbell Park. Tel. 1906-2.
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Tripp, Mrs. Emma L., C.S. 1 to 3 P.M., except Sat. 67 Wallace Street. Telephone, 1814 W.

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Collins, Mrs. Minnie Marion, C.S. 9 A.M. to 1 P.M. 37 Dorchester Street. Tel. 2321-3.
Farr, Mrs. Eliza C. B., C.S. 47 Grant Street.
Haskins, Mrs. Estelle W., C.S. 9 A.M. to 1 P.M. 133 St. James Ave. Tel. 2447-14.

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Marr, Mrs. Mary P., C.S. 47 Thompson St.
Perkins, Guy S., C.S. Postal address, Room 203, Besse Bldg., Besse Pl. Res. tel. 2529-12.
Perkins, Mrs. Lillian F., C.S. Postal address, Room 2, Besse Building. Tel. 2529-12.
Ross, Mrs. Anna C., C.S. By appointment. 215 Forest Park Avenue. Telephone, 6299.
Sanderson, Mrs. Margaret F., C.S. Hours by appointment. 7 Loring Street.
Scheu, Mrs. Henrietta, C.S. By appointment. 64 Magnolia Terrace. Telephone, 5282.
Scott, Mrs. Florence Snow, C.S. 1 to 5 P.M. Room 706, 318 Main Street. Res. tel. 2384-12.
Taylor, Henry Church, C.S. 9 A.M. to 12 M., 2 to 4 P.M. 205 Besse Blg. Res. 'phone 2486-13.
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Newcomb, Mrs. Maria B. C., C.S.D. 3 to 6 P.M., except Tues. and Thurs. 25 Trescott St.

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Moore, Mrs. Delphine N., C.S. 162 Waban Avenue. Telephone, Newton South 743 M.

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Weeks, Mrs. Nellie L., C.S. 19 Park Street.

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Crafts, Miss Myra A., C.S. Hours, 2 to 4 and 7 to 8 P.M. 8 Common Street.
Hall, Miss Lena M., C.S. 78 High Street.

WARE.
Hitchcock, Mrs. Lina Ford, C.S. 9 to 11 A.M.

WATERTOWN.
Howard, Mrs. Helen G., C.S. 43 Common St.

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Cooke, Mrs. Emma A., C.S.

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Harrington, Miss J. Isabel, C.S. Worcester Street and Weston Road. (Boston and Worcester car.) Telephone.
Selfe, Mrs. Clara, C.S. 75 Grove St. Tel. 83-4.

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Locke, Miss Agnes Celia, C.S. Hours by appointment. Telephone, 110.

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Gendron, Mrs. Florence A., C.S. 22 Calumet Rd.
Martin, Mrs. Eliza Annie, C.S. By appointment, 19 Wedgemere Avenue. Tel. Winchester 93.
Nickerson, Mrs. Dora Mayo, C.S.D. 18 Grove Street. Telephone, Winchester 139-2.
Robbins, Miss Ellen S., C.S. 26 Crescent Road.
Squires, Mrs. Grace, C.S. 3 Black House Ter. Tel. 573 L. Office, 61, 409 Boylston St., Boston, Mon., Thurs. 1.30 to 4.30 P.M. Tel. B. B. 4387.

WINTHROP.
Turner, Mrs. Ella J., C.S. Tel. Winthrop 92-4.

WINTHROP BEACH.
Smith, Mrs. Katherine, C.S. 1 to 4 P.M. 90 Terrace Avenue. Telephone, Winthrop 20.

WINTHROP CENTER.
Delano, Mrs. Jennie M., C.S. 2 to 4 P.M., except Wednesday and Saturday. 120 Sargent Street. Telephone, Winthrop 208.
Mann, Frederick, C.S.B. Hours by appointment. 58 Emerson Road.

WINTHROP HIGHLANDS.
Bowman, Mrs. Charlotte W., C.S. 10 A.M. to 12 M., except Wed. 30 Grover Av. Tel. Winthrop 475 M.
Burns, Robert, C.S. 9 A.M. to 12 M. 135 Grover Avenue. 'Phone, Winthrop 290.
Smith, Mrs. Bertha M., C.S. 10 A.M. to 12 M., except Thursday. 116 Highland Avenue. Tel.

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Daffin, Mrs. Therese, C.S. 2 to 4 P.M. Wed., Fri. 68 Hermon St. Tel. Winthrop 596 R.

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Mendum, Mrs. Sara Clark, C.S. 16 Arlington Road. Telephone, 272-1.

WOLLASTON.
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Sprague, Mrs. Anne J., C.S. Tuesday and Thursday Mornings, 346 Belmont St. 'Phone.

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Allen, Mrs. Mary W., C.S. 28 Sever St. Tel. 4573.
Bancroft, Mrs. Edith F., C.S. 10 Tirrell Street.
Bush, Mrs. Nellie Blodgett, C.S. Tuesday and Thursday afternoons. 842 Slater Building.
Cooke, Mrs. Alice C., C.S. Tues. afternoon; Wed., Fri. mornings. 842 Slater Bldg. Tel.
Crossman, Mrs. Flora E., C.S. 2 to 4 P.M. 22 Channing Street. Telephone, 4185-13.
Gates, Miss Lilla F., C.S. 851 Millbury St. Tel.
Howes, Mrs. Grace A., C.S. 2 to 5 P.M. Mon., Wed., and Fri. Other hours by appointment. 42 King Street. Telephone, 3522.
Knowles, Mrs. Evelyn Sylvester, C.S. 1 to 6 P.M., Mon. Wed., Fri.; also by appointment. 842 Slater Bldg. Tel. 6791; res. tel. 2147.
Merritt, Mrs. Stella T., C.S. 2 to 4 P.M., except Wednesday. 5 Shepard St. Tel. 4259.
Putnam, Mrs. Louise F., C.S. Hours, 2 to 4 P.M. 1 Dix Street. Telephone, 1638.
Schoppe, Rev. Dr. William G., C.S. 9 A.M. to 1 P.M.; evenings, except Wed. and Fri. The Boynton, 718 Main Street. Tel. 6871.
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Smith, Mrs. Maude Corbett, C.S. Hours by appointment. 8 Vesper Street. Tel. 6224.
Wesson, Mrs. Sybil E., C.S. 9 to 11 A.M. 479 Park Avenue, corner Shirley. Telephone.
White, Mrs. Josephine F., C.S. 12 M. to 2 and 6 to 7 P.M. 44 Oread Street. 'Phone, 1133-1.

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Taylor, Mrs. Maude H., C.S. 10 to 11.30 A.M., except Saturday. 6 State Street.

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Howlett, Mrs. Sarah C., C.S. 623 Mich. Ave.

ALMA.
Ellison, Mrs. Ella F., C.S. 508 State Street.

ALPENA.
Heald, Mrs. Elizabeth, C.S. 167 First Street.
Roberts, Miss Maria, C.S. 167 First Street.

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Boardman, Mrs. Mary A., C.S.B. Practitioner and Teacher. 12 M. to 4 P.M. Nat. Bank Bldg. Tel. 428. Res. 517 E. Madison St. Tel. 1620 J.
Dearing, Miss Mary Elizabeth, C.S. 432 South Division Street.
Henne, Miss Lydia, C.S. 713 W. Liberty St.
Le Valley, Mrs. Laura A. W., C.S. 12 Cutting Apartments. Bell 'phone, 352 L.
Seeley, Miss Orel F., C.S. 726 S. Thayer St.

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Adams, Mrs. Narcissa F., C.S. 17 Fremont St.
Benedict, Mrs. Cora, C.S. 156 W. Vanburen St.

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Joyce, Mrs. Mary C., C.S. 17 Franklin Court.
Ketchum, Mrs. Alice E., C.S. 280 Marshall St.
Robertson, Miss Clara B., C.S. 30 Upton Avenue. Bell 'phone, 787 R.
Stebbins, Mrs. Adelia W., C.S. 12 Rose Street.

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Wells, Mrs. Ada M., C.S. 412 Belinda Street.
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Vaughan, Mrs. Jennie B., C.S. 400 South St.

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Foster, Mrs. Mary E., C.S. 138 Heck Court. 'Phone, 643.

BOYNE.
Gilson, Mrs. Orpha L., C.S. Telephone, 213.

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Stowe, Mrs. Belle W., C.S. 20 W. Pearl St.

DECATUR.
Jones, Mrs. Mabelle B., C.S.

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Beaubien, Mrs. Ella H. A., C.S. 165 Smith Avenue. 'Phone, North 3028 J.
Black, Mrs. Sarah D., C.S. 149 Forest Avenue, W. Telephone, Grand 3265 W.
Boggis, Mrs. Cora E., C.S. 71 Cottage Grove Ave., Highland Park. 'Phone, Hemlock 142.
Bogue, Mrs. Martha Harris, C.S.D. Hours by appointment. 697 Cass Avenue.
Boyle, Mrs. Martha Renner, C.S. 29 Owen Avenue. Telephone, North 4412.
Burt, Miss Jennie, C.S. 8 to 11 A.M., 2 to 5 P.M. 420 Woodward Ave. Tel. Grand 1621.
Callahan, Miss Grace W., C.S. 914 John R. Street, near Ferry Ave. 'Phone, North 1999.
Colby, Frank C., C.S. The Lenox. Telephone, Main 4617.
Colby, Mrs. Mary Bayrd, C.S. The Lenox.
Cook, Mrs. Ethel Blodgett, C.S. 87 Alexandrine Avenue, West. Tel. Grand 3009 J.
Crellin, John S., C.S. The Verona, Cass and Ferry Avenues. Telephone, North 1213.
Doty, Mrs. Ella Holbrook, C.S.B. Normal Course Graduate. Practitioner and Teacher. 49 Parsons Street. 'Phone, Grand 1329.
Emmons, Mrs. Lottie C., C.S. 8 to 11 A.M. 44 Melbourne Avenue. Telephone, North 4254.
Fay, Miss Mary Root, C.S. Hours, 8 A.M. to 12 M. 144 Hancock Ave., W. Tel. Grand 2820.
FitzGerald, Mrs. Annie, C.S. 12 M. to 3 P.M. 499 Canfield Ave., W. 'Phone, Grand 2768 J.
Griffith, Mrs. Helen I., C.S. 687 4th Avenue. Telephone, Grand 377.
Harbeck, Mrs. Emma Grey, C.S. 9 A.M. to 12 M. 1937 Woodward Ave. Tel. North 1511.
Harris, Mrs. Mary, C.S. 8 A.M. to 12 M. 33 Bethune Avenue, East. Tel. North 4878.
Hayes, Miss Anna S., C.S. 115 Selden Avenue. Telephone, Grand 3675.

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Lunny, Mrs. Eleizabeth, C.S. 984 Hudson Avenue. 'Phone, Walnut 1266.
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Morrison, Mrs. Margaret E., C.S. 422 Selden Av.
Munson, Mrs. Minnie S., C.S. 224 National Avenue. Telephone, Grand 3933 R.
Nebe, Mrs. Alice Thrall, C.S. 255 East Grand Boulevard. Telephone, East 1996.
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Prophet, Mrs. Magdalene M., C.S.B. Normal Course Graduate. 44 Hancock Avenue, West.
Reinboldt, Mrs. Nina, C.S. 972 Hudson Ave.
Sagmaster, Mrs. Eva W., C.S. 10 A.M. to 1 P.M. 21 Roycourt Apmts. Tel. Cherry 1233.
Skinner, Mrs. Abbie H., C.S. 588 Cass Avenue.
Skinner, Charles K., C.S. 588 Cass Avenue. Telephones, Grand 1781; City 1781.
Smith, Mrs. Alice Cheney, C.S. Jefferson Avenue, Grosse Pointe. 'Phone, Hickory 1015.
Smith, Mrs. Kate McC., C.S. Madison Apmts.
Starr, Miss Bertha E., C.S. The Charlevoix.
Starr, Miss Jessie Douglas, C.S. The Addison. Tel. Grand 3055; private tel. Grand 3060.
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Toupalik, Mrs. Marjorie C., C.S. The Woodward, 2 Forest Avenue, E. Tel. Grand 509.
Tryon, Mrs. Marion G., C.S. The Woodward, 2 Forest Avenue, E. 'Phone, Grand 3147.
Van Leuven, Mrs. Lora B., C.S. Postal address, The Alhambra, Bagg Street. Tel. Grand 2008.
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Welstead, Mrs. Alice W., C.S. 18 Hague Avenue. Telephone, North 83.
West, Mrs. Edith Kenyon, C.S. 9 A.M. to 12 M. 136 Elmhurst Ave., H. P. Tel. Hemlock 835 L.
Woodall, Mrs. Blanche G., C.S. 66 California Avenue. Telephone, Hemlock 1002.
Woodall, Charles J., C.S. 10 A.M. to 4 P.M. 212 Broadway Central Bldg., 92 Broadway. 'Phone, Main 6318. Res. 66 California Ave.

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Frise, Mrs. Susanna, C.S. 717 E. Kearsley Street. Bell 'phone, 451 J.
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Wickham, Mrs. Christina, C.S. 1434 S. Saginaw.

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GRAND RAPIDS.
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Mason, Mrs. Minnie H., C.S. 5 Herkimer Court.
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Higdon, Waland D., C.S. 7 A.M. to 12 M. 502 Detroit Street. Both telephones, 1101.
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Sykes, Mrs. Anna I., C.S. 126 Garfield Street.

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Ring, Charles H., C.S. 426 Oak Street. Telephone, 3094.
Ring, Mrs. Marion Capwell, C.S. 426 Oak St.
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Houseman, Mrs. Fanny J., C.S. 9 A.M. to 12 M. 366 Jefferson Street, Citizens tel. 471.
Merrifield, Mrs. Lauretta V., C.S. 9 A.M. to 12 M. 90 Grand Avenue. Citizens tel. 715.

NILES.
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OLIVET.
Potts, Mrs. Mary L., C.S. Box 124.

ONAWAY.
Lowe, Mrs. Nancy C., C.S.

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Rixford, Mrs. Emma A., C.S. 10 A.M. to 12 M.

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Chichester, Mrs. Jeanne A., C.S. 619 E. Lake St.

PLYMOUTH.
Baker, Mrs. Hattie A., C.S. Main Street.

PORT HURON.
Steffy, Miss Carrie Z., C.S. 2 to 5 P.M. 1615 Sixth Street. Telephone, 489 J.

SAGINAW.
Anderson, Miss Carrie E., C.S. 219 S. Jefferson Avenue. Bell telephone, 2030.
Lepper, Mrs. Emma C., C.S. 213 Cherry Street.
Lepper, Myron E., C.S. 11-12 Mason Building. 'Phones, Valley 684; Bell 1134 L; House 621.
McAvoy, Mrs. Anis, C.S. 1555 S. Washington Avenue. Bell telephone, 687.
Putnam, Miss Harriett, C.S. 529 S. Warren Av.
Symons, Mrs. Mary Smart, C.S. 10 A.M. to 12 M. 547 S. Wendock Avenue. Bell tel. 1229.

SAULT STE. MARIE.
Kibby, Mrs. M. Ida, C.S. 1.30 to 4.30 P.M. Room 8 Gage Blk., Ashmun St. Tel. 646; res. tel. 107.

SCHOOLCRAFT.
Cobb, Mrs. Clara Y., C.S. Telephone, 73.

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Whipple, Mrs. Harriet J., C.S. 211 W. 9th St.

Minnesota.

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Mitchell, Mrs. Helen Rue, C.S. 221 S. Pearl St.
Wulff, Mrs. Nellie Huzelton, C.S. 205 Adams.

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Buck, Mrs. Lucinda, C.S. P. O. Box 287.
Green, Mrs. Mary E., C.S. 804 W. Oakland Ave.
Holston, Mrs. Isophene, C.S. 1011 E. Water St.
Ousley, Mrs. Etta M., C.S. Grand Hotel.

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Hammond, Mrs. Adeline, C.S. Hunters Park.
Heney, Mrs. Anna D., C.S. 725 E. Superior St.
La Vaque, Mrs. Emma, C.S. 9 A.M. to 12 M. 302 Columbia Building. Bell 'phone.
La Vaque, Mrs. Mary J., C.S. 218 5th Ave., E.
Malone, Miss Katie H., C.S.D. Practitioner and Teacher. 2109 E. Jefferson Street. Bell 'phone, Melrose 3428.
Nelson, Mrs. Amanda, C.S. 1431 Jefferson Street. 'Phone, Melrose 3700.
Peck, Mrs. Harriet Gray, C.S. 2120 Woodland Avenue.
Powell, Mrs. Kate, C.S. 2109 E. Jefferson St.
Rankin, Mrs. Vietta L., C.S. 1918 W. 3d St.
Schofield, Mrs. Isabel J., C.S. 222 East 2d St.
Skinner, Mrs. Jean McLean, C.S. 419 N. 15th Avenue, E. Bell 'phone, 2370.
Williams, Mrs. Lucy A., C.S. 1 to 5 P.M. 802 Columbia Building. Both 'phones.

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Haines, Mrs. Phebe L., C.S.B.
Johnson, Mrs. Harriett J., C.S. 154 Maple St.
Sherwood, Miss Esther M., C.S. 315 E. 2d St.

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Armstrong, Mrs. Harriet M., C.S. 115 Kniss Av.

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Brinton, Mrs. Mary R., C.S. 908 13th Ave., S. E.
Brookins, Miss Mary, C.S.B. 727 Andrus Building.
Buckman, Mrs. Emma C., C.S. Clinton Hotel, 4 Ave. South, corner Grant Street.
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Chapman, Mrs. Louise W., C.S. 2045 Garfield Avenue.
Cleveland, Mrs. Emma H., C.S. 2549 Clinton Avenue.
Cunningham, Miss E. Berta, C.S. Curtis Court.
Dickey, Mrs. Anna C., C.S. 1720 Chicago Avenue. Both 'phones.
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Hardy, Mrs. Genevieve A., C.S. W. Lake Street. (R. F. D. St. Louis Park.)
Hewitt, Frank Woodruff, C.S. 314 S. 6th St.
Hewitt, Miss Lillette A., C.S. Office, 704-6 Palace Building. Residence, 116 W. 34th St.
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Himmelrich, Mrs. Belle, C.S. Curtis Court.
Hollis, Mrs. Florence McMillan, C.S. 2409 Nicollet Avenue.
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Kelly, Mrs. Sarah M., C.S. 117 E. 15th St. T. S. tel.
Kennison, Mrs. Sarah A., C.S. 3135 Lyndale, S.
Kimball, Miss Eugenia, C.S. 2519 Hennepin Av.
Krudop, Miss Anna M., C.S. 9 A.M. to 3 P.M. 401 Evanston Building. N. W. telephone.
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McNeill, Mrs. Margaret, C.S. 10 A.M. to 4 P.M. 121 S. 11th Street. Both telephones.
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Saunders, Mrs. Laura E., C.S. 1405 Yale Place. Tri State 'phone, Center 5122.
Smith, Miss Katharine J., C.S. 11 A.M. to 4 P.M. 435 N.W. Nat. Life Bldg. Res. 904 W. Franklin Av.
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Thompson, Miss Abigail D., C.S.B. 314 Sixth Street, South.
Thompson, Mrs. Emma A., C.S.D. 314 Sixth Street, South.
Tremper, Mrs. Alice A., C.S. 1801 Laurel Ave.
White, Miss Jennie, C.S. Hampshire Arms.
Winter, Mrs. Jane Becker, C.S. N. Y. Life Bldg.
Winter, John W. R., C.S. 602 N. Y. Life Bldg.
Woodruff, Minnie B., C.S. 2118 Portland Ave.

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Palmer, Mrs. Clara M., C.S. 439 Fourth St.

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Day, Walter Scott, C.S. 804 8th Avenue, S.

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Fockens, Mrs. Mary H., C.S. 10 A.M. to 1 P.M. 699 Selby Avenue. Both telephones.
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McIvor, Mrs. Julia M., C.S. 655 Short Street.
Norcott, Miss Martha, C.S. 980 Ashland Ave.
Olin, Rev. Bent E., C.S. 290 Charles Street.
Parnell, Mrs. Edith H., C.S. 1 to 6 P.M. 702 Pittsburgh Building. Both 'phones. Residence, 453 Marshall Avenue. Both 'phones.
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Rose, Mrs. Rebecca W., C.S. The Buckingham.
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Baley, Mrs. Lillie Lee, C.S. 426 High Street. Telephone, 1654.
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Henry, Mrs. Kate M., C.S. 728 East Main St.

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Case, Mrs. Nora M., C.S. 211 Pearl Street.
Gregory, Mrs. Mary C., C.S. 802 Wall Street.
Lipscomb, Mrs. Mary A., C.S. 710 Moffett Ave.
Stevens, Mrs. Elizabeth J., C.S. 1925 Jackson Av.
Thudium, Mrs. Jean Whitney, C.S. 9 A.M. to 12 M.; 1 to 5 P.M. 316-17 Bartlett Building. Residence, 2127 Kentucky Street.

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Andrews, Mrs. Loretta M., C.S. 9 A.M. to 2 P.M. 3407 Forest Ave. Home tel. South 3537.
Ayers, Miss Reta L., C.S. 10 A.M. to 4 P.M. 228 Glendale Bldg. 'Phones, Main 5035. Res. 2622 Brooklyn Ave. Bell 'phone, East 2056.
Bachman, Miss Helen S., C.S. 3429 Morrell Avenue. 'Phones, Home E. 859; Bell E. 4486.
Bailey, Mrs. Sarah J., C.S. 729 Corbin Terrace. Home 'phone, South 1147.
Bain, Miss Eleanor Bishop, C.S. 12.30 to 4 P.M. 605 Sharp Building.
Baird, Mrs. Amanda J., C.S.D. 2815 Troost Ave.
Bastman, Mrs. Hannah, C.S. Afternoons. 3428 Tracy Avenue. Home 'phone, South 1515.
Behan, Mrs. Emma D., C.S.D. Practitioner and Teacher. 501 Commerce Building.
Belden, Mrs. Ella Celeste P., C.S. 8332 Baltimore Avenue. Home telephone, South 4478.
Best, Miss Mary L., C.S.B. 10 A.M. to 4 P.M. 514 Finance Bldg., 10th St. & Baltimore Ave.
Bledsoe, Mrs. Alice R., C.S. 1007 Paseo.
Brady, Mrs. Fanny Carstarphen, C.S. Mornings. Inez Hotel, 9th St. and Troost Ave.
Brinkley, Mrs. Annie B., C.S. 1102 Paseo. 'Phones, Home, Main 5055; Bell, Grand 2055.
Brittain, Mrs. Myrtle F., C.S. 3616 S. Benton Boulevard. Bell telephone, South 4680.
Brown, Mrs. Caroline M., C.S. 1025 Tracy Avenue. 'Phones, Bell Main 399; Home Main 7643.
Burgher, Mrs. Pearl E., C.S. 10 A.M. to 1 P.M. 1100 Paseo. Bell 'phone, Grand 4850.
Byrne, Mrs. Lucia F., C.S. 10.30 A.M. to 1 P.M., except Saturday. 3673 Janssen Place.
Chandler, Mrs. Sallie N., C.S.D. Mornings and by appointment. 2621 Montgall Avenue. Home telephone, Linwood 2489.
Clanton, Mrs. Sena W., C.S. 501 Commerce Blg.
Clark, Mrs. Martha M., C.S. Suite 523-24 Gloyd Building. Home 'phone, Main 6153.
Colton, Mrs. Phebe B., C.S. 9 A.M. to 5 P.M. 521 Midland Building, 7th and Walnut Sts.
Cooper, Mrs. Jessie Bain, C.S.B. Primary and Normal Course Graduate. 605 Sharp Building.
Davis, Mrs. Ella M., C.S. 1213 Waldheim Building. Bell telephone, Main 3304.
Dickey, Miss Florence M., C.S. 1 to 3 P.M., except Sat. 2117 Minnie St. Both 'phones.
Dowden, Miss Daisy D., C.S. 2100 Benton Blvd.
Ecton, Mrs. Kate, C.S. 1 to 5 P.M. 2808 Tracy Avenue. Bell 'phone, Grand 2434.
Edwards, Mrs. Annie, C.S. 9 A.M. to 2 P.M. 3900 Tracy Avenue. Both 'phones.
Franklin, Mrs. M. Alida, C.S. 2212 Pendleton Av.
Furbeck, Mrs. Lillian Keller, C.S. 10 A.M. to 1 P.M. 1300 S. Paseo Place. Both 'phones.
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Gooding, Miss Minnie A., C.S. 3124 Harrison Street. Both 'phones, South 3998.
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Gregory, Mrs. Lula G., C.S. 9.30 A.M. to 1 P.M. 2910 Troost Ave. Home tel. South 676.
Halsey, Miss Mary E., C.S. 1 to 4 P.M. 501 Commerce Bldg. Res. tel. Home East 1629.
Harville, Mrs. Lucinda T., C.S. 804 E. 11th St.
Haslett, Mrs. Alice L., C.S. 9 A.M. to 1 P.M. 3400 Wabash Avenue. 'Phones, Bell South 2256; Home, Linwood 1601.

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Hibben, Mrs. Mary F., C.S.B. Practitioner and Teacher. 10 A.M. to 1 P.M. 3542 Baltimore Ave. Tels. Home S. 2407; Bell S. 1868.
Hollebaugh, Mrs. Anna W., C.S. Hours by appointment. 11 East 32d St. Both 'phones.
Holman, James Harlow, C.S. 9 A.M. to 3 P.M. Suite 522, Midland Building. Both 'phones.
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Howlett, Mrs. Margaret S., C.S. 3012 Main St.
Jaccard, Eugene G. E., C.S. 12.30 to 4.30 P.M. Suite 301-302 Bryant Building. Residence, 2914 Campbell Street.
Jaccard, Mrs. Lena D., C.S. 2914 Campbell St. 'Phones, Home South 2048; Bell Grand 2048.
Johnston, Mrs. Frances B., C.S. 511 W. 32d St.
Keizer, Mrs. Mary Hudson, C.S. 3227 Central St.
Kienzle, Mrs. Gertrude Baird, C.S. Hours, 9 A.M. to 1 P.M. 119 West Armour Boulevard.
Kinney, Mrs. Annie E., C.S. 3737 Central St. Telephones, Home S. 1187; Bell S. 3849.
Kinney, Miss Julia S., C.S. 3737 Central Street. Telephones, Home S. 1187; Bell S. 3849.
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Kraemer, Mrs. Delaware L., C.S. 3724 Troost Avenue. Home telephone, South 4012.
Kunkel, Miss Delia, C.S. 300 Bryant Building.
Kunkel, Miss Mary A., C.S. 300 Bryant Bldg.
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Lawson, Mrs. Grizell Page, C.S. 434 West 34th Street. 'Phones, Home South 764; Bell South 3030.
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Lombard, Mrs. Eva S., C.S. 1805 Jefferson St.
Lyle, Mrs. Mary V., C.S. Hours by appointment. 3834 Forest Ave. 'Phone, South 3156.
Mathes, William L., C.S. Hours by appointment. 1200 E. 11th St. Home' phone, Main 4852.
May, Mrs. Amanda Wilson, C.S. 1708 Broadway.
McBride, Albert L., C.S. Hours by appointment. Dalkeith Apmts., 11th St. and Forest Av. 'Phones, Bell Main 274; Home Main 4171.
McGeorge, Mrs. Mary, C.S. Hours, 10 A.M. to 3 P.M. 1411 East 11th Street. Both 'phones.
Mehornay, Miss Martha A., C.S. 1104 Park Avenue. Bell telephone, 951 E.
Morris, Mrs. Katharine, C.S. 1508 Linwood Blv.
Murray, Elmore W., C.S. 10 A.M. to 4 P.M. Suite 503, Commerce Building. Both 'phones.
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North, Mrs. Clara A., C.S. 1016 Highland Ave.
Norton, Mrs. Annah T., C.S. 10 A.M. to 12 M. 3334 Harrison Street. Both 'phones.
Nourse, Mrs. Fannie E., C.S. 3317 Troost Ave.
O'Brien, Miss Harriet, C.S. Mornings. The Elsmere. Tels. Home S. 2681; Bell S. 2544.
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Plummer, Mrs. Anna L., C.S. 2224 Pendleton Av.
Richardson, Mrs. Louisa J., C.S. 3429 Morrell.
Richmond, Mrs. Huldah M., C.S. 1306 Paseo.
Rogers, Moses J., C.S. 3138 Jefferson Street. Home 'phone, South 1926.
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Sawyer, Lewis B., C.S. 10 A.M. to 3 P.M. Suite 605-10 Gloyd Building, 921 Walnut Street. Both 'phones, Main 4140.
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Seward, Mrs. Nett S., C.S. 2900 Troost Avenue. 'Phones, Bell Grand 2458; Home South 1686.

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Standart, Mrs. Sarah Eliza, C.S. 10 A.M. to 3 P.M. 438 Colorado Ave. Home tel. E. 779.
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Van Buren, Mrs. Luella, C.S. 3523 Garfield Avenue. Both telephones.
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Wheat, Mrs. Louise J., C.S. 1301 Euclid Ave.
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Wheeler, Mrs. May E., C.S.B. Normal Course Graduate. Room 430, New York Life Bldg.
Whisner, Bert M., C.S. 1 to 4 P.M.; other hours by appointment. 2808 Charlotte Street. Telephones, Bell, Grand 657; Home, Main 8175.
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Gibson, Miss Minnie, C.S. 512 E. Pierce St.
Ransom, Mrs. Allie, C.S. 303 E. Cottonwood St.

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Ochterbeck, Henry C., C.S. See St. Louis.

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Walker, Mrs. Margaret L., C.S.

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Robinson, Miss Nellie, C.S. 716 Promenade St.
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Wade, Charles, C.S. 111A W. Monroe St. Tels.

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Batcheller, Mrs. Anna E., C.S. 206 S. 17th St.
Bauman, Oscar George, C.S. 9 A.M. to 1 P.M. Donnell Court. Both 'phones, Main 806.
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De Witt, Mrs. Rebecca J., C.S. 1023 Charles St.
Hamilton, Mrs. Lenna E., C.S. 110 S. 16th St.
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McDonald, Mrs. Nannie J., C.S. 2726 Renick St.
Mitchell, Mrs. Della A., C.S. 9 A.M. to 12 M. 2826 Lafayette St. Bell 'phone, Main 1504.
Phillips, Mrs. Sarah, C.S. 9 A.M. to 12 M. 716 North 11th Street.
Robinson, Mrs. Ida Louese, C.S. 9 A.M. to 12 M. 819 South 10th Street. Telephone, 1308.
Watkins, Mrs. Mamie B., C.S. 9 A.M. to 12 M. 48 Edmond-Ballinger Building. Tel. 1509.
Weakley, Mrs. Jeannette L., C.S. 9 A.M. to 12 M. 610 N. 8th Street. Both 'phones, 763 M.
Wing, Mrs. Rosamond P., C.S. 9 A.M. to 12 M. 1719 Faraon St. Bell 'phone, Main 1813.

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Andrews, Miss Elizabeth M., C.S. 9 A.M. to 4 P.M. Rm. S., The Odeon. Tel. Lindell 1158.
Arrowsmith, Mrs. Vallon M., C.S. 11 A.M. to 4 P.M. 5174 Von Versen Ave. Tel. Forest 5915.
Ashcroft, John, C.S. 10 A.M. to 4 P.M. 1321 Syndicate Trust Bldg. Bell tel. Olive 3626. Res. 5059 Vernon Ave. Bell tel. Forest 4337.
Bartlett, Mrs. Bertha, C.S. 10 A.M. to 12 M. 5893 Page Avenue. Telephone Forest 8563.
Barto, Henry D., C.S. 9 A.M. to 1.30 P.M. 916 Syndicate Trust Building. Residence, 5544 Bartmer Avenue. Both 'phones.
Buskirk, Miss Ella D., C.S. 5548 Page Blvd.
Buskirk, Miss Zella, C.S. 5548 Page Blvd.
Carter, Miss Anna Laura, C.S. Mornings, except Saturday. 1360 Clara Ave. Bell 'phone.
Christie, Mrs. Addie L., C.S.B. 2 to 4 P.M., except Wed. and Sat. 5544 Cabanne Avenue.
DeCamp, Mrs. Alice, C.S.B. Normal Course Graduate. 5465 Bartmer Avenue.
Dornblaser, Mrs. Alice L., C.S. 5600 Cates Avenue. Bell telephone, Cabany 1710.
Dunn, John Randall, C.S. Mornings and by appointment. 4956 McPherson Ave. Bell tel.
Dunn, Mrs. Katherine Wasson, C.S. By appointment. 4956 McPherson Ave. Tel. Forest 3591.
Dyer, Miss Marguerite S., C.S. 10 A.M. to 12 M. 3618A Hartford St. Bell tel. Sidney 1703.
Fay, Emory, C.S. Mornings and by appointment. 4629 Maryland Ave. Tel. Forest 4513.
Fishwick, Miss Elizabeth E., C.S. 2 to 4 P.M. and by appointment. 750 Aubert Ave. Bell telephone, Forest 1135 R.
Geary, Mrs. Della Haun, C.S. 5508 Waterman Avenue. Telephone, Forest 9470.
Geary, Walter Eugene, C.S. 9 A.M. to 4 P.M. 1324 Syndicate Trust Bldg. 'Phone, Olive 39. Res. 5568 Waterman Ave. 'Phone, Forest 9470.
Gray, Mrs. Kate Joy, C.S. See Long Beach, Cal.
Greenbaum, Leon, C.S. 10 A.M. to 3 P.M. 914 Holland Bldg. Bell tel. Main 2494. Res. 1245 N. Kingshighway. Bell tel. Forest 6394.
Greenbaum, Mrs. Nettie, C.S. 10 A.M. to 3 P.M. 914 Holland Bldg. Bell tel. Main 2434.
Hauser, Mrs. Eugenie Scott, C.S. 5825 Minerva Avenue. Bell telephone, Monroe 987 L.
Heath, Mrs. Sara C., C.S. 5014 Cabanne Avenue. Bell telephone, Forest 498.
Hoffinger, Mrs. Alma, C.S. By appointment. 5074 Fairmount Ave. Bell tel. Forest 6030.
Hoffinger, Carl F. L., C.S. 8 to 11 A.M. 5074 Fairmount Ave. Bell telephone, Forest 6030.

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Howard, Mrs. Minnie Morey, C.S. Hours, 10 A.M. to 12 M. Tuesday and Thursday. 5501 Chamberlain Avenue.
Jamerson, Mrs. El' Louise W., C.S. Mornings, except Saturday. 1205 Amherst Place. Telephone, Forest 6802 L.
Johns, Frederick D., C.S. 10 A.M. to 12 M. 3 to 5 P.M., except Sun.; also by appointment. The Odeon, Suite A.-B. Bell tel.
Jones, Mrs. Adda B., C.S. 1252 Union Ave. Bell tel.
Jones, Rev. W. Henry, C.S. 9 to 11 A.M. 2 to 4 P.M. daily; also 7 to 9 P.M. Tues., Thurs., Sat. The Odeon, Suite A.-B. Bell tel.
Koetzli, Mrs. Ida H., C.S. 3962 Juniata St.
Langeman, Charles, C.S. Hours, 9 A.M. to 12 M. 2225 Holly Avenue.
Langeman, Mrs. Lisette, C.S. Hours, 9 A.M. to 12 M. 2225 Holly Avenue.
Mayne, Mrs. Bertha L., C.S. 2 to 4 P.M. 4160 Castleman Avenue. Bell tel. Grand 813.
McArthur, Mrs. Carolyn L., C.S. 10 A.M. to 4 P.M. 1415 Syndicate Trust Building.
McMahan, Mrs. Vena Russell, C.S. 10 A.M. to 12 M., except Friday. 5731 Von Versen Avenue. Bell telephone, Forest 1405.
Merke, Mrs. Margaret, C.S. 2838 Belt Ave.
Milentz, Mrs. Johanna D., C.S. 2 to 4 P.M. 3670 Castleman Avenue. Bell 'phone, Grand 1858.
Morey, Franklin, C.S. 10 A.M. to 5 P.M. 1324 Syndicate Trust Bldg. Bell tel. Main 120. Res. 5501 Chamberlain Ave. Bell tel. Forest 4283.
Morris, Mrs. Cora P., C.S. 5283 Fairmount Ave.
Niebling, Mrs. Annie, C.S. 2 to 5 P.M.; also by appointment. 3740 Palm St. Tel. Tyler 3304 L.
Nirdlinger, Miss Maude Louise, C.S. 10 A.M. to 4 P.M. 18 Butler Building. Grand and Arsenal Avenues. Bell telephone.
Obear, Mrs. Marguret D., C.S. 5348 Cabanne Place. Telephone, Forest 340.
Ochterbeck, Henry C., C.S. 11 A.M. to 3 P.M. Suite A-B, The Odeon. Bell telephone. Hours by appointment at residence, 340 E. Main Street, Kirkwood. Bell telephone, 135.
Pfeil, Mrs. Mary A., C.S. 1 to 3 P.M., except Sat. 2710 Virginia Ave. Bell tel. Grand 1422.
Pierce, Mrs. Louise N., C.S. 5545 Bartmer Avenue. Bell telephone, Forest 531.
Post, Mrs. Florence T., C.S. 4160 Washington Boulevard. Bell 'phone, Lindell 1641.
Reed, Mrs. Harriet M., C.S. 4040 Fountain Avenue. Telephone, Forest 6856.
Reichenbecher, Miss Bertha, C.S. 1726 Oregon Avenue. Bell 'phone, Grand 3564.
Rottweiler, Lawrence E., C.S. Mornings, and by appointment. 2320 Geraldine Avenue. Kinlock 'phone, Delmar 3755 X.
Selfridge, Mrs. Mary G., C.S. 9 A.M. to 2 P.M. 722A N. Euclid Ave. Bell tel. Forest 3008.
Skeele, Mrs. Ella B., C.S. 10 A.M. to 12 M., 1246 Amherst Place. Bell tel. Forest 7200.
Steinhauser, Mrs. Emilie, C.S. Hours, 9 A.M. to 12 M. 2239A Fair Ave. Kinlock 'phone.
Stranghoener, Mrs. Anna D., C.S. 10 A.M. to 12 M. 1200 Hebert St. Bell tel. Tyler 1656.
Taylor, Mrs. Elizn. C.S. 10 A.M. to 4 P.M. 4945 McPherson Ave. Bell tel. Forest 6126.
Turner, Mrs. Sara Beazley, C.S. 8 to 11 A.M. 1215 Montclair. Bell 'phone.
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Wilson, Mrs. Frances F., C.S. 5737 Etzel Avenue. Bell telephone, Forest 1825.
Witherspoon, Mrs. Mariamne H., C.S. Hours, 1 to 4 P.M. 720 North Euclid Avenue.
Wright, Mrs. Katherine M., C.S. 10 A.M. to 2 P.M. 5044 Von Versen Ave. Tel. Forest 6228.

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Dale, Mrs. Sallie B., C.S. 729 State Street. Telephone, 1507.

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Munier, Mrs. Belle, C.S. 625 Nichols St. Tel. 2612.
Price, Mrs. Kathryn, C.S. 2 to 5 P.M. 510 Dollison Street. Telephone, 1143.
Smythe, Mrs. Alice Otis, C.S. 454 E. Elm St.

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McKeighan, Mrs. Ida P., C.S.B. 331 Gore Ave.

WESTPLAINS.
Saunders, Mrs. Emma B., C.S. 'Phone, 41.

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Dalgler, Mrs. Bessie, C.S. 401 West 3d Street.

BILLINGS.
Cole, Mrs. Mildred Gillum, C.S. 215 Wyoming Avenue.
Town, Mrs. Annie, C.S. P. O. Box 514.

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Bulen, Mrs. Hattie, C.S. 310 W. Lamme St.

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Brannan, Mrs. Lucy Grannis, C.S. 3 to 5 P.M. and by appointment. Suite 109, The Napton. Independent telephone, 7205.
Couch, Mrs. Hattie Barrett, C.S. Mornings. 16 N. Excelsior Ave. Independent tel. 8765.
Grimes, Mrs. Charlotte, C.S. Hours by appointment. R. F. D. No. 1, Box 33. Telephone, Independent 8745.
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Lewis, Mrs. Rose A., C.S. 272 Penn. Block.
Mitchell, Mrs. Alice, C.S. 1 to 4 P.M., except Thursday; also by appointment. 657 Dakota Street. Independent telephone, 2360.
Smith, Mrs. Arissa, C.S. 1 to 3 P.M. and by appointment. 125 N. Excelsior St. Ind. tel. 8704.
Tracey, Mrs. Anna, C.S. 940 W. Granite St.

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Kidney, Mrs. Alice, C.S. 2 to 5 P.M. Tel.

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Young, Mrs. Myra, C.S. 10 A.M. to 12 M. 19 Conrad Block. Telephone, 340.

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Thompson, Mrs. Augusta E., C.S. 3 to 5 P.M. 600 Main Street. Telephone, 72 Y.

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Hardie, Mrs. Margaret E., C.S. 508 Hollins Avenue. Bell telephone, 714 X.
Hartwig, Mrs. Hattie E., C.S. 717 Ninth Ave.
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Walters, Mrs. Lucy, C.S. W. Greenough Park.

POLSON.
Carter, Mrs. Ada R., C.S. Maple Avenue.

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Johnston, Mrs. Mary J., C.S. 8 A.M. to 12 M.

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Buswell, Mrs. Elizabeth, C.S.D. 1000 Court St.

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Scofield, Mrs. Nellie R., C.S.

CRAWFORD.
Stewart, Mrs. Jennie S., C.S. P. O. Box 358.

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Gering, Mrs. Josephine D., C.S.

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Slaker, Mrs. Awana H. K., C.S. 735 St. Joe Ave.
Zinn, Mrs. Nellie I., C.S. 803 N. Lincoln Ave.

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Wilson, Mrs. Carrie B., C.S. 109 W. 28th St.

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Bean, Mrs. Amy N., C.S. 740 S. 14th St. Both tels.
Brown, Clarence E., C.S. 9 A.M. to 12 M., 1 to 4 P.M. 405-6 Burr Block. Both 'phones at residence and office.
Burgen, Mrs. Mamie E., C.S. 2 to 5 P.M. 1535 South 24th Street. Both 'phones.
Chambers, Mrs. Estelle I., C.S. 1127 F Street. Auto 'phone, 6092.
Clinton, Mrs. Josephine D., C.S. 1239 Q Street.
Davis, Mrs. Mary M., C.S. 1920 A Street.
Greene, Mrs. Maude M., C.S.B. Practitioner and Teacher. 10 A.M. to 12 M. 203 Funke Building. 'Phones, Bell 1512; Auto B 2817
Gregory, Louis A., C.S. 1318 N Street. Telephones, Auto. 6338; Bell A 1891.
Hohmann, Mrs. Helen C., C.S. 1847 S. 9th St.
Korner, Mrs. Ella M., C.S. 1435 B St. Tel.
Leonard, Mrs. Kate B., C.S. Hours by appointment. 1937 F St. Tels. Bell 62; Auto. 1062.
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Macdougall, Mrs. Isola J., C.S. 2036 S. 26th St.
McVicker, Mrs. Lauretta H., C.S. 1302 D St. Tel.
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Ogden, Mrs. Hettie N., C.S. 1237 F Street.
Phillips, Mrs. Caroline M., C.S. 1 to 5 P.M 203 Funke Building.
Sheldon, Mrs. Mary F., C.S. 346 North 29th Street. Both 'phones.
Sigler, Mrs. Emma, C.S. 2745 Q Street.
Stearns, Mrs. Alma, C.S. 927 S. 15th St. Tel.
Ziemer, Arthur C., C.S. Office hours, 9 A.M. to 4 P.M., except Sunday. Rooms 422-423 Bankers Life Bldg. Four Long Distance 'phones.

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Bonsteel, Mrs. Minnie A., C.S.

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Jessen, Miss Annie, C.S. 1510 1st Avenue.

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Chadwick, Clarence W., C.S.B. Normal Course Graduate. Practitioner and Teacher. 1 to 4 P.M., except Sat. 654 New Omaha National Bank Bldg. Res. 2824 Capitol Ave. 'Phones.
Chadwick, Mrs. Ida F., C.S.B. 10 A.M. to 1 P.M., except Sat. 654 New Omaha National Bank Bldg. Res. 2824 Capitol Ave. 'Phones.
Chadwick, Mrs. Emma W., C.S. Hours, 9 to 11 A.M. 2824 Capitol Avenue. Telephone.
Cleland, Mrs. Effie R., C.S. 4030 Nicholas St. Telephone, Harney 2283.
Cole, Mrs. Minnie M., C.S. 9 A.M. to 2 P.M. 117 South 25th Avenue. Tel. Tyler 1402.
DeLong, Mrs. Al-Freddie, C.S.B. Normal Course Graduate. Practitioner and Teacher. 1 to 4 P.M., except Tuesday. 540 Bee Bldg. Res. 4908 Dodge St. 'Phone, Harney 2198.
Dunker, Henry P., C.S. 654 New Omaha National Bank Building.
Dunker, Mrs. Theresa D., C.S. 9 A.M. to 12 M. 654 Omaha National Bank Building.
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Fonda, Mrs. Harriet, C.S. 10 A.M. to 12 M. 5042 Davenport Street. Tel. Harney 2825.
Hilton, Mrs. D. Aurelia, C.S. 10 A.M. to 1 P.M., except Sat. 540 Bee Bldg. Tel. Webster 2340.
Johnson, Miss Nellie M., C.S. 2 to 5 P.M., except Saturday. 488 Brandeis Building. Tel.
Jones, Mrs. Harriet B., C.S. 1 to 4 P.M. 120 S. 30th St. Bell 'phone, Harney 4751.
Low, Mrs. Jessie E., C.S. Colonial Apartments, 38th and Farnam Sts. 'Phone, Harney 5527.
MacMillan, Mrs. Clara B., C.S. By appointment, 330 S. Orphanage Ave., Benson. Tel. 356.
Miller, Mrs. Anna O'Neal, C.S. 1 to 4 P.M. 1818 Capitol Avenue. 'Phone, Tyler 1670.
Miller, Mrs. Margaret, C.S. 2632 Davenport St.
Munger, Mrs. Julia, C.S. 2915 Dodge St., cor. 30th.
Murray, Mrs. Sarah E., C.S.B. Teacher and Practitioner. 11 A.M. to 3 P.M. 714 Pierce St.
Neff, William R., C.S. 9 A.M. to 1 P.M. 836 Brandeis Theater Building. Residence, 2044 N. 18th Street. Bell telephone, 5454.
Perrine, Mrs. Ida M., C.S. Hours by appointment. 1725 Georgia Avenue. Both 'phones.
Quinby, Mrs. Beatrice B., C.S. 1 to 5 P.M. 114 South 19th Street. Both telephones.
Quivey, Mrs. Carrie S., C.S. 10 A.M. to 1 P.M. 3920 N. 17th Street. 'Phone, Webster 3068.
Reynolds, Joseph W., C.S. 728 City National Bank Building.
Richards, James, C.S. 1 to 5 P.M. 834-6 Brandeis Theatre Building. Both 'phones.
Sedgwick, Mrs. Josephine L., C.S. 704 South 30th Street. Telephone, Harney 6339.
Sherwood, Mrs. Annie, C.S. 1 to 5 P.M. The Sterling, Apartment 9.
Wakeley, Mrs. Fanny D., C.S. 10 A.M. to 1 P.M. 2123 California St. Tel. Douglas 1572.
White, Mrs. Nancy E., C.S. 9 A.M. to 2 P.M. 1723 Park Avenue. 'Phone, Harney 2153.
Wilcox, Mrs. Kate M., C.S. 202 S. 29th St. Tel.
Wood, Mrs. Kittie, C.S. 2909 N. 26th Street.
Yetter, Miss Edith M., C.S. Postal address, 3440 Harney Street.

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PONCA.
Bennett, Mrs. Martha K., C.S.

SOUTH OMAHA.
McCraith, Mrs. Fannie, C.S. 102 S. 29th St. Tel.
Mead, Mrs. Carrie, C.S. Hours, 9 to 11.30 A.M. 417 North 22d Street. 'Phone, 2406.

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Beale, Mrs. Flora, C.S.

WOODLAKE.
Leader, Mrs. Olive M., C.S. 9.30 A.M. to 4 P.M.

YORK.
Simmons, Mrs. Anna Pope, C.S. 207 College Av.

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ELKO.
Bangs, Mrs. Fannie M., C.S. Hours, 9 to 11 A.M. and by appointment. Mayer Block, Suite 5. 'Phone, 173.
Means, Mrs. Alice F., C.S.

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Yankee, Mrs. Georgina A., C.S. 3 to 5 P.M., except Saturday. 420 S. Bellevue St. Tel. 3234.

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Corser, Mrs. Margaret A., C.S. 1 to 5 P.M., except Sat. 76 The Colonial Apmts. Tel. 601.
Ellithorpe, Mrs. Mary A., C.S. By appointment. 452 Holcomb Avenue. Telephone, 1091.
Pringle, Miss Lydia A., C.S. 10 A.M. to 12 M., except Saturday. 205 Maple St. Tel. 1702.
Turley, Mrs. Mary E., C.S. 1.30 to 3.30 P.M., except Sat. 737 Humboldt St. 'Phone, 721.

SEARCHLIGHT.
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New Hampshire.

BERLIN.
Cordwell, Mrs. Harriet N., C.S. 2 to 5 P.M. Green Street, near New Revere Hotel.

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Blake, Charles A., C.S. 47 N. Spring Street.
Blake, Mrs. Drusilla Perry, C.S. 2 to 4 P.M. 47 N. Spring Street.
Gage, Miss Mabel C., C.S. 19 Merrimack St.
Grover, Mrs. Uriannie P., C.S. 4 Glen Street.
Hering, Hermann S., C.S.B. Normal Course Graduate. Practitioner and Teacher. 14 N. State Street. Telephone, 478.
Hering, Mrs. Marian W., C.S.B. 2 to 4 P.M., except Monday and Thursday. 14 N. State Street. Telephone, 478.
Jamieson, Charles B., C.S.B. Normal Course Graduate. Practitioner and Teacher. 4 North State Street. 'Phone, 345.
Plumer, Mrs. Laura E. H., C.S. 34 Kimball St.
Rice, Miss Mary D., C.S. Hours, 2 to 5 P.M., except Sunday. 25 S. State St. 'Phone, 331.
Thompson, Miss M. Lizzie, C.S. 33 West St. Tel.

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Rutter, Miss Annie, C.S. 2 to 4.30 P.M., except Fri. Union Block. Tel. 336; res. tel. 107.

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Bradley, Miss Sarah E., C.S. 174 Main Street.

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Colby, Mrs. Carrie G., C.S. 726 Main St. Tel. 364-3.
Elsam, Miss Florence M., C.S. 15 Holman St.
Gorrell, Mrs. Frances M., C.S. 15 High Street.
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Bridgman, Mrs. Flora Lewis, C.S. 'Phone, 120.
Paddleford, Mrs. Jennie C., C.S. 2 to 5 P.M. 18 Bank Block. 'Phone, 40.

LITTLETON.
Green, Mrs. Jennie S., C.S. 2 to 4 P.M.

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Everett, Mrs. Lela M. E., C.S. 27 Waldo St.
Green, Mrs. Sarah V., C.S.B. Normal Course Graduate. 9 A.M. to 12 M. Tuesday, Wednesday, and Thursday. Other hours by appointment. 1662 Elm Street.
Howe, Mrs. Perla E., C.S. 1458 Elm St. Tel.
Jackson, Mrs. Abbie Estell, C.S. 261 Laurel St.
Johnson, Miss Bertha E., C.S. Hours, 2.30 to 4.30 P.M., except Friday. Pembroke Building. Res. 111 Russell St. 'Phone, 1247-12.
Orrill, Mrs. Clara A., C.S. The Delta, Ash St. Tel.
Reynolds, Rev. Charles D., C.S.B. Normal Course Graduate. Practitioner and Teacher. 27 Bay Street. 'Phone, 1139-12.
Reynolds, Mrs. Grace D., C.S. 27 Bay Street.
Stevens, Mrs. Lizzie M., C.S. 517 Granite St.

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Beach, Mrs. Amanda J., C.S.
Hancock, Mrs. Ella, C.S.

NASHUA.
Moore, Mrs. Edna E., C.S. 12 M. to 3 P.M., except Wed. and Sat. 18 Canal St. Tel. 44.

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Allen, Miss Grace E., C.S. Glebe Building.
Varrell, Mrs. Lillian L., C.S. 10 A.M. to 12 M. 54 Bridge Street. Telephone, 257-22.

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Lincoln, Miss Elizabeth D., C.S. Monday and Thursday.

WOLFEBORO.
Fox, Mrs. Frances A., C.S. 10 A.M. to 12 M. North Main Street. Telephone, 32-21.

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Hooper, Mrs. Elizabeth, C.S. 10 A.M. to 5 P.M. Appleby Building. Telephone, 131. Residence, The Regina. Telephone, 609.
Roe, Albert James, C.S. See New York city.
Roe, Mrs. Barbara C., C.S. See New York city.

ATLANTIC CITY.
Holman, Miss Linnora A., C.S. 1907 Pacific Av.
Ridenour, Mrs. Anna Stuart, C.S. 10 A.M. to 12 M. 34 S. Delaware Ave. Bell tel. 2158 W.
Svenson, Miss Elin M., C.S. Hours by appointment. 116 N. Vermont Ave. Bell tel. 1970.
Wootton, Mrs. Mary D., C.S. 10 A.M. to 12 M. Room 10, 1 S. Tennessee Avenue. Bell 'phone, 2740; residence 'phone, Bell 1790.

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Starn, Mrs. A. Clara, C.S. 421 Cooper Street.

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Grimes, Miss Agnes E., C.S. 9 A.M. to 4 P.M. 16 Essex Street.

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Canfield, Miss S. Lucetta, C.S. 40 Morton Pl., near Prospect and William Sts. Tel.
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Eppstein, Mrs. Idah T., C.S. 108 Carnegie Avenue. Telephone, 2772.
Holtzman, Miss Linda Hitchcock, C.S. 2 Prospect Place. (Brick Church.) Tel. 2376.
Maryon, Mrs. Jessie L., C.S. 378 North Grove Street. Telephone, Orange 3823 W.
Sullivan, Mrs. Annie E., C.S. 79 N. Munn Ave.

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Cooley, Miss Agnes E., C.S. 10 A.M. to 12.30 P.M. 40 E. Palisade Ave. Tel. 691; res. tel. 610 W.
Drake, Mrs. F. Mae, C.S. 122 Engle St. Tel. 240 J.
Thompson, Mrs. Jessie Wentz, C.S. 9 to 11 A.M. 34 Engle Street. 'Phone, 163 J.

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Forbes, Mrs. Ida Maud, C.S. 2 to 5 P.M. 210 Union Street. 'Phone, Hackensack 341 W.
Knudsen, Mrs. Dorothy A. B., C.S. Larch Ave., Bogota, 3 minutes from Main St., via Hudson River trolley. 'Phone, Hackensack 1168 W.

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Heath, Mrs. Viola A., C.S. Mornings. 546 Summit.
Shaver, Miss Ora B., C.S. 328 Arlington Ave.

LAKEVIEW.
Haviland, Miss Mary E., C.S. 303 Trenton Ave.

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Lane, Mrs. Annie, C.S. 1 to 7 P.M. 75 7th Ave.

MADISON.
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Weyers, Mrs. Susan P., C.S. 61 Garfield Ave.

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Fairchild, Mrs. Alfreda A., C.S. 10 A.M. to 12 M. Tues., Fri. Oakview Av. Tel. S. Orange 650.

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See also UPPER MONTCLAIR.
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White, Mrs. Elizabeth W., C.S. 44 Forest Street. Telephone, 305 L.

MORRISTOWN.
Bloodgood, Mrs. Bessie L., C.S. 9 A.M. to 12 M. 61 Washington Street. Telephone, 1050.
Day, William Henry P., C.S. 9 A.M. to 1 P.M. 61 Washington Street. Telephone, 1050.

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de Prosse, Mrs. Emma L., C.S.B. Normal Course Graduate. Practitioner and Teacher. 1086 Broad Street. 'Phone, Market 1443.
Edson, Mrs. Elizabeth Winslow, C.S. 686 Ridge Street. Telephone, 1275 R.
Fritz, Mrs. Georgie P., C.S. 72 Burnett Street. Telephone, Market 5078 W.
Lacy, Mrs. Agga M., C.S. 12 M. to 3 P.M. Arcade Bldg., 645 Broad St. Res. tel. B. B. 323 L.
Lacy, George E., C.S. 10 A.M. to 4 P.M. 2d floor Arcade Building. 645 Broad Street.
Osborne, Miss Bessie Parker, C.S. Mornings and by appointment. 632 High Street. Tel.
Ruhland, Miss Karoline, C.S. 86 Myrtle Avenue, Irvington. 'Phone, Waverly 2726 R.
Sigler, Mrs. Agnes Green, C.S. 35 Broad Street. Telephone, Branch Brook 1117 L.
Smith, Mrs. Lillian Milton, C.S. 510 Summer Avenue. Telephone, Branch Brook 2693.
Southworth, Miss Mary E., C.S.B. 8 Center Street. Telephone, Market 4929.
Tongue, Mrs. Frances D., C.S. 420 Fourth Avenue. 'Phone, Branch Brook 490 W.
West, Mrs. Alice Hynes, C.S. 66 North 9th Street. Telephone, Branch Brook 415 R.

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Stewart, Mrs. Helen A., C.S. Daily, except Saturday. 17 Baldwin Terrace. Tel. 3769.

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PASSAIC.
Lefferts, Miss Annie E., C.S. 130 Lafayette Ave.
Lord, Mrs. Lillian C., C.S. Hours, 9 A.M. to 12 M. 108 Lincoln Street. 'Phone, 60 J.

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Barmore, Mrs. Marion, C.S. 550 East 29th Street. Telephone, 1823 W.
Modemann, Mrs. Catherine, C.S. 9 A.M. to 12 M. 252 Park Avenue. Telephone, 2085.
Modemann, Miss Daisy S., C.S. 10 A.M. to 1 P.M. Citizens Trust Bldg., Room 609. Tel. 8010. Res. 252 Park Ave. Tel. 2085.

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Mast, Miss Emily, C.S. 9 A.M. to 1 P.M. 22 The New Madison, Madison Ave. Tel. 629 W.

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Schultz, Mrs. Ida Kate, C.S. 15 Newell Ave.

SHORT HILLS.
Williams, Mrs. Fanny A., C.S. 'Phone, 128 R.

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Wheelwright, Mrs. Susan Carter, C.S. 10 A.M. to 2 P.M. 13 Beechwood Road.

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Ogden, Mrs. Mary E., C.S. 34 N. Overbrook Ave.

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Collier, Mrs. Clara Gurney, C.S. 5 Braemore Road. Telephone, Montclair 887.
Smith, Mrs. Alice B., C.S. 207 Cooper Avenue.
Story, Mrs. Catharine E., C.S. 10 A.M. to 1 P.M. 378 Park Street. Telephone, 2346.

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Sanborne, Mrs. Emma J., C.S. 1104 N. 2d St.
Worthington, Miss Asenath, C.S. 1104 N. 2d St.

CAPITAN.
Jones, Mrs. Bertie B., C.S. Telephone.

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Ireland, Mrs. Mary Brown, C.S. 912 Douglas Avenue. Telephone, Main 289.

ROSWELL.
Brown, Mrs. Minnie Rollins, C.S. Tel. 33.
Hawley, Mrs. Harriet W., C.S. 412 W. 3d St.

New York.

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Halsey, Miss Florence May, C.S. 1.30 to 4 P.M. 355 State Street. Tel. Main 468 W.
Hanes, Mrs. Helen Rickard, C.S. 145 Jay St.
Hardie, Miss Anna L., C.S. 20 Irving Street. Telephone, Main 3430.
Riggs, Mrs. Eva Foster, C.S. 9.30 A.M. to 2 P.M. 119 State Street. Tel. Main 2680 W.

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Bunn, Mrs. Kate R. R., C.S. Mornings. 25½ Brookside Avenue. Home 'phone. 2602.
Herrick, Mrs. Margaret B., C.S. 9 to 11 A.M. 25 Pearl Street.

AUBURN.
Boulter, Mrs. Bertha, C.S. 1 to 5 P.M. 29 Hamilton Avenue. Empire telephone, 791 L.
Covert, Mrs. Emily Bemis, C.S. 17 Court Street. Bell telephone, 503 W.
Morgan, Mrs. Alice, C.S. 5 Liberty Street. Bell 'phone, 1167 W.

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Weaver, Mrs. Addie F., C.S. 130 W. Main St.

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Benedict, Mrs. Louise C., C.S. 106 Henry St.
Post, Mrs. Elizabeth S., C.S. 129 Oak Street.

BROOKLYN.
Allen, Miss Emma T. P., C.S. Until 11 A.M. 461 Washington Avenue. Tel. Prospect 2622.
Beebe, Mrs. Martha T., C.S. Mornings, except Tues. 666 Park Pl. Tel. Prospect 5437 J.
Bowker, Miss Carolyn T., C.S. 2 to 5 P.M. Tuesday and Saturday; also by appointment. 274 Lafayette Avenue.
Boyce Mrs. Frances L., C.S. 8311 Ridge Blvd.
Burckett, Mrs. Lillie Olin, C.S. Forenoons. 846 President Street. Tel. Prospect 4461 J.
Burt, Mrs. Grace W., C.S. 665 St. Marks Avenue. Telephone, Bedford 5284.
Carter, Miss Isabella D., C.S. See Chicago, Ill.
Craig, Mrs. Nellie W., C.S. Wed. 817 Park Pl.
Crosier, Mrs. Florence, C.S. 675 E. 21st Street (Kenmore Place). Telephone Flatbush 5078.
Crosier, Winfield C., C.S. See New York.
Du Bois, Louis J., C.S. Hours, 2 to 5 P.M. Temple Bar Bldg., Room 1014. Tel. Main 1242.
Fanshawe, Miss Helen, C.S. 250 Brooklyn Ave.
Fanshawe, Mrs. Mary, C.S. Mornings. 250 Brooklyn Avenue. Telephone, Bedford 195.
Ferris, Harvey M., C.S. Mornings, except Saturday. 394 State St. Tel. Main 6277 W.
Folk, Mrs. Deborah C., C.S. 10 A.M. to 12 M., except Wednesday and Saturday. 1826 Dean Street. Telephone, Bedford 7727.
Frank, Miss Florence Louise, C.S. 10 A.M. to 2 P.M., except Saturday. 21 Montgomery Place. Telephone, Prospect 253.
Griffiths, Mrs. Josephine L., C.S. 439 Monroe Street. Telephone, Bedford 6669.
Hegeman, Mrs. Anna O., C.S. 9 A.M. to 12 M. 1130 Ocean Avenue. Tel. Flatbush 2155.
Hill, Miss Clara S., C.S. 9 A.M. to 1 P.M., except Sat. 1302 Pacific St. Tel. Bedford 4066.
Hotchkiss, Mrs. Helen E., C.S. 9 A.M. to 12 M. 820 Nostrand Ave. Tel. Bedford 2159 J.
Hulin, Mrs. Emilie B., C.S.D. Wednesday morning; other hours by appointment. 439 Monroe Street. Telephone, Bedford 6669.
Iremonger, Mrs. Carrie B., C.S. Afternoons. 189 McDonough St. 'Phone, Bedford 1777 W.
Kroger, Mrs. Mary Philes, C.S. 6 Martense St.
Langdon, Mrs. Annie E., C.S. Mornings. 130 S. Elliott Pl.; office, Temple Bar Bldg. Sat. Tels.
Leonard, Frank H., C.S.B. See Chicago, Ill.
Miller, Miss Gertrude E., C.S. 10 A.M. to 1 P.M. Monday and Thursday. 279 Ryerson Street.
Moller, Mrs. Mary C., C.S. Monday and Thursday afternoons. 270 Westminster Road. Telephone, Flatbush 3445.
Parce, Miss Bertha M., C.S. 23 Brevoort Place.
Parker, Mrs. Jennie, C.S. 10 A.M. to 12 M., except Friday. 140 Green Ave. Tel. Prospect 8.
Parsons, Mrs. Clara, C.S. 10 A.M. to 2 P.M., except Saturday. Room 305. Temple Bar Bldg.
Ramsey, Mrs. Margaret P., C.S. Mornings, except Friday. 1344 Pacific Street. Telephone, Bedford 4598.
Reidy, Mrs. Rachel S., C.S. 62 Montague Street. Telephone. Main 2045.
Robinson, Mrs. Celia, C.S. 8 to 5 P.M. 916 Prospect Place. Telephone, Bedford 4964 R.

BROOKLYN.
Sellew, Mrs. Fannie L., C.S. Wed. and Thurs. afternoons. Room 309, Temple Bar Bldg. Mornings at res. 362 Lafayette Ave. 'Phones.
Striker, Mrs. Christina A., C.S. 3 Bay 32d Street. Telephone, Bath Beach 2103 J.
Terry, Mrs. Emogene H., C.S. Hours by appointment. 201 St. James Pl. Tel. Prospect 3744 J.
Turner, Miss Frances S., C.S.B. Mornings. 566 Carlton Avenue. 'Phone, Prospect 3474 W.
Vernon, Mrs. Orrill H., C.S. 2 to 5 P.M., except Saturday. 305 Temple Bar Building. 'Phone, Main 2222; res. 'phone, Prospect 143.
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Wilmot, Mrs. Grace H., C.S.B. Normal Course Graduate. Practitioner and Teacher. 62 Montague Street. Telephone, Main 2045.
Wood, Miss Jessie, C.S. Office, Temple Bar Building. 'Phone, Main 1662. Res. 114 S. Portland Avenue. 'Phone, Prospect 3540.
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Armstrong, William E., C.S. 2 to 5 P.M. The Markeen. Both telephones.
Blanchard, Mrs. Lucy D., C.S. 133 Lexington.
Carr, Mrs. Antoinette W., C.S. 24 Como Ave.
Dudley, Mrs. Edith Bullard, C.S. 9 A.M. to 12 M., except Sat. 1005 Elmwood Ave. Both tels.
Fay, Miss Adella F., C.S. 2 to 4 P.M., except Thursday. 20 West Avenue.
Frame, Mrs. Elizabeth L., C.S. 210 Laurel St.
Holcombe, Mrs. Alberta S., C.S. The Markeen.
Holcombe, Charles D., C.S. Office hours, 10 A.M. to 5 P.M. 23 German Insurance Building. Residence, The Markeen. Both tels.
Johonnot, Mrs. Mallie B., C.S. 65 W. Tupper Street. Telephone, Tupper 625.
More, Mrs. Nettie N., C.S. 83 14th Street.
Nenno, Mrs. Carrie M., C.S. 378 Franklin St.
Phelps, Mrs. Anna, C.S. Hours, 1 to 3 P.M. 103 Anderson Place. Telephone, Bryant 924.
Read, Charles G., C.S. 9 A.M. to 3 P.M. 855 Ellicott Square. Res. 153 Riverside Avenue.
Tanner, Mrs. Mary W., C.S. 772 Auburn Ave.
Trow, Mrs. Alice M., C.S. 281 Jersey Street. Both telephones.
Van Allen, George L., C.S. Office and residence, 588 Breckenridge Street. Both tels.
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Will, William E., C.S. 22 Plymouth Avenue. Both telephones.

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DUNKIRK.
Smith, Charles M. W., C.S. 419 Washington Ave.

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Spinhern, Mrs. Catharine, C.S.

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Wentz, Miss Carrie Allen, C.S.

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Haskin, Mrs. Elizabeth T., C.S. 9 A.M. to 12 M. 202 Davis Street. Bell tel. 624.

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FULTON.
Allen, Mrs. Bessie Turner, C.S. 267 South 4th Street. Telephone, 351.

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Gates, Mrs. Ida M., C.S.B. 52 Hamilton St.

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Tait, Mrs. Mary, C.S. Lang Rig.

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HAMILTON.
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Norton, Mrs. Myra B., C.S. 7 E. Van Scoter St.

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Woodruff, Mrs. Laura C., C.S. 36 Fall Creek Drive.

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Seymour, Mrs. Marie H., C.S. 311 Prendergast.
Strunk, Mrs. Frances Barlow, C.S. 2 to 5 P.M. The Osmer, West 3d Street.

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James, Miss Caroline F., C.S. 36 Johnston Avenue. Hudson River 'phone, 906 W.

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Pfeiffer, Miss Magdalena, C.S. 210 Canal St.

MALONE.
Briggs, Mrs. Jennie W., C.S. 17 Stevens St.
Humphreys, Mrs. Olive F., C.S. Postal address.
Russell, Miss Clara M., C.S. 159 East Main St.

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Bidwell, Miss Hattie A., C.S.

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Thomas, Mrs. Mary E., C.S. 178 Summit Ave.
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McQueen, Mrs. Elizabeth H., C.S. 9 A.M. to 12 M., except Sat.; other hours by appointment. 7 Stephenson Park. Telephone, 1447.
Robinson, Mrs. Grace Fish, C.S. 10 A.M. to 1 P.M., except Sat. 20 Ellerton Av. Tel. 1188.
Twohey, Mrs. Lula C., C.S. Mornings. 337 Pelham Road. Telephone, 2826.

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Bain, Mrs. Abbie J., C.S. 371 Central Park, W., corner of 97th Street. Tel. Riverside 6464.
Baker, Miss Ella M., C.S. 1 to 5 P.M. 221 West 83d St. Telephone, Schuyler 4345.
Barris, J. Allen, C.S. 70 W. 128th Street. Tel.
Battey, Mrs. Sarah A. French, C.S. 120 Wadsworth Avenue. Telephone, Audubon 3672.
Becker, Mrs. Fannie, C.S. 9 A.M. to 4 P.M. Crescent Court, 195 Claremont Ave., corner 127th St., west of Broadway. Tel. Morn. 3146.
Beckert, Mrs. Susan E., C.S. Room 804, Pullman Bldg., 17 Madison Avenue at 24th St.
Benedict, Miss Lulu E., C.S. 200 Claremont Av.
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Bourke, Thomas De Lacy, C.S. Marbridge Building, Broadway and 34th Street. Telephone, Murray Hill, 2221. Res. tel. Audubon 1600.
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Bradshaw, Mrs. Helen, C.S. The Barnard, Central Park, W. and 71st St. Tel. Col. 3650.
Brown, Charles F., C.S. 9 A.M. to 6 P.M. 320 5th Avenue, corner 32d Street. Telephone. Res. Hotel Webster, 40 West 45th Street.

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Burdell, Miss Julia A., C.S. 9 A.M. to 6 P.M. 1 W. 34th Street. 'Phone, Murray Hill 1618.
Burtis, Miss Florence E., C.S. 10 A.M. to 1 P.M. 345 W. 85th St. Tel. Riverside 201.
Burton, Edmund F., C.S. Marbridge Building, 34th Street and Broadway. 'Phone, Murray Hill 5140; residence 'phone Gramercy 6853.
Cady, Mrs. Josephine, C.S. 15 Claremont Ave.
Campbell, Mrs. Lysbeth L., C.S.D. 1 to 5 P.M. 169 W. 94th Street. Res. tel. Riverside 5028.
Carter, Mrs. Marian F., C.S. 10 A.M. to 1 P.M. 65 W. 127th Street. Tel. Harlem 034.
Catchings, Mrs. Fermine B., C.S. 10 A.M. to 3 P.M., except Sat. 500 5th Ave., corner 42d St.
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Childs, Mrs. Laura G., C.S.B. Practitioner and Teacher. 10 A.M. to 3 P.M., except Thursday and Saturday. 160 Fifth Ave. Tel. Gramercy 4780. Res. tel. Morningside 2011 W.
Colby, Mrs. Grace Merwin, C.S. By appointment. 390 West End Avenue, corner 79th Street. Telephone, Schuyler 9300.
Cole, Mrs. Agnes Young, C.S. 9 A.M. to 5 P.M. Marbridge Building. 47 West 34th Street.
Cole, Willis Vernon, C.S. Brunswick Bldg., 225 Fifth Ave., cor. 26th St. Tel. Madison Sq. 280.
Coryell, Mrs. Grace E., C.S. 9 A.M. to 12 M., except Sat. 3675 Broadway, corner 152d Street. Telephone, Audubon 948.
Cox, Eugene R., C.S. By appointment. 31 East 49th St. Tels. Plaza 2050, and Plaza 500.
Crosier, Winfield C., C.S. 3 to 5 P.M. 501 Fifth Ave. Tel. Bryant 5678. Office, 1014 Temple Bar Bldg., Brooklyn. 11 A.M. to 2 P.M. Tel. Main 1242.
Cross, Mrs. Nellie Hall, C.S. 10 A.M. to 12 M., except Saturday. 206 West 99th Street. Telephone, Riverside 7310.
Dann, Mrs. Mary W., C.S. 764 West End Av. Tel.
Davis, Hayne, C.S. 381 Central Park, West. Telephone, Riverside 7260.
Deming, Miss Eva B., C.S. 10 A.M. to 1 P.M., other hours by appointment. 345 W. 85th Street. Telephone, Riverside 201.
Dickinson, Mrs. Martha O., C.S. 7 W. 92d St.
Draeger, Miss Ella Marie, C.S. 501 Fifth Ave. Tel. Bryant 5818; res. tel. Columbus 6523.
Drake, Mrs. Almeda, C.S. 9 A.M. to 5 P.M.; also Tuesday and Friday evenings, 7 to 9. 1867 7th Avenue. Tel. Morningside 3476.
Drew, Mrs. Anna J., C.S. 131 East 52d Street. Telephone, Plaza 4686.
Ehrich, Mrs. Ida, C.S. 2 West 94th Street. Telephone, Riverside 8143. French and German languages spoken.
Emmons, Miss Zelle, C.S. 9 A.M. to 12 M. 804 W. 180th Street. Telephone, Audubon 5651.
Fabricant, Moses, C.S. 10 A.M. to 1 and 7 to 9 P.M., except Wed. 145 W. 127th St. Tel. Morn. 3997. Russian language spoken.
Farnsworth, Mrs. Mary K., C.S. 10 A.M. to 3 P.M., except Wed. Mohawk Bldg., 160 5th Av. Tel. Gramercy 4780; res. tel. Flatbush 253.
Fehrmann, Mrs. Cecilia, C.S. 321 W. 118th St. Tel.
Foss, Miss Harriet Campbell, C.S. 500 Fifth Av.
Frame, Mrs. Caroline W., C.S.D. By appointment. 700 Riverside Drive. Tel. Audubon 5400.
French, Mrs. Elizabeth G., C.S. 2 to 5 P.M. Marbridge Bldg., 47 W. 34th St. Tel. Murray Hill 2519. Res. tel. Riverside 7353.
French, Mrs. Menona Cobb, C.S. 9 A.M. to 1 P.M. 500 W. 122d St. Tel. Morningside 1370.
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Hayes, Mrs. Lorsine B., C.S. 200 W. 72d St. Tel. Columbus 681; res. tel. Columbus 864.

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Harris, Mrs. Kate J., C.S. 872 East Ridgeway Avenue, Avondale. 'Phone, Avon 907.
Jones, J. Franklin, C.S. 9 A.M. to 5 P.M. Tues., Thurs., Sat. 605 Andrews Bldg. Tel. Main 2722.
Kline, Mrs. Elizabeth Willig, C.S. 11 A.M. to 3 P.M. Tuesday, Thursday, Saturday. 510 Provident Bank Building. 'Phones.
Marshall, Mrs. Rachel F., C.S. Mornings, except Sat.; also by appointment. 2317 Grand View Ave., E. Walnut Hills. Tel. North 3687.
McDowell, Mrs. Elizabeth C., C.S. 10 A.M. to 4 P.M. Monday, Wednesday, Friday. Fourth National Bank Bldg. Res. tel. North 1741 X.
McQueety, Mrs. Amanda, C.S. 1 to 4 P.M. 3226 Gilbert Ave., W. H. 'Phone, North 4571 L.
Meckstroth, Mrs. Mary. C.S. Office hours, 10 A.M. to 4 P.M. Tues., Thurs., Sat. 4th National Bank Building. 'Phone, M. 3417.
Nelson, Miss Mabel, C.S. 10 A.M. to 3 P.M., except Saturday. 802 St. Paul Building. 'Phone, Main 3301 L; res. 'phone, North 1998 Y.
Pendery, Dewey C., C.S. 1 to 6 P.M. Monday, Wednesday, and Friday. 605 Andrews Bldg. 'Phone, Main 2722; res. 'phone, East 625 L.
Phares, Mrs. Christine E., C.S. 1563 Ruth Avenue, Walnut Hills. Telephone, 3417 R.
Rastert, Miss Edna M., C.S. 10 A.M. to 4 P.M. Mon., Wed., and Fri. 901 Mercantile Library Bldg. Res. Township and Sidney Aves.
Rastert, Miss Louise K., C.S. 10 A.M. to 4 P.M. Tues., Thurs., Sat. 901 Mercantile Lib. Bldg. Tel. Main 5122 X; res. tel. W. 2914 L.
Reeser, Mrs. Marguerite, C.S. By appointment. 1576 Dixmont Ave., W. H. 'Phone, N. 3677 X.
Roehm, Mrs. Magdalena W., C.S. Mon., Wed., Fri. 510 Provident Bank Building. 'Phone.
Shockley, Mrs. Adelaide Z., C.S. 9 A.M. to 12 M. 29 The Verona. Telephone, N. 3775.
Stewart, Mrs. Letitia J., C.S. 9 A.M. to 12 M. 765 Summit Ave., Price Hill. Tel. W. 2085 Y.
Thomas, Mrs. Anna M., C.S. 855 E. Ridgeway Avenue, Avondale. 'Phone, Avon 606 Y.
Voigt, Mrs. Louisa H., C.S. 885 Rockdale Avenue. Telephone, Avon 478 X.
Watson, Mrs. Frances M., C.S. Mornings. 2890 Ziegle Avenue, Hyde Park. Tel. E. 586 Y.

CLEVELAND.
Allen, Mrs. May S., C.S. 10602 Lee Avenue. Telephone, Doan 1599 X.
Baglole, Miss Harriet G., C.S. 11 A.M. to 4 P.M. 621 Osborn Bldg. Res. tel. Ridge 697.

CLEVELAND.
Brooks, Miss Anna, C.S. 1 to 5 P.M. 625 Osborn Bldg. Res. 7308 Clinton Ave., N. W.
Burr, Mrs. Ida E. B., C.S. 304 The Bangor, 942 Prospect Avenue.
Carpenter, Mrs. Elizabeth B., C.S. Coleridge Road, corner Stillman, Cleveland Heights. Telephone, Doan 484 R.
Church, Mrs. Emma, C.S. 1 to 4 P.M., except Thursday, at residence. 2110 W. 93d Street.
Clarke, Mrs. Winifred B. Thomas, C.S. 1945 E. 66th Street. Telephone, East 1278.
Cobb, Mrs. Florence A. C.S. The Bangor, 942 Prospect Avenue.
Cook, Mrs. Jennie M., C.S. 9.30 A.M. to 12.30 P.M., except Mon., Thurs. 110 Colonial Arcade.
Crawford, Mrs. Georgina, C.S. 10 A.M. to 1 P.M. 425 Osborn Bldg. Res. tel. Doan 3025 J.
Crawford. Mrs. Mary E., C.S.D. 2188 E. 46th St.
Crittenden, Mrs. Zoe L., C.S. Tues., Thurs., Sat. 1436 E. 88th St. Wade Park car.
Devor, Mrs. Elizabeth, C.S. 1 to 4 P.M., except Saturday. 109 Colonial Arcade.
Duer, Mrs. Clara Craig, C.S. 1465 E. 108th St.
Ely, Daniel M., C.S. 9 A.M. to 1 P.M. 515 Osborn Bldg., Huron Road and Prospect Ave.
Fitzpatrick, Mrs. Lida W., C.S.D. 9 A.M. to 12 M., except Thursday. 112 Colonial Arcade. Residence, 6801 Euclid Ave. Both 'phones.
Fraser, Mrs. Mary Spargo, C.S. 120 Colonial Arcade.
Gage, Mrs. Harriet E., C.S. 9 A.M. to 1 P.M. Tuesday and Friday. 623 Osborn Building. Residence telephone, Doan 24 L.
Gay, Miss Charlotte, C.S. 9 A.M. to 2 P.M. 2072 East 46th Street.
Hatch, Mrs. Alfa, C.S. 10 A.M. to 1 P.M. 401 Clarence Building. Res. 2309 Bellfield Ave.
Hubbard, Mrs. Ellen J., C.S. 65 Rosemont Road, East Cleveland. Tel. Eddy 473 R.
Jerger, Mrs. Emilie R., C.S. 10310 Empire Ave.
Jones, Wayne C., C.S. 9 A.M. to 1 P.M. 514 Osborn Building. Bell telephone, North 1241. Residence telephone, Eddy 935 J.
Kloth, Mrs. Esther Packard, C.S. 1 to 4 P.M., except Monday. 110 Colonial Arcade.
Lathrop, Mrs. Emma, C.S. 10618 Kimberly St.
Libbey, Miss Vinnietta J., C.S. 9 A.M. to 12 M. 519 Osborn Bldg. Res. tel. East 1408 R.
Long, Mrs. Adelaide, C.S. Hours, 9 A.M. to 1 P.M. 113 Colonial Arcade, Euclid Avenue. Residence, 2076 East 79th Street.
Merritt, Mrs. Matilda H., C.S.B. Normal Course Graduate. Wed. 3422 Euclid Ave.
Nutting, Mrs. Elizabeth H., C.S. 1 to 5 P.M. 5731 Franklin Avenue.
Osborne, Miss M. Frances, C.S. 1 to 4 P.M., except Thursday. 113 Colonial Arcade.
Rossiter, Mrs. Gertrude Ely, C.S. 722 Osborn Building, Prospect Avenue and Huron Road.
Selders, Mrs. Lodicie L., C.S. Mornings, except Friday. 490 Colonial Arcade.
Selders, William B., C.S. 490 Colonial Arcade.
Sigler, Mrs. Orpha G., C.S. Mornings by appointment. 6407 Euclid Ave. 'Phone, East 509.
Smyth, Mrs. Helen A., C.S. 3924 Woodbridge Av.
Stone, Mrs. Lida S., C.S.D. 10 A.M. to 3 P.M. Monday and Thursday. 327 Garfield Building. Residence, 1529 East Boulevard.
Tenny, Mrs. Ella E., C.S. Afternoons. 623 Osborn Building. Res. 1956 East 101st St.
Turner, Burton Benns, C.S. 10 A.M. to 4 P.M. 414 Clarence Building. Tel. Main 3183 J.
Vinson, Mrs. Harriet E., C.S. 10021 S. Blvd.
Webster, Mrs. Clara E. Reed, C.S. 10 A.M. to 3 P.M. Tuesday and Friday. 327 Garfield Bldg.
Webster, Mrs. Lulu G., C.S. 1 to 4 P.M., except Wednesday. 112 Colonial Arcade.
Wilson, Mrs. Luella, C.S. 10 A.M. to 3 P.M. Wednesday and Saturday. 327 Garfield Bldg.

COLUMBUS.
Brill, Mrs. Josephine R., C.S. 88 East Lane Avenue. 'Phones, Bell N. 1278; Citizen 6961.
Clark, Mrs. Carrie M., C.S. 1659 N. Fourth St.
Commerford, Mrs. Margaret, C.S. Columbus Savings and Trust Building. 'Phone, 6554.
Davis, Mrs. Lottie M., C.S. 1295 Franklin Ave.

COLUMBUS.
Earl, Mrs. Eva, C.S. 9 A.M. to 5 P.M. 504 Schultz Bldg. Tels. Citizen 9385; Bell E. 308.
Farrington, Mrs. Julia A., C.S. 442 E. Gay St.
Flack, Miss Elizabeth J., C.S. 406 Oak Street.
Fogle, Mrs. Emma F., C.S. 231 E. Maynard Av.
Griffin, Mrs. Abbie W., C.S. 320 Haydn-Clinton Bldg., 20 E. Broad St. Res. 65 S. 5th St.
Highland, Mrs. Myrta E., C.S. Norwich Hotel.
Howald, Mrs. Emma H., C.S. 9.30 A.M. to 1 P.M. 1558 E. Long Street. Citizen 'phone.
Jones, Mrs. Harriet W., C.S.D. 15 Sells Court.
Judkins, Miss Mary L., C.S. 67 W. 2d Avenue.
Norton, Mrs. Catherine, C.S. 348 Fifteenth Ave.
Poston, Mrs. Sarah, C.S. 853 S. Champion Ave.
Reeder, Mrs. Mary E., C.S. 22 Wilson Ave.
Rigby, Mrs. Minerva R., C.S. 6½ Clark Place.
Spaulding, Mrs. Elvira W., C.S.B. 406 Oak St.
Spaulding, Melville C., C.S. 406 Oak Street.
Starr, Miss Laura M., C.S. 572 E. Rich Street. Citizen telephone, 5929.
Thomas, Mrs. Willia A., C.S. Norwich Hotel.
Van Horne, Mrs. Kathryn M., C.S. Norwich Hotel. 'Phones, Citizen 8073; Bell Main 6203.

CONNEAUT.
Judson, Mrs. Louise, C.S. 233 Liberty Street.

DAYTON.
Chapman, Mrs. Louise Eleanor, C.S. R. F. D. 15. Bell telephone, Main 5231.
Coate, Lloyd B., C.S. 25 Floral Avenue.
Hardy, Mrs. Sarah J., C.S. 105 Howard St.
Hatten, John R., C.S.B. Normal Course Graduate. Room 9, Eaker Building.
Hughes, Mrs. Flora L., C.S. 920 Richard St.
Seifert, Mrs. Amelia, C.S. 125 Fillmore Street.
Seifert, Max J., C.S. 125 Fillmore Street.
Weinreich, Miss Frances J., C.S. 218 S. Robert Boulevard. Bell 'phone Main 3574.
Wollaston, Miss Nell, C.S. 825 Summers Avenue, Dayton View. Bell 'phone, Main 1817.

DELAWARE.
Shawaker, Mrs. Maude K., C.S. 3 to 5 P.M., 7 to 8 P.M. 170 N. Franklin Street. Tel. 882.

EATON.
Appleby, Miss Mary, C.S. E. Wadsworth St.

ELYRIA.
Andrus, Mrs. Fannie C., C.S. 632 Cleveland St.
Beaumont, Miss Anna L., C.S. 208 East Ave.
Brush, Miss M. Theresa, C.S. 203 East Ave.

FINDLAY.
Gill, Miss Ethelyn A., C.S. 304 West St., S.

FREMONT.
Lutz, Mrs. Daisy E., C.S. R. F. D.
Woodward, Miss Lucile Mary, C.S. 612 Court Street. Telephone, 626 M-2.

GALION.
Boyer, Mrs. Mariba W., C.S. 402 Union Street.

GENEVA.
Bartholomew, Mrs. Carrie M., C.S. 9 Grant St.

HAMILTON.
Freshman, Miss Nellie Victoria, C.S. 10 A.M. to 3 P.M. Rentschler Building. Bell tel. 525 R. Residence, The Dorona. Tel. 1250 R.
Friend, Mrs. Sarah F., C.S. 2 to 4 P.M. The Dorona, 6th and High Streets. Bell tel.
Hargitt, Mrs. Nora, C.S. 2 to 4 P.M. Mon., Wed., Fri.; also by appointment. 309 S. 4th St.
Shaffer, Mrs. Emily MacLean, C.S. Mornings, except Sat. 399 South D St. Bell tel. 703 X.
Thomas, Mrs. Claire M., C.S. 12 M. to 3.30 P.M. 767 Park Avenue. Bell tel. 1315 X.

KENTON.
Thomas, Mrs. Sadie M., C.S. Summit Street.

LAKEWOOD.
Holzworth, Mrs. Hazel B., C.S. By appointment. 12816 Detroit St. 'Phone Marlo 156 J.
Krause, Mrs. Caroline E., C.S. 1298 Belle Av. 9 A.M. to 1 P.M. at office, 625 Osborn Bldg., Cleveland.

LAKEWOOD.
Macgregor, Mrs. Cora M., C.S. Except Saturday. 13947 Lake Avenue. Tel. Marlo 495.
Seltsam, Mrs. Louise K., C.S. By appointment. 1200 Marlowe Avenue. 'Phone, Marlo 74 X.

LANCASTER.
Kinkead, Charles A., C.S. 118 W. Mulberry St.
Rigby, Miss Estella M., C.S.B. Normal Course Graduate. 131 East Mulberry Street.

LIMA.
Fullerton, Mrs. Florence F., C.S. 10 A.M. to 2 P.M. 125 N. Pierce Street.
Lambert, Mrs. Lovina A., C.S. 2 to 5 P.M., except Thursday. 312 Harrison Avenue.
Mumford, Mrs. Nancy A., C.S. 10 A.M. to 3 P.M. 130 N. Elizabeth Street. New 'phone.

LORAIN.
Worden, Mrs. Mae B., C.S. 308 9th Street.

MANSFIELD.
Drake, Mrs. Mary J., C.S. Ausdale. Bell telephone, 897 W.
Hamlin, Mrs. Mina E., C.S. 9 A.M. to 12 M. Dickson Building. 'Phone, Mansfield 670.

MARIETTA.
Burge, Mrs. Roberta Teresa, C.S. 222 Green St.

MARION.
Howser, Mrs. Magdalena, C.S. Franklin Street.
Johnson, Miss Flora Belle, C.S. Cummins Ave.
Retterer, Miss Katharine, C.S. Hours by appointment. 435 Franklin Street.
Scofield, Mrs. Martha J., C.S. Scofield Heights.

MASSILLON.
Focke, Mrs. Katherine B., C.S. 144 E. Oak St.
Leighton, Miss Kate, C.S. 101 E. Charles St.

MECHANICSBURG.
Lewis, Mrs. Malinda, C.S. 'Phone, 157.

MONTPELIER.
Horen, Edwin, C.S. Telephone, 71.

MT. VERNON.
Jennings, Mrs. Carrie B., C.S. 2 Wooster Ave.
Swan, Mrs. Mary E., C.S. 9 A.M. to 5 P.M. 801 East Gambier Street.

NEW PHILADELPHIA.
Alberson, Miss Susie Wiley, C.S.

PAINESVILLE.
Clark, Mrs. M. Iowa, C.S. Willow Manse. R.F.D.4.
Stickney, Mrs. Caroline R. Heard, C.S.B.

PORTSMOUTH.
Chick, Mrs. Laura Gates, C.S. 601 Offnere St.
Hatton, Mrs. Ruth Perry, C.S. 9 A.M. to 1 P.M. 317 Court Street. Telephone, 979.

RAVENNA.
Garrard, Mrs. Hattie J., C.S. 610 W. Main St.

SALEM.
Mayerhofer, Mrs. Ellen, C.S. 9 A.M. to 12 M. 573 McKinley Avenue. 'Phones.

SANDUSKY.
Lockwood, Mrs. Mary M. G., C.S. 746 Decatur St.
Moore, Mrs. Mary S., C.S. 10 A.M. to 12 M., except Sat. and Mon. 1017 Washington St.
Wilson, Miss Katherine S., C.S. 415 Columbus.

SPRINGFIELD.
Albin, Mrs. Mary E., C.S. 852 N. Isabelle St.
Cowan, Mrs. Harriet S., C.S.D. Teacher and Practitioner. 362 E. High Street.
Jamison, Mrs. Mabel Hayward, C.S. 1007 S Fountain Avenue. Bell 'phone, 1899.

TIFFIN.
Frick, Mrs. Margaret Shelly, C.S. 37 Clay St.
Wilcox, Mrs. Kittie, C.S. 129 Monroe Street.

TOLEDO.
Bonner, Mrs. Fannie L. B., C.S. 12 M. to 3 P.M. 1003 Nicholas Building. Residence, 2026 School Place, corner Irving Street.
Bovard, Mrs. Frances P., C.S. 1615 Mott Ave.
Burt, Mrs. Edith T., C.S. St. Clair Hotel.
Clark, Miss Sarah J., C.S.D. Practitioner and Teacher. 9 A.M. to 12 M., except Thursday. 2222 Scottwood Avenue.
Dickman, Mrs. Bertha, C.S. 2274 Warren St.
Ernst, Mrs. Jennie M., C.S. 2404 Detroit Ave.
Ford, Mrs. Marie Chalmers, C.S. 5 The Hattersley. Home 'phone, Main 92.
Hadden, Mrs. Anna M., C.S. 634 W. Woodruff Av.
Heck, Mrs. Cora B., C.S. 336 Irving Street. Home 'phone, Main 4848.
Hoag, Mrs. Ella W., C.S.D. Practitioner and Teacher. 9 A.M. to 1 P.M. 2140 Collingwood Avenue.
Holbrook, Josiah, C.S. 8 to 10 A.M. 1943 Linwood Avenue. Home 'phone, R. 6146.
Keeler, Mrs. Sara M., C.S. 10 A.M. to 1 P.M. 2513 Collingwood Avenue.
Keen, Mrs. Lucy V., C.S. 8 to 10 A.M. 112 10th St. Tels.: Home, Main 5574; Bell, Main 248-3.
Kuehn, Mrs. Louise, C.S. 666 Lincoln Avenue.
Manning, Mrs. Lillian D., C.S. 2633 Parkwood Avenue. Home 'phone, 3x8.
McDonnell, Mrs. Sarah L., C.S. Hours by appointment, 1128 W. Central Avenue.
Merrill, Mrs. Ada C., C.S. Hours by appointment. 424 Prescott Street.
Raymond, Miss Louise, C.S. 2 to 4 P.M. 1020 Washington Street. Home 'phone, 5102.
Rowland, Mrs. Emma J., C.S. Hours by appointment. 330 Irving Street.
Scott, Miss Susan W., C.S. 10 A.M. to 12 M. 645 Ohio Building. Residence, 2505 Monroe St.
Smith, Mrs. Mary B., C.S. 9 A.M. to 12 M. 1826 Waite Avenue.
Stettiner, Samuel G., C.S. 2 to 5 P.M. 2313 Maplewood Ave. Home 'phone, Main 38 x 12.
Struble, Mrs. Hattie L., C.S. 1609 Collingwood Avenue. Home 'phone, 2346.

WARREN.
Palmer, Mrs. Mary J., C.S. 315 E. Washington Avenue. Bell telephone 374.
Sommers, Mrs. Anna M., C.S. By appointment. 127 N. Vine Street. Telephone, 2143 R.

XENIA.
Baggott, Mrs. Ada Baker, C.S. 200 East Market Street. 'Phones, Bell 132 R; Citizens 200.

YOUNGSTOWN.
Blase, Mrs. Laura J., C.S. 621 Elm Street. 'Phones, New Main 1424; Bell 2083.
Filler, Harry K., C.S. 9 A.M. to 4 P.M., except Wednesday afternoon. 701-2 Wick Building. Residence, 35 The Lincoln. Both telephones.
Kroeck, Miss Ella A., C.S. 9 A.M. to 4 P.M. Mahoning Bank Building. Both 'phones.
Young, Mrs. Margaret K. O., C.S. 1510 Fifth Avenue. Bell telephone, 1538.

ZANESVILLE.
Jones, Mrs. Mary M., C.S. 9 A.M. to 2 P.M. 15 Greenwood Avenue. Both 'phones.
Lorimer, Mrs. Selina C., C.S. 210 North 7th Street. Bell telephone, 1677.

Oklahoma.

ALVA.
Parker, Mrs. Eva L., C.S. 709 8th St. Tel. 225.

CHICKASHA.
Filippo, Mrs. Alzora D., C.S. N. 12th St. Tel. 773.

CUSHING.
Schwina, Mrs. Clara Octavia, C.S. Tel. 82.

EL RENO.
Swanke, Mrs. Katie M., C.S. 000 Foster Avenue.

GUTHRIE.
Merten, Mrs. Nell J., C.S. Prospect View.
Myers, Daniel M., C.S. 9 A.M. to 12 M., 2 to 5 P.M. Room 2, Eager Bldg. Tel. 1194.

HOBART.
Haydon, Mrs. Ursula E., C.S. 109 N. Hill St.

LAWTON.
Parmenter, Mrs. Eva B., C.S. 615 B Ave. Tel.
Stoneking, Mrs. Mary A., C.S. 1 to 5 P.M. 902 Third Street. Telephone, 712.
Wilson, Mrs. Lucinda J., C.S. 222 E Ave. Tel.

McALESTER.
Kyle, Mrs. Mary Strong, C.S. 323 E. Cherokee Avenue. Telephone, 122.

MUSKOGEE.
Boukright, Mrs. Josie, C.S. 1107 Terrace Boulevard. Telephone, Red 2875.
Earl, Mrs. Lena B., C.S. 533 Equity Building.
Everett, Ralph W., C.S. 9.30 to 11.30 A.M., 1.30 to 4.30 P.M. Suite 414, Equity Building. 'Phone, 2608; residence 'phone, 576.
Shrewsbury, Miss Carrie, C.S. 1223 W. Okmulgee Avenue. Telephone 2085.
Smith, Mrs. Lucy A., C.S. 525 Columbus Ave.

NORMAN.
Link, Mrs. Delphine H., C.S. 'Phone, 407.

OKLAHOMA CITY.
Conant, Mrs. Lou Estella, C.S. Hours by appointment 506 E. 10th Street. Tel. 437.
Harrison, Mrs. Beatrice, C.S. 705 N. Robinson St.
Hinchsliff, Mrs. Bertha, C.S. 423 East 9th St.
Hinchsliff, William D., C.S. 423 East 9th Street. Telephone, Maple 1328.
Mahaffy, Mrs. Nora, C.S. 623 East 9th St.
McCartney, Mrs. Mary J. Welch, C.S. 426 East 13th Street. Telephone, 305.
Mitchell, Robert J., C.S. 25 West 11th Street.
Mitchell, Mrs. Sarah E. L., C.S. 25 W. 11th St.
Rupley, Mrs. Anna Boyd, C.S. 8 A.M. to 12 M. 3145 W. 20th St., Linwood Pl. Tel. 4571.
Simpson, Mrs. Amy C., C.S. 10 A.M. to 2 P.M. 615 N. Oklahoma St. 'Phone, Walnut 6653.
Simpson, Ernest J., C.S. 615 N. Oklahoma St.

PONDCREEK.
Bonson, Mrs. Anabel, C.S.

PURCELL.
Baer, Mrs. Mattie E., C.S. Tel. 83.

SHAWNEE.
Hauling, Mrs. Jane, C.S. 126 South Philadelphia Avenue. Telephone, 646.
Hatchel, Mrs. Emma V., C.S. 1201 11th St. Tel. 633.

STILLWATER.
Coyle, Mrs. Nettie Y., C.S. 624 Duncan St.

TULSA.
Hanson, Mrs. Lady Belle, C.S. 721 South Elwood Avenue. Telephone, 1747.
Quackenbush, George A., C.S. 9 A.M. to 5 P.M. Suite 407, Bliss Building. 'Phone, 1284.

Oregon.

ASHLAND.
Carpenter, Mrs. Lovina S., C.S. 78 2d St. Tel 355 J.
Rose, Mrs. Mary E., C.S. 77 6th St. Tel. 276 Y.

BAKER CITY.
Smith, Mrs. Susie S., C.S. 2020 Cherry Street. Telephone, 957.

COBURG.
Scott, Miss Dora Linn, C.S. Postal address.

CORVALLIS.
Whiting, Mrs. Retta G., C.S. 710 11th St. Tel.

EUGENE.
Ankeny, Mrs. Cordelia L., C.S. 252 N. Pearl Street. Telephone, 7.
Beals, Mrs. Christine H., C.S. 208 E. 12th Street. Telephone, 156 R.
Bilyeu, Mrs. Marguret I., C.S.
Crum, Benjamin F., C.S. 182 E. 14th Street.
Crum, Mrs. Mary, C.S. 182 East 14th Street.
Macy, Mrs. Ella H., C.S.

GRANTS PASS.
Roberson, Robert, C.S. 10 A.M. to 12 M. 207 Calvert-Paddock Building.

HOOD RIVER.
Brownlee, Mrs. Mary V., C.S. Tel. 1902 L.
Dabney, Mrs. Inez H., C.S. 515 State Street.

LA GRANDE.
King, Mrs. L. Irene D., C.S. 907 C Avenue.

MARSHFIELD.
Montgomery, Miss Nellie A., C.S. 10 A.M. to 4 P.M. Apartment 3, Tower Flats, Central Avenue. Telephone, 230 R.

MEDFORD.
Alsdorf, Mrs. Mary J., C.S. Room 301, Garnett-Corey Company Building. Telephone, 3541.
Brown, Mrs. Helen Marie, C.S. 1221 West Main Street. Telephone, 4831.
Morrison, Mrs. Roselma A. D., C.S. 334 South Orange Street. Telephone, 1371.
Wood, Miss Mary E., C.S. 2 to 5 P.M.

OREGON CITY.
Beatie, Miss Laura E., C.S.
Huyck, Mrs. Cora L., C.S. 814 Monroe Street.

PENDLETON.
Beckwith, Mrs. Fermine P., C.S. 910 E. Bluff St.

PORTLAND.
Allen, Mrs. Alice M., C.S. 624 Beck Building. 'Phone, A 5042.
Bristow, Mrs. Agnes, C.S. 515 20th Street, Portland Heights. Telephone, Main 7017.
Brown, Mrs. Emma R., C.S. 9 A.M. to 12 M. Alexandra Court, Ella Street.
Church, Miss Hattie L., C.S. 1224 E. 31st St., N.
Davidson, Mrs. Dora E. Reed, C.S. 250 12th St., Suite 507. 'Phone, Marshall 2070.
Dobbs, Mrs. Carrie J. Darby, C.S. 377 E. 44th St., N.
Doe, Mrs. Minnie B., C.S. 621 Beck Building. Tel. Main 8104; res. tels. East 5527; C 1701.
Eastman, Miss Lucy H., C.S. 616 Beck Bldg. 'Phone, M 8104. Res. 418 East 15th St., N.
Frame, Mrs. Lillian Burry, C.S. Hours by appointment. 26 N. 11th St. 'Phone, A 1999.
Frederiksen, Mrs. Erika, C.S. 742 Everett Street. Telephone, Main 7110.
Friendlich, Miss Anna, C.S. 627 Beck Bldg.
Gano, Mrs. Helen J., C.S. 66 Union Ave., N.
Gowdy, Mrs. Dorothy Ahrends, C.S. 966 Brooklyn Street. 'Phone, Selwood 65.
Gregory, Miss Clara, C.S. 629 Beck Building.
Guillemin, Mrs. Marie A., C.S. 1 to 5 P.M. 911 Vancouver Ave. Tels. Woodlawn 8020; C 2981.
Haring, John J., C.S. Apmt 1, The Belmont, Belmont and 29th Sts. Tel. Tabor 2514.
Haring, Mrs. Lucy J., C.S. The Belmont.
Herren, Mrs. Lulu G., C.S. 127 East 12th St.
Hillis, Mrs. Male B., C.S. Postal address, 631 Beck Building.
Hogue, Mrs. Blanche Hersey, C.S.B. Normal Course Graduate. Hours by appointment. 675 Ravensview Drive. Telephone, Main 2566.
Howell, Mrs. E. Kate, C.S. 54 N. 18th Street.
Hubbell, Mrs. Kate G., C.S. Rose City Park. Telephone, C 2101.
Jackson, Mrs. Luella C., C.S. 226 E. 18th St., S.
Janes, Henry D., C.S. 10 A.M. to 5 P.M. 416 Henry Building, corner 4th and Oak Streets. Tel. Main 4808; res. tel. Tabor 631.
Jones, Mrs. Mary I., C.S. 631 Beck Building.
Kirk, Mrs. Margaret L., C.S. 1 to 5 P.M. 1894 23d Street, North. Tel. Marshall 2052.
Kridler, Mrs. Jean deF., C.S. 9 A.M. to 5 P.M. 613-614 Beck Building. 'Phone, Main 5427.
Lumpkin, Mrs. Alice, C.S. 1154 E. Alder St.
Mahon, Mrs. Mary H., C.S. 186 Ford Street. Telephones, Main 6948; A 7293.
Mayes, Mrs. Carolyn Shanahan, C.S. 9 A.M. to 12 M., except Saturday. 626 Beck Bldg.
Mayhall, Millard, C.S. 204 Goodnough Bldg. Phone, Main 2243; res. 'phone, Main 1298.
Mead, Mrs. Eva M., C.S. 539 E. 31st St., S.
Morgan, Mrs. Eleanor L., C.S. "The Willmar," Everett and Lucretia Sts. 'Phone, Main 4737.
Patten, Mrs. Sophie S., C.S. Hours, 1 to 4 P.M. Room 626, Beck Bldg. 'Phone, Main 2673.

PORTLAND.
Poe, Miss Sara Ellen, C.S. 10 A.M. to 12 M. 177 Green Avenue. 'Phone, Marshall 1451.
Rhoades, Mrs. Mattie E., C.S. 613 Beck Bldg.
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Gleason, Mrs. Mary B., C.S. 2 to 4 P.M. 3 Brazos Flats.
Jordan, Mrs. Lucy E., C.S. 209 E. Boulevard.
Rhein, James E., C.S. 610 Mesa Ave. Tel. 1820.
Rhein, Mrs. Minnie E., C.S. 9 A.M. to 12 M. 610 Mesa Avenue. 'Phone, 1820.
Walker, Mrs. Jessie L., C.S. 1128 Arizona St.

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Sanborn, Mrs. Charley Talley, C.S. 9 A.M. to 1 P.M. 1623 Grand Avenue. Tel. Prospect 370.

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Hall, Mrs. Catharine, C.S. 603 Welch Street. Telephone, Hadley 2176.
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McNeal, Mrs. Ada G., C.S. 511 Webster Avenue. Telephone, Hadley 1138.
Myers, Mrs. Jennie May, C.S. 1818 La Branch St.
Oliver, Mrs. Emma E., C.S. 2408 Baldwin Street. Telephone, Hadley 2741.
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Sherwood, James D., C.S.B. Normal Course Graduate. Practitioner and Teacher. Postal address, 9 Butler Flats.
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Wilson, Mrs. Henrietta Inman, C.S. 407 Pierce Av.
Yeager, Mrs. Alma Flato, C.S. 1913 San Jacinto Street. Telephone, Hadley 1430.

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Black, Mrs. Effie Merrill, C.S.

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Black, Miss Belle, C.S. 820 Avenue D.
Franz, Miss Annie E., C.S. 317 North Street. Bell 'phone, 2529.
Harper, Miss Mary T., C.S. 901 Main Avenue. Bell 'phone, 3596.
Klasing, Mrs. Helen Harris, C.S. 814 Third St. Bell telephone, 3578.
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Shiner, Mrs. Irene B., C.S. 223 Oakland St.
So Relle, Mrs. Ida C., C.S. 114 Newton Street. Bell 'phone, 3210.
Speer, Mrs. Flo, C.S. 812 5th Street. Bell 'phone, 1373.
Williams, Mrs. Ida B., C.S. 8 to 6 P.M. 212 Muncey Street. Bell 'phone, 3314.

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Sturtevant, Mrs. Mary C., C.S. 10 A.M. to 2 P.M. 2338 Wall Avenue.
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Juleen, Mrs. Charlotte E., C.S. 3519 Colby Ave. 'Phones, Sunset Main 1971; Ind. 68 X.
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Sheridan, Mrs. Nettie P., C.S. 3307 Grand Avenue. 'Phones, Sunset Main 1007; Ind. 363 X.
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